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THE UNITED METHODIST REPORTER

LOUISIANA UNITED METHODIST

edition

VOLUME 8 NUMBER 1 Send P. O. Form 3579 to Box 221076 Dallas, Tx. 75222 JANUARY 4, 1980

MEETING OF THE CONFERENCE BOARD OF THE LAITY. Shown l. to r., Rev. Jerome Cain, Supt. of Alexandria District, Ernest Arnold, President of Conf. UMM, Dr. Tom Matheny, Conf. Lay Leader, and Rev. Kirby Vining BRH Supt.

He is the new day and the morning light!

New Computer Sheets To Be Mailed This Week

An entirely new system of financial reporting goes into effect with the beginning of the new fiscal year.

Computer sheets are being mailed to each minister. This first one will show the amount apportioned for all conference askings. It will also show the payment to be made by the minister and the local church for the conference Group Insurance and Death Benefit Policy; and the 4-year pledge which the local church and the minister made to the Pension Crusade. These latter amounts (Insurance Pension Pledges) will not be included in the totals. Their intended only to be a record.

On the right hand side of the sheet, there will be a Remittance Report which is to be detached and mailed back with remittances. This report will have the computer number, the name of the church, and all other necessary information already printed on it. The Director of Financial Affairs request that **only one Remittance Report for a church should be mailed for only one months period.**

Included in this new mailing is a detail list of instructions. The Director of Financial Affairs has attempted to think of all the problems which might be encountered in this new system and to provide the information you will need in handling it.

One feature of the new method of reporting is that it is all in order: with the conference report, with the Journal, with the apportionments; and there will be less need for "skipping around" in filling it out.

A final comment: Every effort has been made to be as careful as possible; but a change of this kind creates errors and problems. The whole staff has worked to double check and to catch all the errors they could; but we are certain there will be some that got by us. One great advantage of having an "in house" computer is that corrections can be made easily and quickly. If you find a mistake, let us know so that it can be corrected immediately.

We believe that you will find the new system an excellent one and that it will help you and our office to know the financial condition of the conference at all times.

Cambodia Relief Report

Many of you have taken a special offering for Cambodian Relief during the Advent season. You will want to know that a Mailgram, received from J. Harry Haines, announced that the operation is on schedule. Supplies such as 10 tons of medical supplies, 5400 tons of food: rice, powdered milk, vegetable oils, and dried fish have arrived and are being distributed. By the time you read this, 2 planes will have arrived in Pnomh Penh from Singapore, carrying 20 tons of rice. Two planes of urgently needed intravenous solution, paid for by UMCOR, have already arrived. One barge, containing t2 tons of rice, sugar, corn meal, and fish are on the way to Kampong Som.

The Mailgram was sent at the request of Bishop Ralph Alton, because there were rumors that the food which the church had sent was not reaching its destination. Bishop Alton said: . We want to state clearly that these relief supplies are getting through to the people. Problems have been encountered, as we anticipated in such a massive effort; but they are being addressed.

The situation is as follows: The Mekong River is open for barge shipments. Airports within the provinces are open. The southern harbor on the Gulf of Thailand, Kampong Som, is receiving massive amounts of relief supplies. Trucks were needed and have been arriving in Kampong Som by way of UNICEF.

Cranes are being put into operation for the unloading of supplies. Thousands of ox-carts pick up food and distribute it to the provincial Capitals, as witnessed by Dr Kirk Alliman of the Church of World Service staff. Many trucks make daily trips to the provincial Capitals (despite poor road conditions) where food supplies are being dispensed.

LUM Subscription Gearing To Start

Packets were mailed to ministers across the conference last Thursday for the upcoming Louisiana United Methodist subscription program. The actual week of the campaign is Jan 27-Feb. 3; But you will be hearing alot about it before that time.

The Louisiana Conference has 7741 subscriptions in effect for the current year. Added to that is 9282 subscriptions which go to local churches, with the Conference page included; We have a total of 17,023 subscribers.

Someone very kindly suggested that if three persons read each paper, we could claim a readership of 51,069 persons and we would like that, but we aren't positive that it is a kosher claim.

A good many folks have commented that they are pleased with the format; but that is sort of like a lot of other things; the way we will really know is if there are about 3,000 new subscribers and we don't lose any of the old ones. We told one person that and they claimed that we did not want very much; but we figure a person should begin the New Year on a hopeful note.

In the past few months, Traveler's Insurance Company has changed their mailing address. You may want to make a note of the new address somewhere:

Traveler's Insurance Company
Amoco Building
1340 Poydras
New Orleans, La. 70112

This is for ministers who are a part of the conference Group Insurance program.

Around The Conference

BAYOU SCIE — Members of the church entered a float in the Christmas parade at Zwolle. Dottie Patterson, Debra Russell, and Glynnis Craig were leaders in putting it together.

FRANKLINTON — Candlelight services were held at Centenary and Fisher the Sunday before Christmas.

BLACKWATER — Blackwater United Methodists celebrated Christmas with a Family Night Program and a play, entitled, "Why Christmas."

BATON ROUGE — Members of First UMC had a Christmas Family Night celebration. Charles Dicken's "Christmas Carol" was the theme of the play which was acted out by a large number of enthusiastic persons.

Outdoor Nativity Scenes were done by the youth at St. Paul's UMC, Monroe, and by Broadmoor, Baton Rouge.

Hanging of the Greens services were announced for First UMC Arcadia and by the First UMC in New Orleans.

CANTATAS — We can not begin to name all the places nor the music presented by church choirs; but here are some of the one's we have noticed. The MOTET CHOIR, First UMC Baton Rouge, did "We were there" by Dale Wood. The folks at Gilbert UMC shared their Christmas music with members of the First Baptist Church.

"King of Love," by Rodger Strader was the Cantata done by the Chancel Choir at Nolley Memorial in Jena.

The Broadmoor UMC in Shreveport heard their choir present "The Dawn of Redeeming Grace," a re-telling of the Christmas story through narration and music, composed by Robert Graham.

The choir, assisted by the Bell Choir, of Simpson UMC, Lake Charles, presented "A Christmas Tribute." Members of First UMC, Homer, heard their 33-voice choir do "The New Nativity," by Carol Pohly and Lani Smith.

The Asbury UMC in Natchitoches was part of an annual Christmas Choir Festival. Their bulletin announced that the program was sponsored by the Uniting Ministers of Higher Education at Northwestern State University. Rev. Charles L. Washington is pastor. The bulletin from the First UMC, Amite, announced that the choir would do a Cantata, but evidently the minister did not know the name, because all it said was that the choir would SING! The St. Andrew UMC heard their Adult Choir present "A Son is Giving" by John Purifov.

A Cantata entitled "Joy to the World," arranged by John A. Peterson, highlighted the Christmas season for members of the Rayville UMC. They also had a presentation by the Children's Choir and a Chrismon Tree. The "King of Love," by Krogstad, was the Cantata for First UMC, Minden. We noted with interest that the minister's sermon topic in the service before the Cantata was "Shock and Suprise;" but apparently there was no relation between the two! The Chancel Choir at Blanchard also presented a Cantata, but no name was listed in the paper we received.

Finally, in this list of Christmas activity, the members of St. Stephens UMC, participated in a Dinner Theater, which used "A Christmas Carol" by Dickens as its theme. They also heard their choir present "King of Kings" in a morning worship service.

This by no means exhausts the list of Christmas activities or Cantatas; but we thought you would like a nice sample of some of the ones we read about.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

'Blessed Are The Peacemakers'

University Chaplains at Louisiana State University recently celebrated a campus-wide Day of Peace in Baton Rouge. Joining in the celebration were students, faculty, and clergy from Methodist, Presbyterian, Roman Catholic, Episcopalian, Baptist, Lutheran, and Jewish University Centers. The purpose of the celebration which involved over three hundred persons in workshop, seminars, and prayer services, was to increase awareness of issues related to global peace and the threat of was in our time.

Events included seminars lead by faculty which dealt with the psychology of violence and disarmament, several nuclear war simulation films, a campus-wide rally at the noon hour at the Student Union, and an evening interfaith Prayer Service attended by more than 125 persons.

The LAMECO Federal Credit Union annual stockholders meeting will be held on Wednesday, January 16th, at noon, in the Centenary Room of Centenary Cafeteria. All shareholders are urged to be present to elect the 1980 Board of Directors.

Rev. Rolly Walker is teaching a Bible course at Trinity UMC, Ruston, entitled "Trinity Bible Series." This is a ten-week course and involves a survey of the Old Testament. The sessions are held each Thursday evening. 149 people are enrolled. The studies were prepared by the staff of Highland UMC, Dallas.

Many members and friends of First United Methodist Church, Pineville, gathered for a "Welcome Back" reception honoring the return of Reverend and Mrs. Hugh L. Baker, Jr.

Notice

Bishop J. Kenneth Shamblin has moved his office to Baton Rouge. Mail should be sent to P. O. Box 3057, Baton Rouge 70821. Telephone calls should now be made to 504/927-7820.

Pictured above are William Finnin (l.) Methodist, and Presbyterian Chaplain, Ryan Finnin (center), and Richard Green (r.). They lead a processional in the Peace Day closing service of prayer and worship at Louisiana State University.

Editorials

Censure of Hans Kueng by Vatican cause for concern by Protestants

Events during recent years — particularly the goodwill visit of Pope John Paul II to the United States last year — have served to emphasize the commonality of purpose and heritage among Protestant and Roman Catholic Christians.

The recent censure of Roman Catholic theologian Hans Kueng by the Vatican's high tribunal for doctrinal matters, however, serves to illustrate that deep-seated differences between Roman Catholics and Protestants remain, and cannot be glossed over (see story elsewhere in this issue).

Dr. Kueng is perhaps the most widely read and influential Roman Catholic theologian among Protestants. His work has played a prominent role in the creation of a new climate during the past two decades in which Protestants and Roman Catholics can discuss both their differences and their common beliefs openly and with minimal hostility.

The Vatican's toleration of Dr. Kueng's ceaseless examination of Roman Catholic doctrine — particularly the doctrine of papal infallibility — has given hope to both Protestants and Catholics who are devoted to lessening the divisions between different parts of the Body of Christ.

With the removal by the Vatican's "Sacred Congregation for the Doctrine of the Faith" of Father Kueng's right to teach with the church's blessing and to be called a "Catholic theologian," we believe the Roman Catholic hierarchy has taken a step backward which is bound to conjure up images among Protestants of a time when the former "Holy Office" crushed reasoned dissent, created an atmosphere of inquisitional sterility, and thus cut off meaningful dialogue with non-Catholics.

The very topics with which Dr. Kueng has dealt in his writings, and for which he is now censured — papal infallibility, concepts of the divinity of Christ, and the teaching authority of the church — are precisely the foundational matters which must be dealt with openly and thoroughly if Roman Catholics and Protestants are ever seriously to consider ways of bridging their differences.

While we would not presume to meddle in the internal workings of the Roman Catholic Church, we believe Protestant and Catholic Christians alike have a stake in whether or not the Vatican decides to stifle critical theological inquiry.

Pope John Paul II's recent decision to suspend the high tribunal's verdict until he is able to discuss the matter personally with bishops in Germany who are Dr. Kueng's immediate superiors is a hopeful sign.

We hope the pope will see fit to moderate the Vatican's position in this matter, and that Dr. Kueng will be allowed to continue to examine openly and with the approval of his church the weighty and complex doctrinal issues to which he has devoted his professional life.

TM/UMR welcomes readers of new area, local church editions

With this issue, United Methodist families in Arkansas begin receiving "The Arkansas Methodist" through its new relationship with TM/UMR.

Each week approximately 12,000 subscriber-families in the Little Rock and North Arkansas Annual Conferences will receive a special edition of TM/UMR with annual conference news printed on the front page and general church news and comment printed on three inside pages. The new format for "The Arkansas Methodist" marks a new step in a tradition spanning nearly 100 years during which that publication has served United Methodists in Arkansas.

In addition, this issue of TM/UMR also marks the first publication of two local church editions in Arkansas under the new format, and initial publication of local church editions in three other states.

The new editions and the circulations are: First UMC, Little Rock, Arkansas (Little Rock Annual Conference), 782; First UMC, Springdale, Arkansas (North Arkansas Annual Conference), 600; Arapaho UMC, Richardson, Texas (North Texas Annual Conference), 365; Rolling Hills UMC, Rolling Hills Estates, California (Pacific and Southwest Annual Conference), 395; and Crievewood UMC, Nashville, Tennessee (Tennessee Annual Conference), 400.

Each week the readers of these local church editions will receive special editions of TM/UMR with their own local church news printed on the front page, annual conference news printed on the back page, and general religious news and opinion printed on four inside pages.

The addition of these editions increases TM/UMR's weekly circulation to more than 485,000.

We hope readers of these new annual conference and local church editions will find this newspaper informative and that they will join with our other readers across the church in providing feedback via "Letters to the Editor."

Our purposes as a publication remain the same: to provide a flexible medium through which the programs and ministries of annual conferences and local churches may be made known; to provide fast, accurate news and analysis at the regional, national and world levels from a United Methodist perspective; and to provide a forum for the exchange of opinions by concerned Christians.

TM/UMR's purpose is "to report on concerns of the church, to interpret news of the church, and to promote the church's welfare." We seek in our news columns to reflect a concern for truth, accuracy, readability, relevance and significance. In our editorial statements, we seek always to be Christian; in the reader's forum on our editorial page, we always seek to be fair to all gradations of opinion among Christians.

Here I Stand

'God language' needs examination

By ROBERT H. HINES

A subject which is the focal point of increasing attention in the church is the language which has traditionally been used when reference is made to God. It has been pointed out that traditional "God-language" is in order; in fact, this process has already begun.

I would like to propose for consideration some factors which must be taken into account in any such re-examination.

Jesus' emphasis on the personhood of God

Perhaps the greatest contribution of the teaching ministry of Jesus was his emphasis of the personhood of God. He spoke of God in intimate, personal terms. In addressing God, he used one of the most intimate and tender of household words, "Abba," an Aramaic word which we translate "Father." In the family circle, the word "Abba" was roughly the equivalent of the word "Daddy." It would be difficult to find a more intimate word.

The concept of God as a person, with whom we can communicate and have an intimate, personal relationship, is an absolutely essential ingredient of vital Christian faith. If this concept were to be removed, the whole structure of Christian theology would be undermined.

Thus, whatever term we habitually use in addressing God must convey the concept of His personhood. If it does not, we do violence to this central principle of our faith.

God is asexual

However, our emphasis on the personhood of God must not be so anthropomorphic as to cause us to conceive of God as being literally male or female. God is neither, of course; God is asexual, a totally spiritual being.

This fact is so elementary and obvious that one hesitates to mention it, but it is evident that to some persons it is not as obvious as we might assume. On occasion, one hears God referred to as "the Man upstairs," or simply "the Man." It is evident that some persons using this term actually think of God as being literally male.

In using the term "Father," Jesus did not intend to imply that God is male; he intended simply to indicate that God is a personal being, who is like a loving father.

Meeting the objections

Attempts have been made to meet the objections of persons to whom the term "Father" is unacceptable (in the context of "God-language") due to its connotation of maleness.

Some have moved 180 degrees from traditional practice, and sometimes refer to God as "Mother." It is essentially as proper to speak of God in feminine terms as in masculine, although the term "Mother" perhaps does not convey the idea of God's initiative in the creative process as effectively as the term "Father." However, feminine terms convey the concept of personhood just as adequately as masculine terms.

The substitution of the word "Creator" for "Father" is looked upon with favor by many persons. This is an appropriate term, of course, but it does not establish the fact of God's personhood in the mind of the reader/hearer as effectively as the traditional term.

Still another word which has been used as a substitute for "Father" is the word "Parent." This may be objected to on the grounds that, while it does indicate personhood, it is not as intimate a term as "Father." It is unlikely that any child addresses his/her father or mother as "Parent!"

It is probable that a vast majority of persons in the church would prefer to retain the traditional "God-language." However, if it remains the general practice to call God "Father," it should be with the clear understanding that the word does not imply that God is male. One possibility could be the use of quotation marks when masculine terms are applied to God ("Father," "He," "Him," "His").

Perhaps the church needs above all else to embark on an intensive educational program to help persons within its fellowship understand what we mean when we call God "Father," including special emphasis on the fact that God is asexual. Such a venture would have many positive benefits, not the least of which would be a more adequate understanding of the personhood of God.

"Here I Stand" is a column through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, the Rev. Robert H. Hines, is chaplain of Goodwill Industries in St. Petersburg, Florida.

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; Business: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; Conference Editions: Debbie Christian, Assistant Editor; Local Editions: Kay Fielder, Assistant Editor; Editorial: Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Judy Elswick, Staff Writer; Otto Nall, Contributing Editor; Production: Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 38 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Individual subscriptions $6.00 per year for national edition; rates for Annual Conference editions, and for groups of 10 or more subscriptions to the national edition, available upon request.

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Letters to the Editor

Nuclear 'risk/benefit' theory debated

To the Editor:

Elbert E. Earnest, in his Here I Stand column (TM/UMR Dec. 14), is against what he calls the risk/benefit theory or principle that, he says, advocates practices, like nuclear power, that have known risks of danger to people. Its protagonists use numbers to estimate these risks and dangers. He says that numbers do not suffer the life-squeezing agonies of cancer, but people do.

However, the principle that one should weigh the risks to other people against benefits to oneself is surely Christian. In fact, it is covered by the Golden Rule. When one buys a car or drives to church on Sunday, one must consider that cars kill people every day and that the burned fuel is causing cancer, again every day. We do weigh the risks against the benefits of riding in cars and we do decide that the risks are less.

To deplore the risk/benefit comparisons of gasoline, coal energy, and nuclear energy, because you have to number the deaths of people and amounts of suffering, is to shut one's eyes to the deaths and cancers from coal and gasoline. If Mr. Earnest opens his eyes to comparing fuels, I think he will see that nuclear power will poison less and kill less than coal power, and that gasoline kills more than coal. Most of us have seen car accidents. Some of us have seen old coal miners. Engineers can measure the present poisoning of the pollution from coal and oil, and can foresee that future poisons from nuclear power should be less.

After all, the automobile did remove the horse manure and its accompanying disease carrying flies from our towns and cities. Remember that nothing is simple.

George Eldredge
El Cerrito, California

Writer misled

To the Editor:

If one can get past the verbiage, it becomes clear that Elbert Earnest (Here I Stand — TM/UMR, Dec. 14) has been misled in his understanding of just what "risk/benefit" reasoning is; so have many others. Perhaps the following example might help explain this reasoning.

A runaway train is headed directly for a school bus filled with 40 school children stalled on the tracks. A switch ahead of the train leads to a spur with an automobile containing a single adult also stalled on the tracks. Here comes the moral dilemma: do you throw the switch to save the 40 at the expense of one? — or do you save the one at the expense of the 40? You can't save both!

Risk/benefit theory says I can spend all my effort reducing one kind of pollution for the benefit of one person, or I can spend that same effort reducing a different kind of pollution for the benefit of many persons. So, this helps me make that difficult, Solomon-like decision of what to do.

Contrary to Mr. Earnest's logic the many are also real people with real families just as are the few. This is a real world in which we live and that is what our Lord would have us be doing; that is, being in the world, but not of the world.

George H. Keith
Reading, Pennsylvania

Using used cards

To the Editor:

After reading in the December 14 issue of TM/UMR about how Mary Yoakum uses her Christmas cards, I thought readers might be interested in knowing what we do with our cards each year.

As the cards arrive, each has the address written on the card, and they are placed in a box. About the first of February each year we put that box on our kitchen table beside the Bible and devotional book and Prayer Calendar which we use in our daily devotionals. During our devotional each morning, we pull a card out of the box and pray especially for the person(s) who sent it. After breakfast I write a note to the person(s) and tell of our special prayers for that day.

My family has been following this practice for 10 years now. It has proven over and over again to us the unending value of prayer for others. It also gives us the opportunity to contact during the year many persons whom we only hear from at Christmas time each year. I cannot convey with mere words how meaningful this has been to us and to the persons who send us cards. More than one time we've pulled a card, written a note, only to find out later that the person(s) had a crisis in lives that day.

Sally Curtis Askew
Cleveland, Georgia

Preserve spirituals

To the Editor:

This is in reference to the article by Bea Jones in the Dec. 14 issue under the headline "UMs Urged to Preserve Black Music."

I say, right on and I'm neither black nor from the South. Yes, they (spirituals) should be preserved as part of our American-Christian heritage. But who ever said the blacks had a corner on the need to survive!

At times I think we all need those old spirituals to get us through the crises of our lives.

Mary Lou Spiess
Stockton, California

'Important lesson'

To the Editor:

As a lawyer and United Methodist, I have been following the Pacific Homes matter with a great deal of interest. And, while I am not sure the California courts held correctly in exposing all of our churches to liability, I am concerned lest the United Methodist Church overlook a very important lesson.

The lesson is this. For many years I have observed how the church seems to place responsibility, power and money in the hands of former ministers who, tired of preaching and the other mundane duties of a shepherd, want a secure and comfortable slot with one of the church agencies. For example, several years ago I was trying to determine what disability benefits were available for a clergy-client. Whom should I find was in charge of the millions of dollars in such fund but a man who had been my pastor when I was a boy and, when he left my hometown, my father and others had to go to the various merchants in town to pick up his unpaid bills. My recollection (and it could be mistaken) is that the administrator at Pacific Homes was also a former preacher.

So, instead of all the self-righteous breast-beating and pontification in the advertising section of the Wall Street Journal and elsewhere, I think we should direct our efforts to searching out the persons who hold the purse strings in our respective church divisions and conferences and make certain that they have the necessary education and experience for such jobs. Otherwise we will have learned nothing from the Pacific Homes fiasco and will continue, in many instances, to be poor stewards of the gifts and trust of many millions of United Methodists.

Carlyle E. Richards
Aberdeen, South Dakota

Why silence?

To the Editor:

The comparative silence on Iran of the United Methodist Church, its Board of Global Ministries, the National Council of Churches and the World Council of Churches has been deafening when compared to their stridency in denouncing for lesser offenses South Korea, Chile, Zimbabwe-Rhodesia, the Philippines and other countries with friendly ties to the West.

The churches have networks of coalitions, such as the N.Y.-based North American Coalition for Human Rights in Korea. Year after year the above churches have harshly condemned South Korea, even going so far as to admit 124 dissidents from South Korea to their Conference Center in Stony Point, New York in 1974 to work for the overthrow of the Park regime (see May, 1974 issue of "New World Outlook" published by the Board of Global Ministries of the UMC).

Americans have been held in captivity in Iran for more than 40 days. Their arms have been tied. They are forbidden to speak to one another. Fanatical mobs in beastly frenzy call for their deaths. Neither U.S. government officials nor the International Red Cross can visit them. They are threatened with revolutionary trials and executions. Already over 600 Iranians have been executed.

Where is the Protestant church leadership that can so readily organize all night vigils, boycotts, sanctions, news releases, consultations, conferences, propaganda news media, labor unions, and flights to the U.S. Congress for prompt actions and vengeance whenever U.S. corporations or Western society strays from approved church behavior? When I picked up the December issues today of "The Interpreter" and the "New World Outlook" I wondered what they would say about the hostages, and if they would give aid and comfort to Iran. "The Interpreter" was wholly concerned with raising money; the "New World Outlook" said nothing. Fortunately neither represent their constituents.

Robert B. Heminover
Garnerville, New York

Point overlooked

To the Editor:

Ben Welch in the November 30 issue of TM/UMR discussed, among other things, the payment of Social Security on the value of the parsonage (plus salary).

While he apparently looks upon this as a real "negative," it really is very positive in the long run. It will provide larger benefits at retirement because of paying on a larger base during his professional career. Also, he should be reminded that Social Security benefits are presently "indexed," and tend to rise to offset the cost of living — and are payable in addition to the pension from the United Methodist Church.

Mr. Welch suggests adding to the pension fund an added liability to provide a $30,000 down payment on a house at retirement, the fund to "be part of the total pension package for the local church." Before adding to the local church participation in the ministers pension program, be sure to review the amount of liability presently unfunded — and the impact of such a new liability on conference apportionments.

Ralph W. Ellis
Holden, Massachusetts

Rebuttal offered

To the Editor:

With reference to the "Here I Stand" of Nov. 30, please let this United Methodist "P.K." offer a rebuttal to the proposition that we need to be (more) fair with our pastors.

The Rev. Ben T. Welch spoke of his salary from the United Methodist Church as being cash plus 20 percent — this 20 percent representing that value of a parsonage being provided the pastor by a local congregation. He bewailed the fact that having a parsonage furnished gave him no opportunity to accrue an equity in a house so that, if nothing else, he could enjoy the benefits of real estate appreciation.

It appears to me that by having a parsonage furnished, any pastor, including Mr. Welch, has not been, nor will be, obligated to pay a monthly house note, or to pay rent. Therefore, if he has paid out nothing for a place to live, and if most of the other parsonage expenses are paid for by the congregation, how then could he reasonably expect to enjoy the benefits of home ownership? Or to have a home available for his retirement years?

I note the item of parsonage expense because in my own church we pay our pastor an additional $116.67 a month to help towards monthly utility bills.

If our pastors were made to pay as little as 3% of their monthly "cash" into an account similar to their pension fund account, they could easily have (after 40 years of service) more than the amount of $30,000.00 that Mr. Welch mentioned. Think how much more that account could be if they were made to pay rent at the "going" rate for a house comparable to most present-day United Methodist parsonages.

In my particular church, 22.67 percent of our total budget for 1980 will go for Ministerial Support and Expenses. Our recent "Pony Express" campaign brought in just over $75,000 so now our percentage for pastoral support is up to 28.72 percent — almost $3 out of every $10 that will be brought in going for pastoral expense. And this amount does not even include the apportionments for the Bishop, our District Superintendent and Pension Fund.

With salaries like most United Methodist preachers now have, with the type parsonages and fringe benefits that most now enjoy, I think that Mr. Welch is way, way out of line to suggest that we need to be "more fair" with our pastors.

Paul H. Percival
Houston, Texas

Not 'dirt'

To the Editor:

I must strongly object to Mildred Brown's choice of words in her letter regarding homosexuals (TM/UMR, Dec. 14). She said, "Like most professional groups, ministers tend to tolerate and hide the dirt."

The clergy probably are no exception to the tendency toward the dark side of collegiality — that is, to keep quiet because of image and a mutuality of interests. However, in the case of the issue of homosexuality, "hiding the dirt" is not germaine to the dialogue.

Whatever one's stand on the issue, referring to homosexuals as "dirt" is an inflammatory and uncaring statement. Our church and many other denominations are agonizing over this issue, causing us once again to study the Scripture with a new mind, and to search our own lives for covert and overt prejudice. Clergy and laity alike are involved in this struggle, as evidenced by the fact of Mrs. Brown's letter.

However we interpret the specific Biblical references concerning homosexuality, it is obvious in our Gospel message that God loves all persons regardless of their color, creed, or sexual preference. If we are to speak of God and humans in the Christian context, we have no business calling anyone "dirt" unless, of course, we are referring to the dust of which all of us are made.

I would read and reflect upon both sides of this debate more easily if the letter writers would phrase their arguments in such a way that they would reflect more light than heat.

Charles L. Cooper
Norcross, Minnesota

Family important

To the Editor:

I agree with David Bradley that we, as United Methodists, are not doing our part to bolster families and to improve the quality of family life in our churches, our communities, our nation, and the world (see TM/UMR, Nov. 23). We are neglecting our duty and responsibility to support the most important social unit in our society.

Our voice and our actions should be loud and clear as we exert the strongest efforts possible to help our homes become centers of love, understanding, compassion and hope. May our church, thus, lead the way toward a Christian world.

Rosalio F. Munoz
Los Angeles, California

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1970s : decade of women, ethnics

Prominent UMs list 'top 10 stories' of '70s; predict top issue for '80s

TM/UMR Staff Special

The two greatest influences on the United Methodist Church during the 1970s were the growing leadership of ethnic minority persons and of women, according to six prominent United Methodists.

The problems resulting from the Pacific Homes bankruptcy and the rise of an "evangelical" theology were stories that followed closely in the listing of the top 10 stories of the past decade which had the greatest impact on the UMC.

TM/UMR asked six knowledgeable persons, who represent a cross section of United Methodism's leadership, not only to list the 10 major stories of the 1970s but also to select the one most important issue the UMC will face in the 1980s and explain why it will be the primary issue.

Although all participants expressed a reluctance to make such a list — as one said, "This takes a kind of Olympian wisdom I don't have" — they agreed to try their hand. The following lists name the top 10 stories of the past decade as ranked by each participant as well as the major issue facing the UMC in the next decade.

Ralph T. Alton

Bishop, Indiana Area, Indianapolis, Ind., president of the Council of Bishops.

1970s (not in priority):

• Election of bishops to political office: Abel Muzorewa as prime minister in Zimbabwe-Rhodesia and Bennie Warner as vice-president in Liberia.

• Rise of caucuses in the church: some ethnic and some issue-oriented, along with the increase in ethnic minority consciousness.

• Reorganization of program boards and agencies after the 1972 General Conference.

• Pacific Homes problems.

• Impact of inflation on pension programs of the church.

• Increase in women and couples in ministry.

• Six-volume report of the United Methodist Commission on Higher Education.

• Establishment of diaconal ministry.

• Cult phenomena.

• Concern over membership decline and the resulting church growth movement.

1980s — The various expressions of identifying and affirming the connectional nature of the UMC: I see this as local churches reassess their relationship to the annual conference and general church, as institutions re-evaluate their tie to the church, and as Pacific Homes raises implications of the church's involvement in institutions. I also see the matter of designated giving as an implication of the struggle between congregational or connectional polity.

Emerson Colaw

Senior minister, Hyde Park Community UMC, Cincinnati, Ohio

1970s:

1. The establishment of the Commission on the Status and Role of Women — signifying the growing professional leadership of women in the denomination.

2. Recognition of the importance of ethnic minorities — Significant to the church as the nation increasingly becomes a nation of minorities and less composed of typical WASP's in a nuclear family.

3. The 1972 Doctrinal Statement — This made legitimate the pluralism of the UMC and its expression through such diverse elements as the charismatic renewal, "Good News" and the Coalition for a Whole Gospel.

4. Establishment of the Ministerial Education Fund — This fund insures the continuance of theological schools and ministerial supply.

5. Pacific Homes — If the plaintiffs prevail, it means that government may reorganize mainline Protestantism.

6. Decline in membership — This phenomenon has compelled us to look at new constitueneies, such as singles, divorced and separated, single parent families and the elderly.

7. Decline in the enlistment and deployment of missionaries — A controversy arises here because this can be interpreted two ways: one, the church has lost its commitment; or, two, the age of paternalism is over and indigenous churches should take over.

8. Emerging efforts to make national agencies more responsive and accountable to local church needs.

9. Growing pension needs which stifle program development.

10. The growing competition from the electronic church.

1980s — To proclaim a theology of hope in an era of inflation and scarcity and in an age demanding radical transitions. People will be frightened by shortages of energy, food and heat. The church ean be an agent of hope by reminding people that God is at work and that there is reason to hope. Inflation will have further implications for the UMC. Some churches will be unable to afford full-time ministers. Part-time worker-priests — people who do not need to rely for total financial support from a local church — will be one solution.

Professor labels decade

Professor Albert C. Outler labels the 1970s as a "decade of disenchantment." When asked by TM/UMR to name the top 10 stories that have had the greatest impact on the United Methodist Church (see related article elsewhere on this page), the United Methodist theologian offered the following four points as a "global setting" within which the top UMC stories could be placed.

1. The 1970s were a decade in which the 1960s' concept of a "global village" fell apart. This fact reflects on all churches, and the UMC particularly, because of its international outreach and commitments.

2. It was a decade that will be remembered as the one of American humiliation and retreat as a world power. Inflation and the energy crisis had the effect of diminishing available resources for old and new programs of the UMC.

3. The decade had the effect of dimming utopian dreams and deferring our hopes for Christian unity. The 1970s started with expectations that by the end of the decade the churches would be a long way down the road toward Christian unity. The unfulfilled expectations have had a chilling effect on the UMC and the ecumenical cause.

4. The 1970s saw the resurgence of a militant Islam and the reflex effect of this resurgence on the religious situations of the world. Not since the 12th century have Islam, Judaism and Christianity clashed like they have in this decade — and the results are yet to be worked out.

Roberto Escamilla

Associate General Secretary, Division of Evangelism, Worship and Stewardship, General Board of Discipleship, Nashville, Tenn.

1970s:

1. Family instability: the impact of the single parent and the church's challenge to minister to such persons.

2. The tragedy at Jonestown: This signified the danger of religious cults.

3. The resurgence of spiritual concerns: exemplified by the "born again" movement, the charismatic movement and the electronic church stressing salvation.

4. The trend toward a conservative mindset and a climate of nostalgia.

5. The emergence of ethnic minority persons in church leadership.

6. The liberation and empowerment of women.

7. The trend toward narcissism: the "me-decade" with its human potential and self-improvement schools.

8. The church's sensitivity to issues of hunger and malnutrition.

9. The impact of inflation and the economy.

10. The complacency of youth.

1980s — The continued resurgence of religious interest: I see this resurgence continuing with an emphasis on conversion and Christian experience, biblical preaching, new congregational development and extension, and a new concern to reach those outside the church, particularly to minister to the large number of young adults whose median age will be 30 during the next decade.

Ethel R. Johnson

Professor of Church Administration and Director of Field Work, Methodist Theological School in Ohio, Delaware, Ohio

1970s (not listed in priority):

• The movement toward a permanent diaconate.

• The establishment of the Commission on the Status and Role of Women.

• UMC involvement in the Kent State affair.

• The concern for the rights of "gay" people.

• The growth of the "Good News" movement.

• The one-third "quota system" for general boards' and agencies' membership.

• The increasing strength of the four ethnic caucuses.

• The change in the church's missionary program because of the self-determination of African nations.

• The increase of clergy women and clergy couples.

• The missional priority on hunger.

1980s — Intentional inclusiveness: I think the big issue will be whether the church ean be inclusive of all people as equals, regardless of race, age, nationality, sexual preference, handicapping condition, theological bias or size of church membership.

Albert C. Outler

Theologian, professor emeritus of Perkins School of Theology, Dallas, Texas

1970s:

1. Declines in church membership, missionary outreach, missionary impact and commitment to higher education.

2. New structures for old ones: none of them were effectual as passed by the General Conferences of 1968, 1970, 1972 and 1976.

3. The new Doctrinal Statement and the statement of Social Principles: problems of pluralism, consensus and authority.

4 Consciousness raising: the emergence of new caucuses, ethnic minorities, sexism, human rights, liberation theology, and the church in social and political arenas.

5 The UMC in a permissive society: Here the focus is on problems of sexuality, such as heterosexuality and promiscuity, homosexuality and promiscuity, and assaults on biblical and traditional disciplines in respect to marriage and the family.

6. The rise of non-establishment, voluntary movements: "evangelicals," "charismatics," "lay-initiatives" with such events as the Lausanne Conference, 1973; the Lake Junaluska Affirmation, 1975; and the emergence of the center right Notre Dame Declaration, 1979.

7. The UMC in a hungry world: Here we had successes and failures in dealing with refugees, undocumented aliens, "boat" people and endemic hunger, all of this in an oil- and affluence-addicted society.

8. The year of three popes and a new direction in ecumenism: This is linked to the eclipse of the ecumenical cause in the UMC and the persistence of interest in Christian unity among UM people despite the lack of leadership.

9. Pacific Homes litigation: its challenge to the integrity of the UMC as an "ecclesial entity."

10. The accountability crisis: There is confusion in the "Discipline" and in the church at large as to what it means for the UMC to be an episcopal church and over what has happened to the traditional principles of connectionalism.

1980s — A time of diminished resources and diminishing expectations: In such a time the UMC and all other mainline churches will have to learn how to do more with less. Two issues, in my judgment, top all others; one is positive, the other negative.

The positive issue is that of evangelism reconceived — the church in outreach, nurture, social revolution and service. The church that faithfully obeys the "Great Commission" most effectually in the '80's will be the one to which hopeful souls will rally and which will be blessed by the Spirit who is in the church to renew and to transform it.

The negative issue focuses on the question of homosexuality and sexual promiscuity in general Any church which condones the practice of homosexuality and of sexual promiscuity will raise profound questions of conscience for many of its members and, to all intents and purposes, will force us out of such a church.

Jeanne Audrey Powers

Assistant General Secretary, Division of Ecumenical and Inter-Religious Concerns, General Board of Global Ministries, New York, N.Y.

1970s:

1. The church and its institutions: especially Pikeville Hospital and Pacific Homes.

2. The emergence and influence of un-official groups: the ethnic caucuses, "Good News" movement, the Texas Methodist/United Methodist Reporter, the charismatic movement and Affirmation: Gay/Lesbian.

3. Zimbabwe issues: Bishop Abel Muzorewa's leadership in the UANC and as Prime Minister; the World Council of Churches' grants from the Special Fund of the Program to Combat Racism.

4. The "quota system": This gave empowerment to women and ethnic minorities for leadership.

5. The impact of the Latin America task force report of the World Division: This called for "mutuality in mission" with the resulting implications for U.S. personnel and funding, and for indigenous leadership and self-determination of the churches in the Third World.

6. The first and second clergywomen consultations: These signaled the growth in the number of clergywomen and their impact on and expectations of the UMC.

7. The adoption in 1972 of the Doctrinal Statement (with the UM quadrilateral) and the Social Principles (especially with the statements on human sexuality).

8. The Judicial Council's decision in 1979 that the annual conference has the final authority for determining eligibility for appointment.

9. The 1972 restructuring of general boards and agencies and its implications at the general and annual conference levels.

10. The consequences of the Indo-China conflict: This involved local church participation in such things as the anti-war movement, hunger funding and refugee resettlement

1980s — The theological and practical issues of ministry: It is no coincidence that these are the fundamental ecumenical issues as well. COCU (the Consultation on Church Union), for example, will be asking the UMC to respond to emerging agreements on ministry. But as UM's, we have unfinished work to do on the diaconate, the two-step ordination process, episcopal leadership, the less-than-full-time ministry and the itineracy that is truly open to women and ethnic minorities. The Ministerial Education Fund and the proposed legislation to the 1980 General Conference may assist in eliminating mediocrity in ministry But this will happen only if the church is clearer on the meaning of the general ministry of all Christians and that of the ordained, especially with regard to ministering with pay.

Acolytes, at your service

LOUISVILLE, Ky. — Melissa Birch, 8, practices lighting a candle at Fern Creek United Methodist Church here as she and 45 other children participate in the church's annual acolyte training program early last month. "Most kids want to ball out (of church activities) when they reach 12 or 13," the Rev. James Lyle, pastor, said. "Here they want to participate." Acolytes from age 8 to 18 also serve communion and collect the offering in worship services. LOUISVILLE CONF. PHOTO

UMs: 'No comment' on controversial scholar

By SHARON MIELKE
Senior Staff Writer

United Methodist theologians and church leaders involved in dialogues with the Roman Catholic Church say it would be "an ecumenical mistake" to issue any "official UMC statement or formally intervene" in the Vatican's recent censure of Swiss theologian Hans Kueng

On an individual level, however, several UM ecumenists expressed "astonishment," "disappointment," and "genuine sadness" regarding this action by the Vatican.

Dr. Robert Huston of New York, UMC's ecumenical staff officer, said he is taking a "wait and see" attitude toward possible long term ecumenical implications.

The Sacred Congregation for the Doctrine of Faith, the Vatican body responsible for vigilance over orthodoxy of Catholic doctrine, stripped the Rev. Hans Kueng of the right to teach and be considered a "Catholic theologian" in an announcement Dec. 18. The Vatican action climaxed more than 10 years of investigations of and warnings by that body, to Father Kueng, who for 19 years has taught at West Germany's Tuebingen State University.

The 51-year-old scholar has been accused, among other things, of denying what the Vatican calls the "dogma of faith about the infallibility of the church," and papal infallibility as defined by the First Vatican Council in 1870 and reaffirmed by Vatican II

Dr J. Robert Nelson, a UM theologian at Boston University School of Theology, said that having read the statement from the Holy Office, he could not see that "Fr. Kueng has departed so far from acceptable theology that he should be treated this way. I think it is deplorable that the man most widely known and respected among Catholic theologians should receive this treatment."

Dr. Nelson said that Fr. Kueng took on the infallibility issue directly, the issue that gives the most problems to both the Orthodox Church and to Protestants.

Dr. Nelson said the Swiss-born theologian challenged the dogma that the church is "infallible" or absolutely true on all matters and called instead for the church to be defined as "indefectible," meaning that it is guided by the Holy Spirit in history and is prevented from being apostate or heretical."

"This allows for varieties of theological interpretation," Dr. Nelson said. Further, he said, Fr. Kueng attacked papal infallibility "because it puts the pope above and apart from the church in a way that is theologicalfy impossible "

Dr. Nelson told TM/UMR that he is of the opinion the action will have a "chilling effect" on UMC dialogues with Roman Catholics. He is one of eight UM's engaged in official dialogue with Catholics in the U.S. on the subject of Holy Communion. The dialogue group met with Pope John Paul II in Washington, D.C. in October. "We had high hopes about the pope's ecumenical initiatives as a result of that meeting," he said. "I feel disillusioned."

Bishop James K. Mathews of the Washington Area, who co-chairs the dialogue with Catholic Bishop Malone of Youngstown, Ohio, said he considers Hans Kueng to be "one of the leading theologians in the world today." He said he hoped the pope's announcement of a suspension of the action until he could confer with the German bishops might result in "a way out" of what he feels is a deplorable situation.

Possible meanings

Bishop William Cannon, Atlanta Area, chairs the World Methodist Council's bilateral talks with the Roman Catholic Church. "It would seem the present policy will be one of strict adherence to the dogmatic formulas of the church with the Vatican expecting teachers of theology to carefully adhere to standard theology," he said.

Bishop Cannon said he did not expect any adverse effects on the dialogues because they are between official church representatives whereas Fr. Kueng "represents his own views" and not those of the Roman Catholic church.

Another long time observer and participant in ecumenical discussions said he was "genuinely saddened" by the Vatican's action hut said it should not be seen as an isolated incident Dr. John Deschner of Perkins School of Theology in Dallas said "We're seeing a tendency in the Vatican over the last 12 to 14 months toward less imaginative use of the doctrinal tradition that Catholics and non-Catholics share. This has accelerated with the election of Pope John Paul II."

Dr Deschner said "the 'greening time' of openness since Vatican II seems now to have changed to a Vatican concern to solidify and firm up tradition. I have a feeling the Kueng issue is one we will be hearing about for some time because he was looked to with genuine hope as a voice of the church."

Cambodian relief dollars slow to reach UMCOR

By JUDY ELSWICK
Staff Writer

NEW YORK — The day after Christmas found only $200,000 contributed by United Methodist churches toward a goal of $2 million for Cambodian (Kampuchean) relief efforts, according to Paul Morton, disaster coordinator for the United Methodist Committee on Relief (UMCOR).

UMCOR officials have expressed frustration at the length of time required for some contributions to reach their New York offices. Some of the contributions could take up to two and one-half months to reach UMCOR, according to Dr. Harry Haines, associate general secretary for UMCOR.

"I've had to borrow $400,000 from other funds while the churches get around to taking the offering and sending it through their local treasurer or conference treasurer to New York City," he explained in an interview with one pastor of a church which had raised $7,500. "I need the money tomorrow morning. Don't let the money get lost in the pipeline."

Meanwhile, officials of UMCOR and Church World Service — a relief arm of the National Council of Churches — have been struggling to correct what they term as "misinformation" in media reports which state that goods are not reaching refugees, and that some is being diverted to Vietnamese troops. These reports are in error, according to Perry Smith, acting director for Church World Service efforts in Cambodia.

"I am confident food is getting to the people," he said, citing his observations and those of other relief agency staff persons in that country. He noted distribution of goods is slow, largely due to a lack of trucks and the inexperience of Cambodian administrators, but stressed he has witnessed distribution and use of goods sent to Cambodia.

The needs of the country are "staggering," but the people are working hard to rebuild it, according to Dr. Kirk Alliman, who is in charge of Church World Service field operations for the relief effort He said his survey of the Cambodian capital and countryside showed "not quite the desperate famine or starvation that has been pictured."

"I saw much more food production going on than I expected to see," he said.

A barge chartered by Church World Service was expected to arrive in Phnom Penh last week with 1,200 metric tons of goods, including food, fishing nets, rice bowls, cooking pots and blankets. Several planeloads of food, medicine and other goods had already been delivered

INFOSERV — a UM toll-free telephone information service — has reportedly been flooded with inquiries on Cambodia relief efforts. Updated telephone reports are provided through a toll-free Church World Service line, 800-223-1310 (not serving New York) and through INFOSERV after 4 p.m. CST weekdays and all day weekends, 800-251-8140 (not serving Tennessee).

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People in the news . . .

Preachers walk and run

United Methodist ministers not only preach, they also walk and run — and raise money by doing it. The Rev. **Thomas W. Heafield-Mordan** (right) of Miles City UMC stepped out on a 20-mile walk-a-thon to raise money for his alma mater, UM-related Rocky Mountain College in Billings, Mont. Church members responded by contributing about $400.

Meanwhile in Old Orchard Beach, Maine, the Rev. **Robert Plaisted**, pastor of the UM church there, ran five miles early one Sunday morning before worship services to raise money for world hunger. By the time the rest of the congregation finished their projects — such as four mile bike rides by Sunday School children, and cook-a-thons and drive-a-thons by others — they had raised $1,156 for the UM world hunger Advance Special.

T. W. Heafield-Mordan

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Scientist says Turin Shroud is authentic

WOONSOCKET, R.I. (RNS) — A scientist who led the team which went to Italy last year to investigate the Shroud of Turin, the legendary burial cloth of Jesus, says that all the evidence amassed thus far indicates that the shroud is authentic.

And there is mounting circumstantial evidence, he said, that the image on the cloth is that of Christ and was "projected" on the cloth, perhaps by a burst of radiation emanating from all parts of the body in a one five-hundredth of a second flash.

"We all thought that we'd find it was a forgery and would be packing up our bags in a half hour," Thomas D'Muhala told an audience at a breakfast meeting here of the Full Gospel Businessmen's Fellowship.

"Instead all of us who were there, at least all those I talked to, are convinced that the burden of proof has shifted. The burden is now on the skeptic."

Mr. D'Muhala, president of Nuclear Technologies Corp., in Amston, Conn., and one of the five directors of the Shroud of Turin Research Project, said he and each of the 40 scientists have first claim on releasing the results of their own experiments in scientific journals.

Thus, he said, until those results are published, project members are bound to confidentiality even though some of the project's major and most startling finds are yet to be made public.

The Holy Shroud, a yellowed strip of linen measuring 14 feet long and 3 feet seven inches wide, has been the object of veneration as the burial cloth of Christ since the 1350's, when it surfaced in France. It is now kept in a silver casket in a chapel in the city of Turin in northwestern Italy.

While there have been recurring claims that the cloth is a cruel hoax and a forgery, the first major and the most extensive effort to authenticate the shroud did not take place until last year — when scientists were given the clearance to examine the shroud for six days, beginning Oct. 8, 1978.

The scientists included representatives of the U.S. Army, Navy and Air Force, the FBI, the Canadian government, the National Aeronautics and Space Administration as well as the Los Alamos scientific lab and other private companies. The team included "born again" Christians, such as Mr. D'Muhala, as well as atheists, agnostics, Protestants, Catholics and Jews.

By examining the blood stains on the cloth, scientists determined that the victim endured some 120 lashes, more than likely from a whip made with three leather straps, each with a dumbbell-shaped iron ball at the tip.

The cloth also depicted deep wounds around the head, possibly not merely from a "crown" of thorns, but from a "cap" of thorns that produced wounds deep in the head.

In addition to the puncture wounds on the wrists and on the feet, the analysis of the blood flow shows the man had to carry a heavy weight. There is evidence of a very deep and bloody wound on the man's side, with indications that both blood and water gushed from the same wound.

And what does he make of it? Mr. D'Muhala said the evidence seems to support the scripture story in every detail, and that the radiation burst, if proven, could very well be connected to the story of the Resurrection.

"Every one of the scientists I have talked to believes the cloth is authentic. Some say, maybe this is a love letter, a tool he left behind for the analytical mind."

Asian UMs to develop songbook

NASHVILLE (UMC) — Asian Americans have become the third major ethnic minority group within the United Methodist Church to announce the development of a songbook for use in local congregations.

A black songbook, "Songs of Zion," will be released in 1981. The first in a series of songbooks for Hispanic churches, entitled "Celebremos," has already been released.

Funding for the project is coming from the denomination's Ethnic Minority Local Church Missional Priority fund through the Nashville-based Board of Discipleship.

An initial meeting of an Asian hymnbook task force was held in San Francisco recently under the leadership of the Rev. Jonah Chang, executive director of the National Federation of Asian American United Methodists.

I-to Loh, a UM Taiwanese musician who is a doctoral candidate at the University at California in Los Angeles, has been named to direct the project. The task force working with Mr. Loh will include representatives from several subgroups within the Asian family: Chinese, Filipino, Japanese, Korean and Taiwanese.

All Asian Christians are being asked to submit texts on any themes and music in any style, particularly those with an emphasis on Asian American heritages.

Mr. Chang said the resource is planned to help surface talent and musical reflections of the Asian American life in the United States. "We're hoping for grassroots input," he explained.

Members of the Methodist Church in the Richmond Parish of Barton, England (left) are appealing for help to towns in the U.S. named Richmond — and they received it from one.

Unique Methodist tie may rescue English church

By JUDY ELSWICK
Staff Writer

RICHMOND, Calif. — Retired chauffeur William Potter and his wife, Sally, were surprised last summer when they were approached in the garden of their home — located in the English village of Barton, in the Richmond parish — by a U.S. family from Richmond, Calif.

The Richmond connection was no coincidence. Verl and Betty Hanscom and their daughter, Judith, were responding to an appeal by Mr. Potter, treasurer of the Methodist Church in Barton. In an effort to raise money for repairs to the 150-year-old English church, Mr. Potter had written letters to Chamber of Commerce offices in all U.S. cities named Richmond.

In Richmond, Calif., the letter was passed on to St. Luke's United Methodist Church, where the United Methodist Women decided to send a donation. "This seemed like something different our group could do to help, and since our part-time church secretary (Mrs. Hanscom) was going to England with her family, we thought it would be a good idea to send it by her," explained Mrs. Edith Kerns, UMW president and mission coordinator for the church.

The Hanscoms reported that Mr. Potter received the donation "with tears in his eyes," since this was the first response to the appeal. Since that time, the St. Luke's United Methodist Men and individuals have contributed to the effort. No responses have been received yet from other Richmond cities, according to Mrs. Hanscom, who corresponds with the Potters.

She explained that a stream running behind the brick church overflows in rainy seasons, and has damaged the church foundation so that the sanctuary cannot be used at all. Services are held in a "schoolroom" addition attached to the church. The cost of repairs — including work on the foundation, floors, ceiling, walls and other parts of the church — is estimated at 13,000 pounds — more than $28,000. Heating and furniture will also be needed after these repairs are made.

"It is really a very small church, with a lovely little sanctuary and altar, and stained-glass windows," Mrs. Hanscom told TM/UMR. She explained that although a church built in the U.S. 150 years ago would be an "old" church, by English standards it is not very old.

"The congregation has 12 active members — they're really very active," Mrs. Hanscom said. The church's semi-retired minister lives in nearby Darlington. Mrs. Hanscom added the congregation is sure that John Wesley worshipped with early members of the church before the chapel was built, since they can substantiate that he worshipped with a group only seven miles from Barton.

The church — located just across from the village square in the town of approximately 2,000 people — means a great deal to its members, according to Mrs. Hanscom. She reported that the members raised $310 from a tea and bazaar, and also sold Christmas cards to raise funds, with Mrs. Potter reporting she brought in $120 through her sales.

Rules, policy to be set at General Conference

EDITOR'S NOTE: The General Conference of the United Methodist Church convenes April 15-25 in Indianapolis, Ind. The following is the first in a series of 15 articles in which TM/UMR will summarize a major issue to face the delegates. To introduce the series, TM/UMR reprints (with some updating) an interview by former staff writer Pat Sites with the Rev. J.B. Holt, secretary of the General Conferences of 1976 and 1980.

Q. How is my local church affected by what a General Conference does?

A. General Conference speaks for the United Methodist Church. Each local church is guided by the rules, policies and programs established every four years by General Conference, highest legislative body of the denomination. The next General Conference opens April 15, 1980 in Indianapolis.

Q. How do United Methodists get to be a part of General Conference and help make those rules and policies?

A. General Conference is representative from stem to stern. Delegates are elected from each annual conference by secret ballot at the conference immediately preceding a General Conference. An equal number of ministerial and lay delegates are elected. Ministers elect ministers, laypersons elect laypersons.

The number varies from 600 to 1,000, according to a formula based on total church membership and the number of ordained ministers. Next year there will be exactly 1,000 voting delegates.

Q. Does General Conference determine what a United Methodist should believe?

A. No, although the "Book of Discipline" (book of church laws) presents four criteria which came from John Wesley and which United Methodists should use in testing their beliefs: Scripture, tradition, reason and experience.

Each General Conference position represents the considered judgment at a given time of the elected delegates. That doesn't mean you can't re-examine a decision later as new insights, situations and needs arise.

Q. How can I, or my local church, influence the decisions made by the General Conference?

A. By contacting the delegates elected from your annual Conference and expressing your views. Or by submitting a petition.

Q. How do petitions reach General Conference?

A. Just follow the procedure outlined in Paragraph 609 of the "Book of Discipline," then send your petition to Newell Knudson, Petitions Secretary, P.O. Box 5098, Eureka, Calif. 95501. Any individual or organization in the church may submit a petition during the year preceding a General Conference, up until 45 days before the conference opens. This year's deadline is March 1.

Q. What happens to those petitions?

A. Each one is assigned for study to one of 10 legislative committees of the General Conference. Petitions then come to the floor of the conference in one of two ways: as "concurrence" (endorsed) items by a committee, which are printed and circulated to each delegate, or as "non-concurrence" items, which are listed but not printed in full. No petition simply dies in committee.

Q. Will my petition receive as much attention as one that comes from an annual conference or a big board or agency?

A. Yes, it will follow the same process regardless of its origin. And if there are many petitions dealing with the same subject, the number received is listed.

Q. How are decisions carried out? Can they be enforced?

A. Our bishops are charged with general supervision among their other responsibilities. The carrying out of programs and policies is assigned to boards, commissions and councils at every council level.

We don't talk about "enforcing" in the UMC. We work by "persuasion," as a covenant community. We do have a Judicial Council which functions as a "Supreme Court" in ruling on differences of interpretation of rules and policies.

Q. Suppose I or my church disapprove of an action taken at General Conference. What can we do about it?

A. Talk and write letters to persons on our denominational publications, boards and agencies, and to the bishops. Get ready to influence your elected representatives to the next General Conference in 1984. The beauty of General Conference is this: every four years we have the opportunity to re-examine our policies, rules and programs, right any wrong directions, and get stirred out of apathy.

Q. Why should the average layperson keep informed of General Conference actions, anyway?

A. Because, for one thing, we all took vows to support and participate when we joined the United Methodist Church! We have an obligation to know, assess and police programs — and, if we don't like them, to start working toward change. We have a duty to work for and with the total church.

History meeting set

NEW YORK (UMC) — The contribution of women to the 200-year history of U.S. Methodism will be a major topic at a national conference on church women's history Feb. 1-3 in Cincinnati.

The meeting is designed to help foster a keener appreciation for UM foremothers' efforts, an understanding of the diversity of women in UM history and a view of history as having consequences for today.

In Binghamton, N.Y.

Church council turns around hard times

By JUDY ELSWICK
Staff Writer

BINGHAMTON, N.Y. — While many councils of churches have fallen upon hard times in recent years, struggling to survive or disbanding altogether, the Broome County Council of Churches has dug in its heels and determined to be an effective ecumenical group which meets real needs.

Ken Cable

The council had only a director's position and a part-time secretary when United Methodist layman Ken Cable became director of the organization three and one-half years ago. Today it has a staff of seven full-time and six part-time employees, with a budget of $108,000. One-third of the council's support comes from churches, with the remaining two thirds contributed by dedicated lay people and businesses, Mr. Cable told TM/UMR.

The real measure of the council's success, however, lies in the cooperative efforts by the 81 supporting churches of the council, according to Mr. Cable. He explained that the group's visibility and services worked in a cycle — as the council increased its services, it became more visible to the county, and as it became more visible, calls for its services increased.

The council set two primary goals: to minister to people in ways local churches cannot, and to strengthen area churches. Many ideas for carrying out these goals came from simply asking the churches "What can we do to help?", Mr. Cable said.

The group serves the county's population of 250,000 through four basic ministries:

A jail ministry program involves 25 pastors and lay persons who visit people in area jails. A full-time chaplain will soon be appointed to the program, which also serves persons incarcerated in the state's three major penal facilities by providing transportation so families may visit the prisoners.

A related program, the Transitional Opportunities Corporation (TOC), helps train, educate and counsel ex-offenders who are preparing to be released. The corporation was founded in January, 1978 under the direction of an executive "on loan" from the IBM corporation to head the jail ministry committee for seven months. The TOC program, which also draws on support from several other groups and agencies, has become 50 percent self-sustaining through its subcontract work with area industries. The program has also placed 28 of its 120 participants in full-time jobs upon their release.

A hospital ministry is carried out by 54 lay visitors and a part-time chaplain who, in many cases, are the only contact with churches for an estimated 400 unchurched people who go through area hospitals every week, according to Mr. Cable. The group is also trying a "team" approach to hospitalized patients, with the cooperation of doctors and hospital staffers.

A ministry to the aging is conducted by churches clustered around extended care facilities. The churches rotate responsibility for weekly ecumenical worship, fellowship activities and individual visits. Large-print Bibles have also been placed in the facilities for use by residents.

Campus ministries have received increased emphasis at the two area colleges. Chaplains are available for conversation and counseling, and at one school, more than 150 students participate in Bible study and prayer through an Inter-Varsity Christian Fellowship.

The churches have also joined forces to keep food pantries supplied at 18 area churches. One Sunday per month is designated for offerings of food and monies for the facilities, so they receive the combined support of all 81 churches, rather than individual churches bearing the entire responsibility for their pantries. The effort, called CHOW (Christian Hunger Outreach Warehouse), has been a huge success, according to Mr. Cable.

Other projects include a "Faith and Action Institute" held each fall, offering classes ranging from parent effectiveness and Bible study to creative aging. The council also took over sponsorship of an annual summer program for youngsters which was in danger of faltering.

Television and radio programs which focus on Christian living and meditation are also offered by the group.

"God is really opening up those doors by showing us how to respond to the needs of the county," Mr. Cable said. "As our visibility increases, we receive more calls expressing needs.

"Coming from a broadcast sales background, I know visibility is the thing that 'sells.' I think it's time the local church began to be in the forefront, began to be visible," he said.

Moving into a five-year plan entitled "The Challenge of the '80s," Mr. Cable explains, the cooperation and dedication of area pastors and lay persons have enabled the council to plan on extending its services even further.

"The involvement of laity and clergy has really brought this together — there is a feeling of oneness," Mr. Cable said, noting the council's motto: "We can do things together we cannot do separately."

'Disciplines' offer devotional aid

"The Upper Room Disciplines, 1980" The Upper Room, 382 pp., $2.95 paperback.

By WILSON O. WELDON

The 1980 edition of "The Upper Room Disciplines" is chocked full of helpful guidance on paramount themes. It is in keeping with the aim and purpose of each succeeding editor and staff of "The Upper Room" — to provide concise and pointed thoughts on one central theme for a week by one writer throughout that week.

Originally, Dr. J. Manning Potts with the assistance of Dr. Gerald McCullough prepared the "Disciplines" primarily for lay teachers and professors. Soon, however, many others found in it needed devotional resources which would parallel and even go beyond the aid found in "The Upper Room" itself. During my editorship, I believe the circulation approximately doubled, and I received many letters of appreciation.

Consider some of the themes in this new edition: "When God speaks to us," "Encounters that change lives," "But the Lord remembers," "The justifying grace," "The divine source of keeping on," and 53 others.

The range of writers includes notable interpreters of Christian living — persons who live what they write. Here are some: President Jameson Jones of Iliff School of Theology; Professors Elmer G. Homrighausen of Princeton Seminary, Paul Mickey of Duke Divinity School and George Morris of Candler School of Theology; pastors William C. Reid of Columbia, S.C. and Richard E. Hamilton of Indianapolis, Ind.; and Dr. Joe Hale, World Methodist Secretary, Lake Junaluska, N.C.

By daily digesting this rich diet of spiritual food, anyone of us can become a more deeply-committed disciple. But, as Editor Maxie Dunnam puts it, "We must give the time — set it aside, guard it, use it wisely to feed the soul."

Dr. Weldon, former editor of "The Upper Room," is presently district superintendent of Charlotte District in the Western North Carolina conference.

Make Lent and Easter Meaningful

The Lent and Easter Season should be one of the church's most meaningful times. And these three resources have been selected to help you get this season of worship, study, and Bible reading off to a good start this spring.

Rejoice in Your Savior
By Justo and Catherine Gonzalez. This Lent-Easter study is a challenge to study the seasonal scriptures and, through questioning and group discussion, to reach a full understanding of the season. Participants are challenged to discover if they've allowed God to make noticeable changes in their lives. The Scriptures for this study are taken from the UMC's *Alternate Lectionary.* (Also recommended for Young Adults.)
Order No. 5547... 1-9 copies, each, 1.40
10 or more copies, each, 1.20

The Sanctuary for Lent—1980
For Personal Devotions. Uplifting devotional messages are brought to devout Christians in *The Sanctuary for Lent.* It will be a daily guide and reinforcement for your entire church family for the period between Ash Wednesday, February 20, and Easter Sunday, April 6. Order enough for your congregation.
A01-368421..... Per Hundred, 20.00

Lenten Announcement Folder & Bulletin
Both the Announcement Folder and the Bulletin use the "What evil hath he done?" artwork featured in *Rejoice in Your Savior* and *The Sanctuary for Lent.* The 8½" x 11" Bulletin is shipped flat, and can be imprinted on three pages. The Announcement Folder is 10½" x 7", folds to 3⅝" x 7", contains devotional suggestions for Ash Wednesday and succeeding Sundays through Easter, and is shipped flat for imprinting on one side.
A01-043026. Easter/Lenten Bulletin
A01-040034. Announcement Folder

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THE UNITED METHODIST REPORTER

LOUISIANA UNITED METHODIST

edition

VOLUME 8 NUMBER 5 Send P. O. Form 3579 to Box 221076 Dallas, Tx. 75222 JANUARY 11, 1980

CONVOCATION OF BOARDS

The mid-year meeting of Conference Boards and Agencies will be held at First UMC, Baton Rouge between Thursday and Saturday of January 24-26.

A number of very important meetings are scheduled for this period; most of them resulting in the legislation which is finally proposed for the Annual Conference Session in June.

The Convocation was initiated by Dr. Luman Douglas, during his first year as Director of the Area Council Offices. Dr. Douglas noticed that conference boards were meeting all during the year; many of them involving persons who scuttled back and forth to attend several. It was his idea that one large central meeting, conducted during the middle of the conference year, would not only allow greater efficiency, it would also allow various boards to confer on items of common concern. During the past 14 years, the idea has become a part of the conference agenda.

You will find a calendar for the various meetings elsewhere on this page; but it is important to note that the Cabinet will be meeting; the Council on Finance and Administration will be making some vital decisions, and the Conference Council on Ministries will also tend to some urgent business. We also want to let you know that the Conference Board of the Laity will have a breakfast meeting on Saturday morning.

As this articles goes to press, we have notices of all the boards which are listed in the schedule. The only boards we have not heard from are the Board of Church and Society and the Commission on Religion and Race.

Candlelight services were held in countless churches across the conference. Shown above is the annual Candlelight Service at First United Methodist Church, Baton Rouge. The Motet Choir, the Youth Choir, the Cherub Choir, and the Bell Choir — all took part in the service. Dr. Earl Redding is Director of Music and Melvin Ballard, the organist.

As a part of the special Advent services each Sunday evening at the Zachary UMC, the UMYF presented an inspirational play *Come to the Manger*, with Bobby Babin and Gaylin Parker portraying Mary and Joseph. The congregation gathered outside, as "Joseph" led the donkey with "Mary" riding up to the "Inn." The congregation then followed Mary and Joseph to the stable where the play was enacted.

Convocation Of Boards

Schedule Of Meetings

Thursday, January 24	
Cabinet, Area Offices	10:00 a.m.
Bd. of Min. & Cabinet, First UMC, Baton Rouge	2:00 p.m.
Bd. of Min. & Cabinet Dinner	6:00 p.m.
Friday, January 25	
Board of the Ministry	9:00 a.m. until 3:30 p.m.
C.F.A., Area Offices	10:00 a.m.
Council on Ministries, First UMC, Baton Rouge	2:00 p.m.
Higher Education	2:00 p.m. until 6:00 p.m.
Comm. on Communications	4:00 p.m. until 6:00 p.m.
Ethnic Minority Local Church	5:00 p.m. until 6:00 p.m.
Board of Diaconal Ministries	4:00 p.m. until 8:00 p.m.
Archives and History	7:00 p.m. until 9:00 p.m.
Discipleship	7:00 p.m. until 10:00 p.m.
Global Ministries	7:00 p.m. until 9:30 p.m.
Pensions	7:00 p.m. until 10:00 p.m.
Saturday, January 26	
Bd. of the Laity Breakfast	8:00 a.m. until 9:00 a.m.
Discipleship	8:00 a.m. until 12:00 noon
Diaconal Ministries	9:00 a.m. until 12:00 noon
Global Ministries	9:00 a.m. until 12:00 noon
Trustees	9:00 a.m. until 10:00 a.m.
Archives and History	9:30 a.m. until 11:30 a.m.
Commission on Status and Role of Women	10:00 a.m. until 12:00 noon
Foundation Trustees 12:00 noon	

LUM Subscription Campaign

You ought to be hearing from your minister — just about now — as the information about the LUM campaign begins to be used.

We gave the minister some "bulletin quotes," a timetable, information about what the paper has done; all of that, so that it can be used to give you incentive to take out another subscription. To tell the honest truth, we all hope none of that will be necessary; and that you have already made up your mind that it is a good thing — more than that — a necessary part of being a churchman for the new year.

One thing we are especially proud of, and have nothing to do with: the staff at TM/UMR has prepared a series of articles about General Conference (that is: the inside pages of the paper). These articles are designed to help you — the person in the pew — understand what some of the issues will be when the General Conference convenes. No one would dare to try and predict how the issues will be resolved. That is for the General Conference to debate. You will want to read these articles carefully so that you can be informed. Then you will want to make your own expressions. Anyone who is a member of the Church may send in a petition (if you need information, before we publish it, about how, contact us and we will be happy to furnish it to you). This paper, then, will be a valuable tool in helping you understand the coming General Conference.

We try hard to keep you informed about conference program. The next three months will be times of feverish activity: the Convocation of Boards, Audit Sessions, CCOM Budget Session, Mission of the Church Workshops, District Meetings with Bishop Shamblin, preparation for pre-conference reports, the Good Samaritan Offering. You will need the paper to keep up with all of that.

Finally, many people have expressed an interest in knowing about what other churches are doing. We try to do this through the "Around the Conference" column, through the pictures we receive about people and events, and through the feature articles we happen to discover. There are bulletins and papers from about 150 different churches each week, and all kinds of letters and pictures from local church communications chairpersons.

You will want to make certain that your minister — or the local chairperson of Communications — receives your new subscription during the week of January 27 - February 3.

Federation Of Churches Elects New Officers

Dr. Woodrow Smith, pastor of the First UMC of New Orleans has been elected as the 1980 president of the Greater New Orleans Federation of Churches. Dr. Alfred Norris, District Superintendent of the New Orleans/Houma District was named as vice-president. Mr. Charles McHale, a member of First United Methodist, N.O., was named one of the attorneys for the New Orleans ecumenical organization, and Dr. Clyde C. Frazier of Rayne Memorial UMC and Rev. Samual Walker of Mt. Zion UMC were named to the Executive Committee. United Methodists will obviously be playing a leading role in the life of the Federation which is recognized nationally.

Dr. Woodrow Smith, new president of the New Orleans Federation of Churches.

Dr. Smith moved to New Orleans from Houston in 1977. He immediately involved himself in the life of the city and the Federation. Originally from Arkansas, he is a graduate of Southern Methodist University and the Perkins School of Theology. He is the author of the book, *The Twelve Who Walked in Galilee*.

The Federation is an association of the Protestant, Evangelical and Orthodox churches of the Greater New Orleans area. It is made up of approximately two hundred congregations extending from Slidell to Belle Chasse and from Kenner to Chalmette. United Methodists have always been active in its work.

In addition to its role as the spokesman for the Protestant community in the crescent city area, the Federation operates service ministries for Senior Adults, the underprivileged, and has special programs for prisoners and for widows and widowers. It does its work through four divisions and more than seventy committees. It now has a half-hour television program on each of the three major commercial channels in New Orleans which provides a means for various churches and pastors each week to educate the viewers about their policies and programs.

District Audit Sessions

About nine years ago, the Conference Council on Finance and Administration began an annual audit program for annual conference reports. The audit is done during one week, usually after the books are closed and all of the computer sheets are completed.

The chief purpose of the audit, according to the Director of Financial Affairs, Dr. J. J. Caraway, is to help assist the local pastor where mistakes might have been made. The annual report has some 72 items which must be reported on from the local church; and, of course, some of those items determine the church's apportionment for the following year. Dr. Caraway tells us that most mistakes which are discovered are actually in favor of the church. For example, he likes to tell of the church secretary who figured the "Other Current Expense" column $10,000 too high. If this had not been caught, and corrected, it would have resulted in that local church paying a great deal more than its fair share of apportionments. The purpose of the Audit, then, is to help the local church.

While the items shown on the computer sheet will be checked; the major concern of district auditors will be to make certain that the items which affect the decimal are in order. For that reason, the minister is always asked to bring an itemized listing for these items so they can be examined. Very often, the minister has included items which ought not be there; or, more frequently, simply failed to put it in the proper place. One very common problem is putting the wrong membership figure in the wrong column. While there are always a few problems, and even with this sort of care, some mistakes, the program has proved effective on the whole.

Dates have been set for the District Audits, as follows:

Shreveport District	January 28
Both Baton Rouge Dists.	January 29
Both N. O. Districts	January 30
Alexandria & Ruston Dists.	January 31
Lake Chas. & Monroe Dists.	February 1

District Superintendents will notify the ministers of the time they are to come, and the place the audit session is to be held.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

In Memoriam

Rev. Henry B. F. Charles, a retired elder, died on December 28, 1979. Rev. Charles was born February 29, 1880; he retired in 1945 after nearly 41 years of service in the church.

Cambodian Offering Report

We thought you would like to have the first preliminary report on the special offering which has been taken for Cambodia during these past few weeks. There is still more to come in; because some churches were taking the offering during the Christmas holidays; but, at this point, we have sent $21,470.53 to the General Church. That is broken down, by districts, in this manner:

Alexandria	$4,829.89
Baton Rouge-Hammond	2,510.03
Baton Rouge-Lafayette	1,387.70
Lake Charles	3,060.29
Monroe	2,497.68
New Orleans-Houma	1,117.81
New Orleans-Slidell	839.39
Ruston	3,108.51
Shreveport	2,119.23

The final offering will, of course, be a great deal more than this; we hope that local church treasurers will send it to the conference office as soon as possible so that it can be used for a desperate need: to relieve suffering and provide food for hungry people.

What Does God Require Of Us Now?

New Appointments

Bishop J. Kenneth Shamblin has announced the following changes in appointments:

Dorothy M. McGowen to Parker Memorial-Felicity in the NOH District. The appointment to be effective January 1, 1980.

Troy E. Boyd to Colfax-Hollins Chapel in the Alexandria District. The appointment to be effective January 15, 1980.

J. Richard Scott-Welch to become Associate Minister, Munholland UMC in the NOS District. The appointment to be effective February 1, 1980.

Steven D. Bearden to Cotton Valley-Pleasant Valley in the Ruston District to be effective January 15.

Karl B. Tooke to Pine Grove-Bethlehem in the Ruston District to be effective January 15.

Dr. Rex Squyres became pastor of Kinder, Oberlin and Basile in the Lake Charles District, effective January 1.

Church Treasurer: See your minister before sending in 1980 money.

Members of First UMC, Natchitoches enjoyed their first Chrismon tree this year. Decorated with designs in white and gold, symbolizing the purity of Christ and his majesty; the tree also had crystal lights representing each family in the church. Mrs. Dwight Davis and Mrs. Albin Johnson coordinated the making of the Chrismons. Mr. Sidney B. Evans, Jr. erected the 14-foot tree.

LUM Campaign . . . January 27-February 3rd

Editorials

'Real' threat to religious, public programming confronts FCC

During the past five years, an unfounded rumor claiming that atheist Madalyn Murray O'Hair has launched an effort to convince the Federal Communications Commission (FCC) to ban religious programming on television has prompted more than six million individual letters and petitions of protest.

Chief among those whose time, energy and money has been wasted trying to combat this non-existent threat have been well-intentioned Christians who didn't bother to secure the facts.

In recent months, however, a real threat to religious programming and to all "public service" programming in general — has emerged which we hope United Methodists and other Christians will seek to combat with a fervor matching that which was wasted on the unfounded rumor.

The FCC presently has before it a recommendation from its staff (BC Docket No. 79-219) which would deregulate radio and remove all present requirements for radio stations to carry news, public service programs or community service programs. Among the public service programs which would be threatened by the de-regulation are all religious programs except those which are paid for either by donations or by commercial advertising.

In addition, the de-regulation would eliminate all FCC policies limiting the number of commercials, station owners would no longer be required to consult with community leaders about local programming needs, and public service program records presently kept by stations would become a thing of the past.

In the words of Nelson Price, head of the public media division for United Methodist Communications, such deregulation "decapitates the public interest and makes profits the only criterion in determining how the community will be served."

We believe that public airwaves must remain under the regulation and scrutiny of the FCC or some other public interest agency if we are to prevent this major medium of news and information from becoming a medium ruled solely by advertising and advertisers.

We encourage our readers to write to the FCC at 1919 M Street NW, Washington, D.C., 20554, before Jan. 25 — the date when hearings will begin to protest any such de-regulation.

Local churches also may want to file formal comments in the matter. Information on how this may be done can be received by writing Telecommunications Consumer Coalition, Suite 921, 105 Madison Avenue, New York, N.Y. 10016.

TM/UMR welcomes new local church editions

With this issue, TM/UMR welcomes the readers of new local church editions at St. Luke UMC in Kingsport, Tennessee (Holston Annual Conference); Wheeler UMC in Blountville, Tennessee (Holston Annual Conference); and Wesley UMC in Jefferson City, Missouri (Missouri East Annual Conference).

Each week about 175 subscriber-families at St. Luke UMC, 265 subscriber-families at Wheeler UMC, and 250 subscriber-families at Wesley UMC will receive special editions of TM/UMR with their own local church news printed on the front page, annual conference news printed on the back page, and general church news and comment printed on four inside pages.

To these new readers in Tennessee and Missouri we say: "Welcome." We hope you find your new church newspaper informative and that you will join with our other readers across the church in providing feedback via "Letters to the Editor."

My Witness

Local congregation puts action in 'commission'

FLOSSIE C. ALLEN

"Go ye into all the world and preach the gospel to every creature." This is the Great Commission that our Lord and Saviour Jesus Christ expects of all who have committed their life to Him. Thirty-two members of Janes Memorial UMC accepted this challenge and traveled two-by-two, contacting families in the church community, inviting them to visit Janes Church and Sunday school.

This project was initiated by Dolores Marshall and I, co-coordinators for children's ministries. Our minister, the Rev. Henry H. Nichols, served as the resource person, providing profound spiritual guidance and sharing his expertise in planning the logistics and other related activities. Lillian Barbour, chairperson for the work area on education, mapped the route and designed beautiful flyers which were distributed to the families.

On three consecutive Sundays, the participants knelt at the altar, joining in prayer with our pastor and the congregation seeking God's guidance and blessings for this very important mission. The journeymen/women who consisted of representatives from all organizations in the church, contacted 517 homes, extending an invitation to 136 children and 122 adults who are not currently affiliated with a church. Prayer and Christian fellowship were also shared with 58 adults who are members of various other churches in the community. The impact of the "Janes Journey for Jesus" has been evident by the continuous increase in the attendance of our Sunday school students.

The minister and congregation of Janes Memorial UMC are thankful to God for planting the thought, nourishing the seed and enabling the members of our church and community to see the fruits of their efforts begin to blossom. This was indeed a most inspirational experience. The "Janes Journey for Jesus" reminded us that Christ journeyed to the cross for us.

"My Witness" is a column through which TM/UMR readers may relate meaningful experiences of Christian life.

This week's contributor, Flossie C. Allen, is a member of Janes Memorial UMC in Germantown, Philadelphia, Pennsylvania.

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Judy Elswick, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS 965500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2529 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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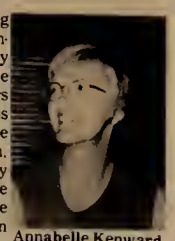
Here I Stand

What is real issue behind abortion debate?

We must deal with the question individually

By ANNABELLE KENWARD

Sex, religion and politics combined have made abortion rights an explosive issue that has been used to manipulate citizens, terrorize legislators and paralyze government operations. It is a moral and theological issue that should be dealt with on an individual basis because there is no general public or theological consensus on the question of abortion.



Annabelle Kenward

Laws prohibiting abortion were enacted in the early 1800's to protect the health of mothers from unscrupulous surgeons who were butchering women. Public health safety of women was the motivation of the law, not protection of the fetus.

Because safe medical procedures had become available, the Supreme Court ruling of 1973 was to protect desperate women from clandestine and murderous abortion procedures. That ruling declared abortion, within certain time limits, as a constitutional right and legal option for all women.

The court held, "We recognize the right of the individual, single or married, to be free from unwarranted government intrusion into matters so fundamentally affecting a person as the decision whether to bear or beget a child. That right necessarily includes the right to decide whether or not to terminate her pregnancy."

The right to decide is now being denied poor women who must depend on public funding for health care. It is discriminatory and retributive governmental action which is also fiscally irresponsible in terms of ultimate public assistance costs.

One religious, theological doctrine may destroy our freedom of religion, conscience and separation of church and state as guaranteed by the U.S. Constitution. That doctrine holds that full human life begins at the moment of conception.

Destruction of that embryo is considered murder. Some legal scholars think a constitutional amendment to ban abortion, based on that view, could affect our other civil liberties as well.

Within Christianity and Judaism, there are widely differing beliefs on when life begins or when "ensoulment" occurs. Many theologies place the beginning of life at viability, when the child is capable of existing independently of its mother. Others claim life begins at various points in fetal development.

Medical, scientific and religious opinions in no way agree at what point human life begins. Even though there is deep respect for the human potential of a developing cell or fetus, before a certain state, most religions do not consider it equal to a fully created individual.

The Bible does not mention abortion. If the commandment "Thou shall not kill" is quoted, why do many "right to life" advocates also favor the death penalty, anti-gun control and nuclear weapon expansion?

The General Conference of United Methodist Church in 1976 adopted the position that supports the legal option of abortion under proper medical procedures. We believe in the sanctity of unborn human life but also in the sanctity and well-being of the mother and her life condition.

Many national religious organizations — 27 spanning 13 denominations — formed a coalition committed to safeguarding the option of legal abortions. They hold varying views on when abortion is a moral alternative but agree that every individual must have freedom to make decisions concerning abortion in light of her/his own conscience and religious beliefs.

For more information contact the state affiliate: Religious Coalition for Abortion Rights, P.O. Box 250, Mill Valley, Ca. 94941.

Abortion rights is not an issue to be taken lightly. Those who hold an absolutist view that abortion is never allowed have the right to counsel parishioners and seek to persuade others to their view. But they do not have the right to impose on all Americans a particular religious doctrine.

The desire to create a child, with love, and the fulfillment of conception and growth of that new human life is God's greatest gift to a woman and man. To be forced to bear a fetus conceived by rape, incest, brutality or even accident denies the humanity of a woman and the potential of the new life.

A society's laws, if they are to allow freedom and justice, must permit all individuals the opportunity to determine personal moral action. The freedom of choice and understanding of responsible decisions provide greater appreciation for the new person who is then truly cherished.

As a Christian, I believe God is the ultimate judge of individual moral action.

"Here I Stand" is a column through which TM/UMR readers may express opinions and concerns about the church and church-related issues.

This week's contributors are: Annabelle Kenward, a member of St. Marks UMC in Sacramento, California; and Gregory Clapper, a graduate student at Emory University in Atlanta, Georgia.

Anyone may submit an article to TM/UMR for consideration. Articles should be sent to: TM/UMR, P.O. Box 221076, Dallas, Texas 75222.

Pro-abortion slogans distort the issue

By GREGORY CLAPPER

I would like to examine two pro-abortion slogans to see if they merit the emotional response they have sometimes elicited. While these slogans may seem plausible at first glance, a close analysis shows that they have no logical legs to stand on. These slogans seem to imply that abortion is some kind of "women's rights" issue, in the same category as "equal pay for equal work" or "equality in hiring." But it is my view that this categorization overlooks the fundamental issue at stake in the abortion question.

Gregory Clapper

The first slogan is "Keep abortions safe and legal." This slogan assumes the moral acceptability of abortion and aims only at protecting the pregnant mother by insuring that abortions will be done by skilled doctors rather than "back-alley specialists." But let us look at a parallel case and see if the "logic" behind this slogan stands up.

Suppose one argues that contract killing should be made legal. If someone wanted somebody else killed he would be able to hire a professional. A professional is more likely than a passion-filled amateur to kill efficiently the intended victim without also killing any innocent bystanders. In this way we could have safe and legal "hits" and hence stop messy and unnecessary murders. It should be obvious that cleanliness, efficiency and safety are secondary considerations when discussing an act which concerns life and death. First we must ask if the act we are talking about is right.

The other slogan I would like to consider is "The right to choose." This implies that if a person feels that abortion is wrong, that person can choose not to have an abortion. Conversely, those who do want abortions should be allowed to have them. As in the above case, this slogan has the drawback of ignoring the real moral issue.

If morals are to be ignored, one might say that vengeful people should have the right to hire a hit man. If someone thinks this would be wrong, he could register his disapproval by refraining from exercising this new right. It is obvious, though, that in this world everyone does not (and should not) have the unlimited right to unlimited choice, especially when the choice affects another life. This "Right to choose" logic simply does not work.

But does the act of abortion affect a life other than the mother's? One might justifiably point out that I have been comparing abortion to murder without showing the relation between the two. Let's examine the question of whether or not abortion is murder since this is the crucial moral question and one which the pro-abortion slogans ignore.

Abortion is an act which prevents human life from coming into the world as a full-term baby by prematurely terminating the gestation period of that baby. This gestation period is a necessary condition for human life—no gestation period, no life. If murder can be defined as a willful removal of a necessary condition for life (not a legal definition, but certainly a logical one), then abortion is murder just as surely as suffocating another person is murder. In both abortion and suffocation there is the removal of a necessary condition of life (in abortion, the gestation period; in suffocation, oxygen).

Looking at abortion in this way releases us from the sophistry of trying to determine whether life starts at the first, third, fifth, sixth or whatever month of life, a question on which many people get sidetracked. The gestation period is a necessary condition for the life of a full-term baby and the developmental history of a fetus is interesting but irrelevant. Whether the fetus is capable of "a viable life outside the womb" is insignificant for this discussion (and this is where the U.S. Supreme Court made its mistake) because the only thing that prevents the "potential" life of the fetus from becoming the "actual" life of a full-term baby is an abortion.

If we do not interfere with the gestation period (and assuming no natural miscarriage) a full-term baby will result from pregnancy. To use this confusing "actual/potential" language and say that "potential" life can be more easily dispensed with than "actual" life is like saying that we can justifiably let wheat rot in grain elevators in Kansas while millions starve to death in India because the wheat is only "potentially" bread.

I have heard it said that in attacking the slogans of the pro-abortion movement I am just attacking a straw man which I have conveniently set up for myself and that my "strictly logical" argument against abortion avoids the "real world" situation that the pro-abortionists address. Here the pro-abortionists set forth their version of a moral argument. They say "consider the poor 13-year-old in the ghetto who didn't know that sex could make her pregnant or the 45-year-old woman with three grandchildren and a recently deceased husband . . . these are the contexts in which the decisions for abortion are made."

My only rebuttal is a question: Granted these situations are tragic, but will murder make them better? I suppose if one had the stomach for it, a case could be made for "lifeboat ethics" and "necessary murder," but at least when discussing abortion, let's call a spade a spade — abortion is murder.

Because the birth control techniques that exist today are less than perfectly effective, sex relations often lead to pregnancy. Women, then, do have "control over their bodies" (another insipid slogan) — they can engage in sex or abstain. If they engage in sex they should be prepared (along with their lovers) for either parenthood or the guilt of murder.

What this boils down to is that we are responsible for our actions. This has never been a popular message, but it is one that we need to hear. The sooner we heed it, the faster this legalized murder called abortion will stop.

Letters to the Editor

Covenants with God still valid and working

To the Editor:

We United Methodists are a covenant people. The word testament, according to Webster's New Collegiate Dictionary, means a solemn covenant. We have both the old covenant and the new in our Bibles. Both are still valid and still working in the earth today. They have been set in motion and sealed forever by God Himself (Hebrews 6:13-20). As in any contract, there are requirements set for those who enter into the agreement. All parties covered by the contract should be completely familiar with both their requirements and benefits covered by the contract (II Peter 1:4). It is good business to know who you are making a contract with and that the other party is able to live up to his end of the agreement (Romans 4:21). If you don't know what the contract contains how can it ever be fulfilled (Hosea 4:6)? You not only need to know and understand what your duties are, but you also need to be familiar with the benefits that are yours.

I heard a story about a poor man who scrimped and saved every cent until he could buy a ticket on a great ship to come to America. He only had enough money left to buy some cheese and a little bread to eat on the trip. He would gaze longingly into the dining room and watch the people eating and enjoying themselves. On the morning of their New York arrival, one of the ship's officers asked the man if they had offended him since he had not eaten with them. "Oh, no!" the man replied. "I only had only enough money to buy my ticket. I didn't have enough to eat in the dining rooms." The officer looked at the man almost in unbelief and said, "Sir, I'm so sorry. Your meals were included in your fare."

Unfortunately, a lot of us find ourselves in the same spot by not knowing what our contract with God says (Romans 15:4)! The more we know and understand the terms of our agreement, the more we find ourselves living it (Matthew 12:35).

As we prepare for our 1980 General Conference, I would ask that all United Methodists (not just those immediately involved in the meetings) become more familiar with our covenant with God. As we consider new wording, additions and deletions in our Book of Discipline, let us do so with full knowledge of our responsibilities in our covenant. Let us remember, that no matter what we have written in our Book of Discipline, it will not alter, delete or change in any way what has already been signed, sealed and delivered in our Covenant with our Father by the precious blood of His Son, Jesus Christ, our Lord and our Savior.

Let's enter the 1980 General Conference with the words of the psalmist in our hearts and on our lips, "O give thanks to the Lord, for he is good: his steadfast love endures forever!" (Psalms 118).

Lynne Fish
Gray Summit, Missouri

What covenant means

To the Editor:

Bishops appeal, from time to time, to a "covenant" which pastors have with them and with one another.

In view of the pending selection of new episcopal leadership, I would like to express my own understanding of that covenant after 25 years in the ministry, and a lifetime in the membership of the Methodist Episcopal Church South, The Methodist Church, and now the United Methodist Church.

(1) Pastors will be given assignments on the basis of their gifts, the denomination's needs, and not in response to the purchase of their services, nor the building of their own economic empires.

(2) The pastors will be held accountable to declare the Lordship of Jesus Christ, alone, and the denomination will stand behind that witness if it means confrontation with false gods and dereliction of faithfulness.

(3) Pastors who are victims of the struggle with evil will be healed and cared for, not accused of unworthiness and cast out. Any army which treats its wounded soldiers like traitors instead of victims needs to lose!

Our denomination has turned its appointment system over to the Baptist style, and its theology over to the cheap emotionalists. John Wesley must rest uneasily, as do his devotees.

W. Jene Miller
Oklahoma City, Oklahoma

Handling cults

To the Editor:

This is in reply to Dorothy Patrick's question "Do you have an answer to the letter asking instructions on dealing with appeals by cult groups?" (TM/UMR, Dec. 14).

During an ecumenical dialogue session, our pastor was asked how we were supposed to react when Jehovah's Witnesses come to our door.

"I would suggest that you commend them for going door to door by twos as the Bible suggests. Allow them to share their faith with you. Share your faith with them, have prayer with them, and send them on their way," he said.

This works well for me. I simply say that "I have one, and only one declaration of faith! 'Jesus Christ Is Lord!' If Jesus Christ is truly Lord of my life, I need nothing else. He will enlighten my mind as I study the Bible and lead me to that precious truth that shall set me free."

I invite them to have prayer with me. They stand, uneasily while I pray, but they will not join into the prayer.

As I work among Roman Catholics and Protestants, liberals and conservatives, I constantly insist that, if Jesus Christ is truly Lord of anyone's life he or she does not need anything else. So far, nobody has disagreed with me. Shalom!

Florence P. Byerley
Pinellas Park, Florida

'Devotional' needed

To the Editor:

Other than "The Upper Room," I believe our United Methodist denomination has no periodical for the home of a strictly religious nature.

I would believe the United Methodist Reporter goes into more homes than any other religious periodical, except The Upper Room.

How wonderful if each week there could be a devotional article of 1,000 words or less, and an expository article of 1,000 words or less that would be comparable to such articles that used to be in the English Methodist Reporter and the British Weekly, some 50 to 75 years back.

Martin M. Hyzer
Bradenton, Florida

Result guaranteed

By DOROTHY A. STICKELL

Today I read an article entitled,
"How to Flatten Your Stomach."
Perhaps if I would flatten my purse,
By pouring the contents
Into the outstretched palms of Need,
I would achieve
The afore-mentioned result.

Church called to evangelize world

Evangelists urge United Methodists to search for 'undiscipled' peoples

BY CLYDE CHESNUTT
Associate Editor

TULSA, Okla. — Fervently praying, joyously singing and emphatically shouting "Amen," several thousand United Methodists spent the first four days of the new year hearing a battery of evangelists challenge them to reawake the church to its Wesleyan heritage to evangelize the world.

The more than 2,300 registrants at the United Methodist Congress on Evangelism held here at Oral Roberts University Jan. 1-4 were exhorted by evangelists from North America, South America, India and Australia to search out the millions of "undiscipled" people in their neighborhoods and in the world and "to offer them Christ." (See related articles on this page.)

The Rev. Charles Allen, pastor of United Methodism's largest membership congregation, First UMC in Houston, Texas, told the participants that two of every three Americans did not attend church one time during the past year. The Rev. George Hunter, evangelism staff executive for the denomination's General Board of Discipleship in Nashville, said three billion people in the world are "undiscipled," of which 2.4 billion do not even have Christians living near them

What will it take, the speaers asked, to bring the world's people to faith in Christ. Dr. Hunter said it will take a "radical investment of our lives and hearts." Evangelist Luis Palau of Argentina said it will take divine power to fulfill that mission — power that comes "every time my will crosses God's revealed will and I choose His will over mine."

Bishop Kenneth Goodson of the Virginia Area declared that world evangelization begins with "a concern for people"; the Rev. Leontine Kelly of Richmond, Va., said it continues with a Christ-like sensitivity to persons of different races; and the Rev. Sam Kamaleson, a UM evangelist from India who serves with World Vision in Monrovia, Calif., said only people on fire with the indwelling of the Holy Spirit will bring it about.

Sounding the theme that salvation involves the "impossible possible" task to reform the world was the Australian-based evangelism director for the World Methodist Council, the Rev. Alan Walker. "Two tasks must be accepted at one and the same time," he stated. "One is to link men and women personally to God and the other is to fashion a world fit for people to live in."

Christianity exists to reform the world, Dr. Walker said in his addresses for the Denman Lectures. "A purely personal religion is irrelevant and escapist in today's world. On the other hand, social action which ignores the need to change through conversion the lives of men and women is impotent."

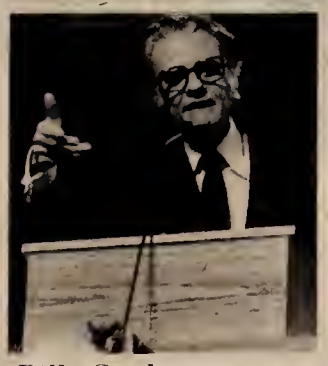
Dr. Walker listed racism, poverty and war as the three major issues for the rest of the century. "What can a Christian do to combat these forces?" he asked and then answered: "(1) Respond to the individual need in your track. Stop for the needy person where you are. (2) Live more simply. (3) Work for a new and just world economic order."

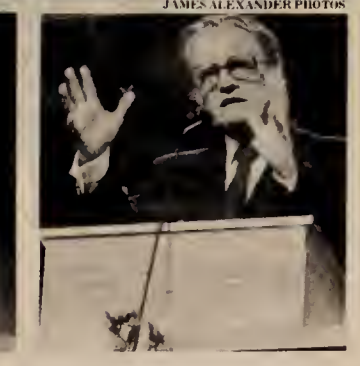
The Australian evangelist told the participants to believe in "the doctrine of the more — that God is always offering more than we ever receive." Jesus could only be born, die and rise once, he declared, "but Pentecost is repeatable. God's power comes to us again and again and again."

In addition to hearing the nine platform speakers, participants at the congress attended 25 different conferences in the afternoons which related evangelism to such issues as family life, church school, worship, singles, music and the mass media.

"The general sessions were designed to provide the motivation and inspiration, the afternoon conferences the information and helps," the Rev. Charles Whittle told TM/UMR. He is pastor of First UMC, Abilene, Texas and president of the group that sponsored the congress, the UM Council of Evangelism.

JAMES ALEXANDER PHOTOS





Oral Roberts: UMC is the best thing going

TM/UMR Staff Special

TULSA, Okla.—A world renowned evangelist who was converted as a youth in a Methodist revival, became a Pentecostal tent preacher, a television personality and the founder of a university, and who returned to United Methodism 12 years ago said he has far more appreciation for the UMC than most United Methodists he meets.

Oral Roberts, president of Oral Roberts University, told a group of leaders of the UM Congress on Evangelism meeting here (see related articles on this page), that the UMC is "truly an amazing church. Why, you don't realize what you have.

"There is more liberty in this church than in any other I know," the famed evangelist said to the group at a luncheon meeting. "We have a free pulpit. I haven't changed anything I believe since I joined. Bishop W. Angie Smith (Oklahoma conference bishop in 1968 when Dr. Roberts joined the UMC) told me that he didn't want me if I changed my beliefs.

"In the UMC you can disagree, fight, hug and make-up," Dr. Roberts continued. "I'm proud to be in the United Methodist Church and I hope to go to heaven from it."

He said people are always talking against structure in the church, "but you have to have it. You build dams to control the flood waters or they will flow everywhere and destroy life." He repeated: "You don't realize what you have in this church."

During the days of his tent revivals, Dr. Roberts said many of the people who supported and came to him were Methodists. "The Spirit called me back into the United Methodist Church," he said, "but the preachers and lay people loved me back in. They don't always agree with me but I feel they love me."

The UMC is the nearest thing to a national American church, the evangelist claimed. "You can't go anywhere without finding a UM church. And it's been such a part of American history."

Dr. Roberts concluded his remarks by telling the evangelism leaders to "go home with your heads held high and with fire in your bones. With this church, you've got the best thing going — now let's make it even better."

'Care about freedom,' Iranians ask Americans

NEW YORK (UMC) — "Let us know you care about the freedom struggles of 35 million Iranian people even as you have shown you care about the 50 Americans detained in the U.S. Embassy!"

This was the message that came through loud and clear to five U.S. church leaders, including United Methodist Bishop Dale White of Princeton, N.J., and the Rev. William Kirby, United Methodist chaplain at Princeton University, during their 11-day stay in Iran.

Also in the group were the Rev. Jimmy Allen, former president of the Southern Baptist Convention; the Rev. Charles Cesaretti, public issues officer of the Episcopal Church; the Rev. John Walsh, Baptist chaplain at Princeton; and two Islamic specialists, Charles Kimball of Harvard University and Thomas Ricks of Georgetown University.

The group returned Jan. 3 after talking with Ayatollah Khomeini and Ayatollah Shariat-Madari, government officials, the students holding the hostages and "hundreds of people" on the streets, in mosques and bazaars.

In an airport interview Bishop White told United Methodist Communications: "We met many people who had attended our churches while studying in the U.S. Thousands of students have gone back and told their families how they were welcomed here. This is a tremendous social asset I hope we won't jeopardize by our treatment of our Iranian students now."

While the people the group spoke to understand "the U.S. government cannot speak against the Shah and his thievery and despotism as long as the hostages are detained," the bishop said the Iranians asked: Why don't the churches speak out?

According to Bishop White, they said: "Church people believe in justice. We know what Jesus Christ taught about justice because he is one of our great prophets, and in our faith the only man who lived without sin, and he is coming again."

The American group was rebuked "in a firm but patient way," the United Methodist episcopal leader said. Government and religious leaders said, "Where were you when we needed you? For 26 years there was oppression, arbitrary arrests, torture, people disappeared by the thousands.

"They told us all of this was documented in international forums and in a U.S. Congressional hearing in 1976," Bishop White stated.

They wanted to know where the Christian ministers were when Muslim ministers were killed and exiled for standing against a demonic system in the name of justice and right, he added.

The group was refused permission to see the hostages because "the Afghan tension made the Iranians concerned for security. Bishop White said the Iranians "respected us as religious leaders who had come to understand the religious dimensions of the struggle. They understood our pastoral concern for the hostages and did their best to reassure us the Muslim students guarding the Embassy were under strict discipline and will give their own lives before they will see the lives of the hostages jeopardized."

They were adamant, however, that the hostages would not be released until their story is told to the world. They felt once the hostages were released "the world will fall asleep again and nobody will listen," the bishop explained.

The group's trip to Iran evolved from a Dec. 13 prayer vigil at the Statue of Liberty after which vigil organizers sent a communique to the Iranian ambassador in Washington. Organizers were the two Princeton chaplains, Mr. Kirby and Mr. Walsh.

Billy Graham says

UMC, lead the way

TULSA, Okla. (UMC) — Speaking to more than 4,500 United Methodists meeting here at Oral Roberts University Jan. 1, evangelist Billy Graham challenged the denomination to lead the way in a great evangelistic revival during the new decade.

Keynote speaker for a national Congress on Evangelism (see related articles on this page), Dr. Graham said America is "ripe for a spiritual harvest" but added that the church is "floundering in confusion concerning evangelism."

He urged United Methodists to "recapture a biblical definition of evangelism," to preach the message of salvation proclaimed by the church's founder John Wesley, and to see the church itself as "one of the greatest mission fields in the world."

Confusion about evangelism, according to Dr. Graham, centers around definition, motive, message, methods and the strategies by the enemies of evangelism.

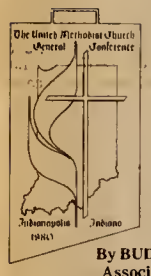
Observing that many reject the idea of individual conversion historically taught and preached in the Wesleyan movement, Dr. Graham said a biblical definition must be recaptured. That definition, he added, is "presenting Christ as Savior and Lord and calling upon obedience in the church."

Concerning motives for evangelism, Dr. Graham said, "our first command is from our Commander and Chief Jesus Christ." Additional motives he listed included the preaching of the apostles, approaching judgment and compassion for the spiritual and moral needs of humanity.

One of the most enthusiastic audience responses came when the evangelist declared, "If the church went back to the main task of proclaiming the Gospel, it would have far greater impact on the social, moral, and psychological needs of people than any other thing it could possibly do." While methods change, Dr. Graham said the message doesn't. "No one method will be right for all the people all the time but some method is right for all people in all times," he said.

Both in his address and in an earlier press conference, Dr. Graham declared that there is no dichotomy between the social and personal gospel but insisted that the priority of the church must be evangelism. When asked what he considered to be the most pressing issue of the 1980s Dr. Graham said, "the sin of rebellion against God's plan and will for our lives."

Ethnic churches are slated 'top concern'



Editor's note: The General Conference of the United Methodist Church convenes April 15-25 in Indianapolis. The following is the second in a series of articles by TM/UMR summarizing a major issue before the delegates.

By BUD HERRON
Associate Editor

After four years of what most observers assess as a general "lack lustre" response to United Methodism's national priority on its ethnic minority local churches, recommendations call for "trying again" during the denomination's 1981-84 program cycle.

Instead of being one of three "missional priorities," as it is during the current church quadrennium along with world hunger and evangelism, ethnic minority congregations are proposed as the priority for the next four years.

Reasoning for the recommendation — backed by both the denomination's General Council on Ministries (GCOM) and General Council on Finance and Administration (GCFA) — is two-fold: (1) what has been termed a continuing decline in the strength and effectiveness of minority congregations, and (2) insufficient progress toward correcting the situation in the current quadrennium.

It is pointed out that only 85 percent of the $1.5 million apportioned for the fund has been raised along with only eight percent of the $3.5 million sought through a "second-mile" Advance.

Title for the proposed priority would be "Developing and Strengthening the Ethnic Minority Local Church." General Conference will be asked to approve a $5 million "apportioned fund" for the priority, with each local church asked to raise a set part of the fund.

Program proposals for the priority include evangelism and church growth, nurture, worship, outreach and church development.

As proposed, 30 percent of the money raised for the fund would remain in the annual conferences and the other 70 percent would be administered through the denomination's national agencies. Of that 70 percent, five percent would be used for promotion of the fund.

Five special programs

In addition to the proposed priority, five "special programs" are being recommended by the General Council on Ministries for the next quadrennium. They include: Africa, world hunger, the church and campus, "world peace and the self-development of peoples," and "strengthening the local church for its evangelistic mission in the world."

No "apportioned" funds are proposed to support these "special programs" and the GCOM maintains funding will come through agency budgets. "Advance Special" second-mile giving funds are proposed, however, for world hunger and Africa.

Specifics of the proposed programs are as follows:

•Africa — Citing the prediction that by the year 2000, Africa will have more Christians than any other continent in the world, this "special program" calls for American United Methodists to join with African Methodists in a program of leadership development, evangelism and the development of resources for use in the African churches. General Conference will be asked to create an "Advance Special" fund to raise money for the project. African churches have already pledged to raise $1 million for the fund.

•World hunger — Assigned to the denomination's Board of Global Ministries for implementation, world hunger — one of three "missional priorities" in the current quadrennium — would become a "special program." The effort is recommended for continued funding through the Advance and would carry over many of the projects from the "missional priority," including emergency food assistance, rural development programs, refugee ministries, and programs to encourage "appropriate life styles" in a hungry world.

•"Church and Campus — Essential Evangelism" — This program, proposed for implementation by the UMC's Board of Higher Education and Ministry, would emphasize strengthening campus ministry through Wesley Foundations, ecumenical campus ministry units and United Methodist "student movement structures." The program also would emphasize campus ministries to ethnic minority students.

•"World Peace and Self-Development of Peoples" — Assigned to the General Board of Church and Society for implementation, this program is an offspring of the earlier "Bishop's Call for Peace and the Self-Development of Peoples." The program would center on developing resource materials which would examine the role of the military and militarism in our society and help church members understand that "peacemaking must be the concern and effort of all and not just the 'experts.' "

•"Strengthening the Local Church for Its Evangelistic Mission in the World" — This program, lodged in the General Board of Discipleship, would involve strengthening "the critical program areas" of church school development, evangelism, stewardship and worship. A sub-topic of the program would center on the family "as a primary institution in our culture."

In addition to these five "special program" recommendations which have gained the backing of the GCOM and the GCFA, "Family Life" is being recommended as a separate "special program" by the Family Life Committee of the General Board of Discipleship.

At least two unofficial caucus groups also are promoting special priorities for consideration at General Conference: The Methodist Federation for Social Action is calling for a "missional priority" on "work" — to deal with such topics as unemployment, deterioration of attitudes toward work, the tax revolt and alternative styles of work. The "Good News" movement of UM "evangelicals" is calling for a priority on the family.

Tax breaks for giving gaining church support

NEW YORK (RNS) — Proposals to make charitable donations deductible on top of the standard income tax deduction has gathered broad support from non-profit groups, including the National Council of Churches (NCC).

Given the choice between the standard deduction and itemizing personal deductions, more and more taxpayers find that charitable giving no longer offers a significant tax break. Since 1970 the standard deduction has been raised five times, a move which simultaneously decreases the tax break incentive for charitable donations.

The Rev. Nordan Murphy, the NCC's assistant general secretary for stewardship, calls the bill "one of the most significant pieces of legislation ever for the churches." He said that in 1978 only 29 percent of American taxpayers found it to their advantage to itemize charitable deductions whereas 48 percent did in 1970.

The diminishing tax incentive for deductible donations has caused an estimated loss of $5 billion in revenues for non-profit organizations, according to the Coalition of National Voluntary Organizations (CONVO). Mr. Murphy has speculated that passage of bill S 219 in the Senate and H.R. 1785 in the House, would boost charitable giving by $4.2 billion a year.

Community-based non-profit programs have traditionally drawn their broadest support from middle-income givers, Mr. Murphy said. But this group stands to benefit most from the rising standard deduction, which now runs as high as $3,200 a year for married couples, Gallup research has confirmed the obvious conclusion that "tax incentives are an important determinant of the levels of charitable giving," he said.

CONVO and the National Council of Philanthropy, two umbrella groups representing about 125 non-profit organizations, have joined in a coalition to push for passage of the bill. NCC President M. William Howard is among those testifying before a Senate Finance Subcommittee hearing on the bill this month.

"We are not in this just for self-preservation," Mr. Murphy said " . . . We care for people and programs ever harder hit by the decline in voluntary giving. The concerns of people in the United Way or the Y, for instance are our concerns too."

People in the news . . .

Clergywoman a 'cover girl'

A woman preacher of Geneva, Switzerland, who graces the cover of a recent issue of Flair, the Swiss women's magazine, is believed to be a first in Europe. She is the Rev. Eva Zabolai-Csekme, consultant for women's affairs in the Lutheran World Federation. The publication carried an article on the popular woman preacher under the title "Eva — Theologian, Feminist and Feminine" which introduced readers to the problems of women in the church.

Cow honors entertainer

Complete with flowered hat, here's the cow named in honor of Minnie Pearl! Missouri UMs at the Bishop's Convocation on Hunger last month took a collection to purchase a cow in honor of Minnie Pearl, the beloved Nashville entertainer, for donating her time and talent to the convocation effort.

Holding the five-year-old Guernsy/Brown Swiss cross cow is Mel West, convocation coordinator and state director for Heifer Project International (HPI). "I didn't hanker to be in the photo," said Mel, "but Minnie Pearl was not content to just stand alone with that hat on."

The cow has been sent to an HPI project in Missouri — a farm family where the husband is handicapped, recently the 16-year-old son was injured and the family cow died. Although in need of the milk and income, they were unable to purchase another one. They will pay back with an offspring heifer and/or other livestock.

"Minnie Pearl"

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300 TM/UMR local church editions this week

DALLAS—TM/UMR's local editions editor, Kay Fielder, assists as member of the pasteup staff, Vince Von Keisler, with the building of a local church page, one of 300 local editions produced here each week and mailed to 24 states to arrive before Sunday in the members' mailboxes.

DALLAS—Every one of the 300 local editions has its place on the shelf waiting for the next week's copy which is mailed here by local church editors. Rusty Hedges, a supervisor in the local editions department, starts a church's copy through the TM/UMR production process.

TM/UMR STAFF PHOTOS BY SHARON MIELKE

Milestone marks growth

By JUDY ELSWICK
Staff Writer

DALLAS — This week marks a milestone for the Texas Methodist/United Methodist Reporter (TM/UMR), as 300 separate local church editions are produced for the first time.

In addition, 46 districts and 41 annual conferences also currently publish their news through editions of TM/UMR, which has a total circulation approaching 500,000.

The newspaper is published in a variety of combinations, which may include local church, district and/or conference news, or all three. General UMC and international religious news is provided on the inside pages as well as in a national edition for persons who do not receive a local, district or conference edition.

As new editions begin, their editors find new definitions for old terms — a "flag," for instance, is not simply for flying; it also indicates the name of the newspaper, printed on the front page. "Heads" do not require people, but refer to the headlines at the top of each story, while "pica pole" holds up nothing, since it is a ruler for measurement.

However, the jargon is not really complicated, nor is putting out a local edition of the paper, according to William Strickland, TM/UMR circulation director.

"The key is the fact that a local church does not need to have a professional journalist to utilize our newspaper," Mr. Strickland said. "Usually, it requires much less work on the part of its staff than producing a newsletter locally," he added.

One reason for the simplicity of the operation is the "Locals" staff of TM/UMR which, once it receives stories for the pages, will design as little or as much of the local church's page as the church editor desires.

"The page will be handled by at least 11 different people from the time we open the envelope to the time we send it to the press," observed Rusty Hedges, a supervisor in the local editions department. He added that this includes typesetting, proofreading, pasteup and several steps to insure quality control. Additionally, an average of approximately 650 photographs are processed each week for the various editions.

Mr. Strickland noted that each church establishes a unique identity for its edition on the front page while sharing general United Methodist and ecumenical news on the inside pages with other churches across the United States which use TM/UMR's services.

"Having a local church edition gives every individual member an opportunity to know what's going on in the total church, and in so doing, to respond and be responsible," he said. "It used to take a long time for word of general church actions to get around to church members. Now, even shut-ins can know the next week about the actions and decisions of church agencies."

The result of the combined efforts of local church as well as district and conference editors and the TM/UMR staff is a "fairly sophisticated product," according to Kay Fielder, assistant editor for local church editions for the last eight years. She points out TM/UMR's use of sophisticated equipment enables the newspapers to be produced quickly and with great flexibility.

"The local editions give churches a chance to highlight their programs and accomplishments in a professionally produced newspaper format similar to the local newspapers people are accustomed to reading," she said.

"The preparation is also easier for the churches because they don't have to do the mailing; we mail it to each individual member for them," she explained. Other aids offered the churches include advice on advertising for those who use ads to help pay for the paper; seasonal art; the option of special feature pages at Christmas and even computer labels for other church mailings, provided for a small fee through TM/UMR's computerized mailing system.

Mr. Hedges noted the TM/UMR network has grown tremendously in scope, from a newspaper originally established for churches in Texas to a national publication with readers in every state, as well as in other countries. He emphasized that much of the growth has occurred through offering editions geared specifically to a particular annual conference's or local church's needs.

"That's what has made the Texas Methodist/United Methodist Reporter — we are ready to work with local churches, as well as with districts and annual conferences — to do whatever they want to do with their editions," he said.

Hispanic caucus supports five candidates

NASHVILLE (UMC) — MARCHA, the Hispanic caucus within the United Methodist Church, has agreed to throw its support behind five Hispanic clergymen in hopes of electing at least one to the office of bishop in July.

The church, which has no Hispanic bishop, will have 16 episcopal vacancies to fill during five simultaneous jurisdictional conferences in July. The bishops are elected to life terms.

Meeting here last month, Hispanic representatives from the five jurisdictions of the church in the U.S. agreed to support: Roberto Escamilla, associate general secretary of the Board of Discipleship in Nashville; Roy Barton, a faculty member and director of the Mexican-American Program at Perkins School of Theology in Dallas; Arturo Fernandez, Fresno, Calif., coordinator of Hispanic Ministries for the California-Nevada Annual Conference; Elias Galvan, superintendent of the Santa Barbara (Calif.) District; and Gildo Sanchez, superintendent of the Puerto Rican Annual Conference.

A resolution was approved condemning the "racism expressed against all minorities" by the Ku Klux Klan and asking the U.S. Government to intensify its investigation of the Klan. The group expressed particular concern about the way the Klan "has taken it upon itself to persecute and harass Hispanics, especially non-documented taxpayers."

During its business sessions, MARCHA voted to allow Anglo United Methodists to become members of the caucus, recognizing that several Hispanic churches are served by Anglo pastors and include Anglo members.

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Dean of church public relations dies

POMPANO BEACH, Fla. (UMC) — The Rev. Dr Ralph W Stoody, the genial, soft-spoken clergyman often referred to as the "dean of church public relations practitioners," and a father of the craft, died here Dec. 30. He was 83 and had been in declining health for a number of months

Dr Stoody was a pastor in Fall River, Mass., when the newly created Methodist Church established an information and public relations office in 1940. He accepted the invitation to head the office and continued in that post until he retired in 1964

During those 24 years he traveled widely, wrote extensively and voiced quietly yet forcefully the concept that in telling the news of Methodism he was spreading "Good News about God." A gentle and courtly man, Dr Stoody yielded to no one in his love of Christ's church and devotion to his chosen profession

As a tribute to his years in Methodist Information, a fellowship now is awarded annually by United Methodist Communications for graduate study in journalism to a student interested in religious journalism as a career

Independent missions reaping harvest of UMC funds, personnel

EDITOR'S NOTE: Claims that many United Methodists are serving in and financially supporting independent Christian missionary agencies were made last month in a meeting between officials of the UMC's mission board and the "Good News" caucus. TM/UMR investigated the claims and reports its findings in this article, and in the second article below reports responses by three of the denomination's mission officials.

By BUD HERRON
Associate Editor

MARION, Ind. — Oft-repeated claims that independent mission agencies are reaping an abundant harvest of United Methodist money and missionary candidates appear to be confirmed by the contribution records and personnel lists of at least two of those agencies.

Records of World Gospel Mission, a non-denominational mission agency here, show that 55 percent of the agency's missionary force of 350 are members of the United Methodist Church. In addition, World Gospel officials estimate that about 60 percent of the organization's $4.5 million annual budget comes from United Methodists "dissatisfied with their church's mission stance."

A second independent mission agency, the Oriental Mission Society (OMS) — located about 70 miles southwest of here in the Indianapolis suburb of Greenwood — says that nearly 25 percent of its 450 missionaries are United Methodists. OMS records also show that as much as $450,000 annually in recent years has been contributed to its efforts by United Methodist congregations around the country.

And, although OMS leaders declined to estimate how much additional money has come from individual United Methodists, persons close to OMS claim that as much as 50 percent of the organization's $7.6 million annual budget is from UM churches, groups and individuals.

Several other independent mission agencies around the nation — including Evangelical Alliance Mission in Wheaton, Ill.; Unevangelized Fields in Philadelphia, Pa.; and Campus Crusade in San Bernardino, Calif. — told TM/UMR they have no exact statistics available, but that they do have United Methodists serving as missionaries and that they regularly receive contributions from UM local churches and individuals.

Similar statistics were used last month by officials of the UMC's "evangelical" caucus — the "Good News" movement — to support charges that "millions of dollars are being drained away from (United Methodist) mission programs" because, they contend, the UMC's General Board of Global Ministries has "defaulted" in its overseas mission efforts. Mission officials, however, deny such accusations (see related story elsewhere on this page).

Pointing to statistics which show a decline in American UM missionaries serving overseas from about 1,200 persons in 1969 to fewer than 650 in 1979, the caucus members told mission board officials at a meeting in New Orleans, La., last month that "the decline will continue as long as we deny United Methodists the opportunity to serve as missionaries and fail to challenge congregations to support them."

The Rev. David Seamands, a "Good News" official from Wilmore, Ky., told board executives: "There is no use railing against these independent boards and accusing them of proselyting or 'stealing our money.' He charged that the problem is not with the independent boards, but with our own efforts in mission as a denomination.

Chief reason cited

Meanwhile, executives of World Gospel Mission and the Oriental Mission Society say they believe they receive large amounts of support from United Methodists for several reasons—chief among them being that they "go at mission the way Methodists used to."

"We attract United Methodists because we basically operate out of an old-line Methodist doctrinal position," says the Rev. Lester Ike, a minister in the Free Methodist Church and the top financial officer of OMS. "We believe in Wesleyan concepts of holiness and we let that be known."

Mr. Ike says no particular effort is made to recruit United Methodist missionaries, but that OMS's "primary sources of personnel are colleges with Wesleyan roots, such as Asbury College and Taylor College." Although neither of these colleges are officially connected with the UMC, each claims to emphasize an evangelical Wesleyan tradition and each has a sizeable enrollment of students who are United Methodists.

Mr. Ike says he and other staff members do not consider the recruiting of missionaries and the raising of funds from UM sources to be improper.

"Our books and records are completely open," he told TM/UMR. "We have nothing to hide. We attract United Methodist personnel and money because of who we are as an organization, not because of any special pressure tactics on anyone."

Barred by technicalities

Mr. Ike's assessment is echoed by Jerry Nolan, top financial officer of World Gospel Mission. Mr. Noland, a United Methodist layman, however, adds that in addition to the theological reasons, he believes many UM missionary candidates come to his organization because "technicalities" have kept them from serving as missionaries in the UMC.

"Most missionaries who come to us from the United Methodist Church have already tried to go out through church channels, but have been rejected for one reason or another," Mr. Noland told TM/UMR. "Most of the rejections seem to have come over technicalities such as only one member of a missionary couple having a college degree. We don't let that stand in the way if God has called someone to the mission field, and we have a place where they can answer their call."

As an individual United Methodist, Mr. Noland says he and his family continue to attend "and tithe" at a local UM church, but that "every cent I give above that to mission goes where I am confident it will get to the field."

UMC's mission said second to none

By BUD HERRON
Associate Editor

NEW YORK — The United Methodist Church has a global mission effort which is second to none other in the world—either in scope or accomplishment—according to the top executive of the denomination's General Board of Global Ministries.

The comment by the Rev. Tracey K. Jones, a one-time missionary to China and top mission executive of the UMC since 1968, came in response to charges that large amounts of United Methodist money and personnel currently being channeled through independent mission agencies indicate that the UMC's mission board has "defaulted" in its mission efforts (see story elsewhere on this page).

'Most exciting era'

"I do not believe we are in decline," Dr. Jones told TM/UMR. "To the contrary, I believe the facts show we are in a great period of mission expansion. We are in one of the most exciting eras in the entire history of the missionary movement."

Dr. Jones went on to say that the support of independent mission agencies by some UM congregations and individuals is "not a new situation."

"We are a diverse denomination, and these independent groups are providing what some United Methodists feel they want and need in mission," Dr. Jones said. "And it is obvious the money going to these agencies is coming out of the pocket of the church. How much of it has specifically been diverted from the Board of Global Ministries is hard to say."

Dr. Jones said that he is hopeful that more and more church members will recognize the validity and importance of what the UMC is doing in mission and not feel it is necessary to go outside the church to support missions.

Plant churches—not missions

"I don't base my hopes on any animosity toward the independent boards, but out of a belief that what we are doing in mission as a church is sound," Dr. Jones said. "We are out to create a church, not a mission field. We have been very successful and are continuing to be successful. In many parts of the world where we once had a 'mission field,' we now have churches coming alive and carrying on mission. When the record of the UMC in mission is compared to any other church over the past 100 years — a record of planting churches, not missions — none can compare."

Dr. Jones said the figure of 650 American United Methodist missionaries serving overseas is misleading. He pointed out that the emphasis in recent years has been toward enabling citizens to be in mission in their own countries and across their borders. He said the latest statistics show that our church has 1,004 missionaries of all categories in service.

Dr. Jones admitted that the UMC has "strict standards" for its missionaries and, he defended those standards.

"Our educational standards are high. We don't just send anyone who asks to go," he said. "In medicine, for instance, we only send graduates of 'class A' medical schools. If we send a technician, we send the best. I believe United Methodists want that kind of stewardship in relation to their mission dollars." At the same time, however, Dr. Jones contends the system of selection for missionaries is not inflexible. He said the directors of the board have made exceptions to specific standards when an individual situation so warranted.

He said charges that United Methodist mission money does not get to the places of most need and "rumors" that the board has "large reserves of money which it is not using in mission" are false.

"We have some designated reserves which we cannot use except for specified purposes," he said, "but we are not 'sitting on' any money." He invited anyone interested in "seeing the whole financial picture" to write to the board and request a complete financial report.

"We have nothing to hide. Anyone who wants to take the time to look at our finances can see where our money goes and how much we have."

On 'growing edge'

Bishop Roy C. Nichols, Pittsburgh Area, and president of the World Division of the mission board, said he believes the "growing edge" of international mission is in the use of nationals for much of the work formerly done by American missionaries.

"I have seen recent indications that some of the independent boards are beginning to experience what our board has been experiencing for a number of years," Bishop Nichols said "There is a new capability and willingness of nationals in former 'mission fields' to carry out mission and they don't always need American Christians meddling in it to get the job done. Eventually the independent boards will have to reckon with this reality too."

Dr. Lois Miller, top executive of the World Division, added another perspective to the question of why so much money is being raised by the independents within UM churches.

"Part of it — I believe the major part, — has to do with their style," Dr. Miller told TM/UMR. "Rather than finding the money to send a missionary first, most of the independents recruit the missionary first. Then the missionary is asked to raise his or her own salary and support by visiting local churches. The missionary establishes a personal relationship with a congregation and the money follows."

Dr. Miller said she believes it is this "personal relationship" and not theological differences which cause many local congregations to support missionaries outside of the UMC.

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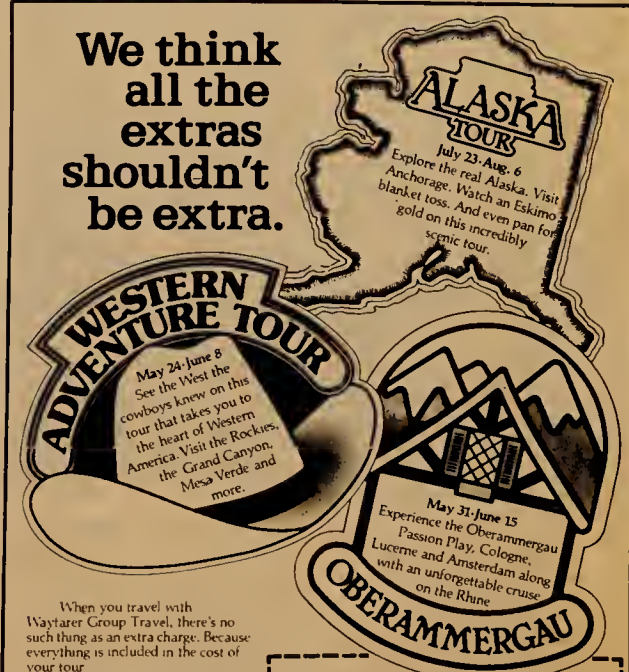

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Statewide Meeting Interchurch Conf.

A Worship Celebration of the Grace of God was held as a part of the Annual Assembly of the Louisiana Interchurch Conference on Tuesday of this week, at Our Lady of Mercy Catholic Church, Baton Rouge. The guest speakers were The Rev. Alvin Illig, Executive Director of the National Conference of Catholic Bishops' Committee on Evangelization, and Dr. Robert Lee, Executive Director of the Louisiana Baptist Convention. Bishop Gerard Frey, Catholic Bishop of the Diocese of Lafayette, presided. Other participants included Bishop Harold R. Perry, Bishop James B. Brown, and The Rev. Francis Williams of New Orleans; Bishop Kenneth Shamblin and Bishop Joseph Sullivan of Baton Rouge; and The Rev. Cecil Janway of Alexandria.

Special guest was Governor Edwin Edwards. The Southern University Choir, under the director of Dr. Aldrich Adkins, led the congregational singing and presented the anthems, including a tribute to Dr. Martin Luther King, Jr. on the occasion of his birthday. The Southern University Brass Ensemble, directed by Mr. Frank Chemay, also participated in the service.

Bishop Gerard Frey, president of the Louisiana Interchurch Conference, which is the state-wide ecumenical work of nineteen denominations, said, "This Celebration of the Grace of God gave participants from all denominations an opportunity to witness to our Oneness in Christ as we worshipped together with mutual understanding, trust, and respect."

In addition to the worship service, the Annual Assembly featured a Workshop on Evangelism and Ecumenism for pastors and key lay persons. The workshop was held at First UMC Baton Rouge. Father Alvin Illig lectured on "The Content of the Message We Proclaim" and "Methods of Evangelizing within an Ecumenical Context." Following each of his lectures, there were responses from several church leaders and audience discussion.

The Rev. James L. Stovall, Executive Director of the Louisiana Interchurch Conference, said, "The Workshop and the Worship Service was a symbol to Baton Rouge that we in the various churches share the gospel of God's love which can bring redemption, renewal, and unity."

Rev. James L. Stovall, Executive Director of the Louisiana Interchurch Conference.

Centenary Announces 'Great Teachers - Scholars' Program

Charles Ellis Brown, vice president for operations of Bayou State Oil Corporation, has been named chairman of the Centenary College "Great Teachers — Scholars" Campaign for 1980.

In announcing the new chairman, officials of the college revealed that a goal of $600,000 has been set, including a $30,000 goal for parents and $70,000 for alumni.

"By balancing the budget for the past two consecutive years, we hope we have shown the community that Centenary is a sound investment," said President Donald Webb. "Over 40 percent of our budget comes from gifs — only 20 percent of the operating budget comes from tuition. Support from the community is vital to the College."

Brown is a 1948 graduate of Centenary College and a fifth generation family member to be associated with it. He served on the Centenary Board of Trustees as Chairman of the Business Affairs Committee and was named Outstanding Alumnus of the Year in 1979.

He is also on the Boards of Directors of Noel Memorial UMC, Louisiana Bank and Trust Company, Public Affairs Researcb Council of Louisiana, Louisiana Council on Economic Education, Shreveport Symphony, and the Better Business Bureau of Shreveport-Bossier.

Urging support for the drive, Brown said, "Gifts to Centenary mean that the tradition of excellence, begun 154 years ago at the Jackson campus will continue today in the Shreveport-Bossier community. With the help of our support, Centenary students can continue to receive the best in private education."

Foundation Trustees Meet In Baton Rouge

The Annual Meeting of the Board of Trustees of the United Methodist Foundation of Louisiana will be held on January 26th. The noon luncheon meeting is scheduled for the Sheraton Hotel in Baton Rouge.

Officers of the Board of Trustees are: Chairman — Shelby L. Smith of Shreveport; Vice Chairman — Haynes Harkey of Monroe; Secretary — John E. Coleman, Jr. of Franklin; and Treasurer — John C. Wagnon of Alexandria. The forty-one trustees are nominated by the bishop and the cabinet and are elected by the Annual Conference. Each trustee serves for a term of three years. The personnel of the Board is made up of 2/3 laypersons and 1/3 clergy. All nine districts are represented on the Board.

The meeting in Baton Rouge is a fifth anniversary meeting for the Foundation. It was just five years ago that many of the Trustees now serving, met at First Church in Baton Rouge for the purpose of organizing the Foundation.

Of special interest to the Trustees will be the new direction the Foundation will take since the merger of its office with that of the Conference Treasurer's office. Because of age, the present Director, Clyde S. Clark, will be retiring on June 1st. He has served in this capacity for the past four years. The new director will be officially presented at the Baton Rouge meeting.

Cindy Litteral, Stacy Thurmon, and Paula Phenice joined the church by confirmation one Sunday, and led the worship service the next.

Convocation Of Boards

Schedule Of Meetings

Thursday, January 24	
Cabinet, Area Offices	10:00 a.m.
Bd. of Min. & Cabinet, First UMC, Baton Rouge	2:00 p.m.
Bd. of Min. & Cabinet Dinner	6:00 p.m.
Friday, January 25	
Board of the Ministry	9:00 a.m. until 3:30 p.m.
C.F.A., Area Offices	10:00 a.m.
Council on Ministries, First UMC, Baton Rouge	2:00 p.m.
Higher Education	2:00 p.m. until 6:00 p.m.
Comm. on Communications	4:00 p.m. until 6:00 p.m.
Ethnic Minority Local Church	5:00 p.m. until 6:00 p.m.
Board of Diaconal Ministries	4:00 p.m. until 8:00 p.m.
Archives and History	7:00 p.m. until 9:00 p.m.
Discipleship	7:00 p.m. until 10:00 p.m.
Equitable Salaries	7:00 p.m. until 10:00 p.m.
Global Ministries	7:00 p.m. until 9:30 p.m.
Pensions	7:00 p.m. until 10:00 p.m.
Saturday, January 26	
Bd. of the Laity Breakfast	8:00 a.m. until 9:00 a.m.
Discipleship	8:00 a.m. until 12:00 noon
Diaconal Ministries	9:00 a.m. until 12:00 noon
Global Ministries	9:00 a.m. until 12:00 noon
Trustees	9:00 a.m. until 10:00 a.m.
Archives and History	9:30 a.m. until 11:30 a.m.
Retired Minister's Homes Board	10:00 a.m. until 12:00 noon
Commission on Status and Role of Women	10:00 a.m. until 12:00 noon
Foundation Trustees	12:00 noon

Reception For Students During Minister's Wk.

A special reception has been planned in honor of the students at Perkins during Minister's Week next month.

The program is set for Minister's Week because a large number of ministers from Louisiana are at Southern Methodist University for the lectures, and because the largest number of seminary students from the Louisiana Conference attend the Dallas school.

Various members of the Cabinet are assigned the other seminaries where there are students, and these visits are conducted later in the month.

The reception during Minister's Week will be held on Tuesday evening at 9:00 in the Student Center. All persons from the Conference and friends from other conferences are invited to attend.

Rev. A. Jerome Cain, chairman of the Cabinet, and his wife, Elsie, and Rev. Merlin W. Merrill, chairman of the Board of the Ordained Ministry, and his wife, Evelyn, will stand in the receiving line with the seminarians.

Jim and Linn Richardson, who are both seminary students from the conference, are making arrangements, seeing to name tags, and, generally doing whatever you have to do to set up something of this sort.

During the past three years, the Cabinet has sponsored a dinner with the students at Highland Park UMC. This has helped members of the Cabinet to know the students better; but there is a feeling that more persons from the conference ought to be involved.

Recent Happenings At Raymond UMC

Recently Cindy Litteral, Stacy Thurmon, and Paula Phenice were taken into the church by confirmation. The following Sunday, these three had charge of the worship services.

The Raymond Thanksgiving Community Service included Pine Island Baptist, St. Lawrence Catholic, and Raymond UMC. The Raymond pastor, Rev. Douglas L. Davis, delivered the sermon. The offering, which amounted to $116.00, was sent for the Angola Chapel Fund.

Raymond and Elton held a joint Charge Conference as a part of the morning worship at Raymond. This was to show the connection between work and worship of the church. Following this service the UMYF served a spaghetti meal. Half of the proceeds taken in were sent to the Youth Service Fund, the other half is to be used in the local budget.

Mrs. Charles Litteral, president of the Raymond UMW, presented membership pins to Mrs. Alfred Marshall and Mrs. Robert Compton. Both women have been active in the Grace Circle of the UMW.

Two cartons (20) of Good News Bibles were sold in observance of National Bible Sunday.

The Raymond UMW held their yearly money-making project, a Country Store. This year the main articles were Christmas ornaments and a bake sale.

The Raymond Church is located north of Jennings.

Mission Of The Church Wkshps.

During a part of February, workshops will be held in every district of the conference. These are designed to help local churches initiate the priority for the current year; *the Mission of the Church.*

The workshop will deal with four different areas of mission: 1) "The Theology of Mission" — a look at the theological stance which is behind the UM Church's mission outreach; 2) "The Church's Mission through Institutions" — particularly the conference institutions and their ministry to people; 3) "The Mission of the Church through Church Extension" — there are vast areas in Baton Rouge, New Orleans, Lafayette, and Shreveport that have no church, but many people; so this area will deal with surveys that have been made; and, 4) "The Mission of the Church through Out-of-Conference Concerns" — a look at mission strategy and how the church makes decisions about missional concerns.

Four persons have served as leaders to train the district panels: Dr. J. W. Hearn, Dr. Edward R. Thomas, Rev. L. Ray Branton, and Rev. Donald Hall. Sixteen persons will participate as workshop leaders. These leaders, the dates, and the places for the meetings will be announced later.

Those who should attend are: pastors, lay leaders, COM chairpersons, chairpersons of administrative boards, UMW presidents, Work Area Chairpersons of Mission, and UMY presidents. We will be mailing a letter to these persons later in the month.

Around The Conf.

VIDALIA — The Church Bulletin announced that the congregation is beginning support of Dr. Carlos Welch of Vellore India as a part of their mission outreach. Dr. Welch is in psychiatric counselling and according to the Church Bulletin, "ministers in a nation that sees extravagant wealth and utter poverty."

NEW ORLEANS — "Julius Jefferson Day" was observed by Bethany UMC. Members and friends gathered in large numbers to recognize Brother Jefferson, who entered Gammon Theological Seminary on January 3rd. Julius was given several lovely gifts, plus a love offering of $500 from the church.

SLIDELL — Members of 1st UMC are participating in the fifth annual Bible Conference, with the Rev. Mr. Robert Ed Taylor, chairman of the Department of Religion and Philosophy at Centenary College, Shreveport. Rev. Taylor will lead a six-hour study on the Gospel of Mark.

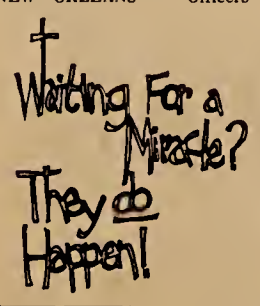
SHREVEPORT — St. Paul UMC of Shreveport recognized and honored its college and university students, with students in charge of the morning worship service. A solo tribute and a luncheon were served after the service. Rev. Nathan Daniels is pastor; and Miss Willie Mae Moore was the Coordinator.

BATON ROUGE — Edward Smith, son of Dr. and Mrs. Lamar Smith and a student at Perkins School of Theology, SMU, preached in the morning worship services at University UMC on January 6th. A summa cum laude graduate of Texas Wesleyan College last Spring, Edward is the Assistant Minister and Music Director at the Handley UMC in Fort Worth. Needless to say, papa is so proud he can neither walk through doors nor keep buttons on his coat!

NEW ORLEANS — Officers of Bethany UMC were installed on January 6th. Assisting the pastor, Rev. Moses Jackson, were Dr. Alfred Pollar, Administrator of Lafon Home and Rev. C. D. Small, retired.

SLIDELL — The United Methodist Men of 1st UMC heard a team of laymen from Elizabeth Sullivan Memorial UMC, led by their pastor, Rev. James Poole, as they reported on their work camp experience in Jamaica. The project captured the imagination of the congregation in Bogalusa as funds were provided by Sunday School Classes to supply building materials in the renovation of a Methodist Church. The men discovered God could use their talents as carpenters, painters, and electricians, as an effective means to witness to the gospel. The program was done at an early-morning breakfast meeting.

NEW ORLEANS — Clark Welch, Chairperson of the Missions Work Area of St. Matthew, reported in the Church Paper, a MISSIONS EMPHASIS WEEKEND. Speaker for the progrm will be Rev. James Edwin Tims of Rio de Janeiro. The St. Matthews' church has supported Rev. Tims for more than 20 years in his work as a missionary to Brazil. According to the Church Paper this was the first foreign mission project undertaken by the then newly organized church.



In Memoriam

Dr. J. Henry Bowdon, Sr. died on Sunday morning, January 6th. Dr. Bowdon was 83 years of age; and retired after 42.5 years of service in 1968. Services were held at First UMC Lake Charles.

Office Of Financial Affairs

The new MONTHLY REMITTANCE REPORT SYSTEM for sending all funds to the Louisiana Conference begins this month — January 1980. It is most important that the ministers and church treasurers study the details of the new report system that the local churches make to the conference each month.

During the past two months, instructions about the new reporting system have been given to the ministers in nine district meetings. Also details of the new system have been mailed to the ministers and need to be read carefully before sending in funds for 1980. Local Church Treasurers need to contact their minister concerning the new system before any funds are sent to the Conference Office in Baton Rouge. The new Monthly Remittance Report forms have been mailed to the ministers.

ALL CONFERENCE FUNDS, including the group insurance premiums, are now to be sent to:

THE OFFICE OF FINANCIAL AFFAIRS
LOUISIANA ANNUAL CONFERENCE
P.O. BOX 3057
BATON ROUGE, LA. 70821

Please do not send any funds to Shreveport and it would help if this word was passed on to all local church treasurers and other church officials.

All checks sent to the Louisiana Conference should be made payable to THE LOUISIANA ANNUAL CONFERENCE-UMC. Please do not make check out to Conference Boards. Institutions, or to Dr. J. J. Caraway. The reason for this much repeated notice is that money continues to be mailed to Shreveport and checks are made out to persons (former conference treasurers), boards, and institutions. Some checks are not processed by the banks if they are not properly endorsed. Earlier this month, one minister made a 150 mile trip just defore the deadline for 1979 funds to be sent to the conference office. The reason for the trip was that the minister learned a check mailed two weeks earlier had not been received by the conference office. The day after his trip, the conference received the check which had been addressed to the old conference address in Shreveport.

In closing, we would like to say a BIG THANK YOU to the great majority of the church treasurers and ministers who have mailed the reports into the proper address during this period of transition of our Conference Office to Baton Rouge. The Methodists of Louisiana have responded very well with the support they have given to the World Wide Ministries of the United Methodist Church for the year of 1979.

LUM Campaign - Jan. 27-Feb. 3rd

Editorials

Use of explicit sex films deserves discussion, less sensationalism

An Associated Press wire service story which was circulated nationally and was printed in various major newspapers shortly after Christmas, appears — judging from our mail — to have reignited an old controversy over the use of sexually explicit films in some church-sponsored sex counseling programs (see news story elsewhere in this issue).

Although the Associated Press story offered no new "news" on the subject, a number of newspapers displayed it prominently under banner headlines which suggested the whole denomination is currently in an "uproar" over the films.

TM/UMR's own coverage of controversies surrounding the films — made in the late 1960s through an ecumenical center located in Glide Memorial UMC in San Francisco, California — spans nearly a decade. Producer of most of the films is the Rev. Robert T. McIlvenna, a member of our denomination's California-Nevada Annual Conference, who directs the "National Sex Forum" in San Francisco under a special "appointment to secular work." The sex forum is not an agency of the United Methodist Church.

Over the past 10 years, the films from the sex forum — showing couples and individuals engaged in various sexual acts — have occasionally been used in the training of persons preparing to counsel in the area of human sexuality. The necessity and appropriateness of the church using such films has been a subject of debate from the beginning.

The most recent chapter of the controversy took place last summer in Nashville, Tennessee, when a young adult task force of the denomination announced plans to use the films as a part of a seminar on human sexuality. Nashville newspapers learned of the plans and ran front page stories about the films and the planned use of them.

In the furor that followed in the Nashville area, the use of the films was cancelled.

In October, the issue surfaced again at the annual meeting of the UMC's General Board of Discipleship. After a lengthy discussion, the board approved the use of the films only in the training of leaders for church sponsored seminars in sex education. It was pointed out that the board position was not to prohibit use of the films as a part of helping counselors gain an understanding of the full range of human sexual practice. The board did not endorse the content of the films or pass judgment on their usefulness as a part of the training.

We believe there is a legitimate basis for a continuing discussion on the appropriateness of using sexually explicit films in the training of church sex counselors. We believe the Board of Discipleship acted as it did in the matter out of a sincere belief that the church should not shut the door to the possibility that such films can contribute to the understanding of new counselors regarding human sexual practices in our society today. We believe many of those who have objected to the use of these films have done so out of a sincere belief that such use implies sanction of the behavior portrayed, and that other means are available to provide the same training.

We believe that open discussion of this issue in the church should continue.

We consider the way this issue has resurfaced in the public press unfortunate and unedifying. While this story was legitimate news several months ago, its distribution in late December removed the issue from its larger context and served to sensationalize it.

And while we understand the way the word "sex" in a headline attracts readers, we doubt that either the Associated Press or any of the numerous newspapers which carried the article are so void of access to sensational news stories that they must rehash the happenings of three months ago to attract the interest of their readers.

TM/UMR welcomes new local church editions

With this issue, TM/UMR welcomes four new local church editions.

They are, along with their circulations: **Grace UMC, Baltimore Md.** (Baltimore Annual Conference), 1,200; **First UMC, Oak Ridge, Tenn.** (Holston Annual Conference), 800; **First UMC, Knoxville, Ill.** (Central Illinois Annual Conference), 470; and **First UMC, Hopkinsville, Ky.** (Louisville Annual Conference), 650.

Each week readers in these local churches will receive special editions of TM/UMR with their own local church news on the front page, annual conference news on the back page, and general church news and comment on four inside pages.

To readers of these new editions we say: "Welcome." We hope you find your new church newspaper informative and that you will join with our other readers in providing feedback via "Letters to the Editor."

And to our continuing readers we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

THE UNITED METHODIST **REPORTER**

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III. **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Judy Elswick, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager

The United Methodist Reporter (USPS 954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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The treasure chest — a look at our bounty

By ROBERT B. WARD

In the beginning the earth was void and God, in creation, filled the emptiness with life. In time, a treasure house replaced that which had been void.

Grasses covered the plains. Giant trees grew in tropical jungles. Strange animals developed, reproduced and died. New land sprang from volcanic eruptions. Even the continents were a part of movement and change.

The earth and the sun furnished building blocks of life, and the processes of life returned the nutrients back to the earth. According to a master plan, when the trees rotted and animals died, their remains enriched the earth that had nourished their life.

The dust to dust, resource to resource, process left a growing balance in the treasure bank of the earth. The balance was in the fossil fuels — coal, oil, natural gas. The balance was in the forests, the top soil, the seas and in life itself.

Then came man — the steward — to till and to keep earth. From one century after another he left the earth virtually untouched. Then one day he discovered a key to the vaults of the earth. Man opened the first vault and saw the flocks and the fields and the forests. He harvested fruits and grasses. He planted fields. He fed on animal life, on plant life, and on the fish of the sea and the birds of the air.

In the second vault he unlocked the soil. He learned to use stone. He smelted ore. The metals which he extracted helped him move faster. He learned combinations to other vaults of the earth's resources. Oil wells gushed from the ground. Mines ate into hills and leveled mountains. The seas and the soil yielded their harvests. Man grew strong and wise in his sight, and he had dominion over the resources of the earth.

Man became a spendthrift. Some of his spending was benevolent. He built cities. He established hospitals. He fashioned highways, schools, playgrounds. He did many things to bring happiness and goodness. But he was also careless. At times he forgot that he was the steward — the keeper of the wealth. He lived extravagantly and made withdrawals from the earth's bank without putting back what he withdrew. This was the beginning of a mistake.

The treasures diminished. However, man did not worry about going bankrupt; instead he bragged, saying, "There are 400 years more of oil and a thousand of coal." He worried about getting all he could in one day. One lifetime seemed to be all he planned for. In his concept of human history, he showed ignorance. In his vision of the future, he was nearsighted. He acted as though the resources spent by him would be saved for nothing.

And so he emptied his bank without wondering if the earth would once more be void, or if in an endless act of creation, new forms of life would come again.

Here I Stand

UMC's position on 'welfare' unsound

David Wenta

By DAVID J. WENTA

I have grown increasingly concerned regarding the United Methodist Church's position on state-run "share" or "redistribute the wealth" welfare programs. The latest thorn in my side is her position on a national health program. Though it is seldom expressed, there is an undercurrent attitude that says, "If you are a good Christian, you will support a national health program, too." The ostensible premise of this position is found in the concept of Judgment. In Matthew 25:31-46 and other places, we find "sheep" separated from "goats"; those who feed and clothe the hungry and naked shall inherit the Kingdom of Heaven; those who fail in this duty shall be cast into eternal punishment. No Christian in his right mind would deny that sober charity is his personal Christian duty. Similar statements would also apply to healing and care of the sick.

Bearing these things in mind, support of government health care programs may sound like a good idea. It may sound especially good to those individuals and groups who have not taken the time to analyze these programs in some depth. Such analysis would require us to look at the biblical concerns, the economics, the morality, the politics and the spiritual implications. To fail in thinking this issue out thoroughly is to run the risk of being badly deceived. I have very little doubt that professional church leaders in the upper echelons are fully aware of the sharp and uncomfortable truth in what follows. It is precisely because of this knowledge and the ease of deception on this issue that I lose patience with the "Official Church Position" and those who promote it.

I have limited my objections to such programs to a few biblical implications that follow:

(1) Least important, within the present context, is the point that "man shall not live by bread alone." A similar statement with regard to clothing and medicine would also apply. What food, clothing and medicine a people need most is the individual wisdom, knowledge, strength and skill necessary to feed themselves. A people develop these traits best when ALL individuals are at liberty to do so. The human being adapts specifically to the demands his environment places upon him. If you want a weak, ignorant, self-centered populace, make the government take care of it; your populace as a whole will grow weak, ignorant and self-centered. If you want a strong, vibrant, self-reliant, yet cooperative and sharing people, preserve for them the fullest liberty to take care of their individual and collective problems as individuals and independent groups. You shall have a spirited people of vibrant faith, morality and prosperity who share a high standard of living and giving. The degree to which these traits are declining in our country is the degree to which ostensible do-gooders have indiscriminately meddled with corporate and individual life, liberty and property through the law. To be sure, the truth of this matter is unquestionably subtle at first glance.

(2) But, most important and most ignored, is that we are charged with the individual responsibility of discharging the duties of feeding the hungry, clothing the naked and healing the halt and lame. The Lord says, "Feed and clothe the needy." He did not say, "Take a gun (i.e., make a law) and force your neighbor to feed the hungry and clothe the naked." He did not say, "Confiscate your neighbor's wealth to help the needy." The charge and the choice are individual; the consequences are likewise individual.

(3) These programs are funded either directly through increased taxes (confiscation) or through deficit spending. This deficit creates a good deal of the "inflation" we have all come to know and love. The 'Fed' calls this "stimulating the economy." If Jesus would speak to us today (in the conventional sense), He would call it by its proper name — theft!! To promote such is to promote one more critical step toward selling one's soul to another yet unidentified Anti-Christ.

We, as Christians, lie to ourselves and others most shamefully when we advocate discharge of these duties by also forcing the responsibility onto others.

When the Lord comes in Judgment, I seriously doubt that He will come to judge mankind. I seriously doubt He will come to judge society. But He is most assuredly coming to judge you and me.

Jesus warned us to beware of wolves in sheep's clothing. State-run health, education and welfare programs and those knowledgeable people who promote them are wolves, aware of it or not; to be sure, they wear sheep's clothing.

Somebody or something is trying to lead us by the nose. It is time to get ourselves back in line with our heads screwed on and our eyes on the Guiding Light. Let's do it.

This week's contributor to "Here I Stand" is David J. Wenta, a member of Mayview UMC in Urbana, Illinois.

Letters to the Editor

Shall we oppose Wesley's instructions?

To the Editor:

From reading A. J. Flint's Dec. 28 letter in response to Mr. Steve Smith's letter of Dec. 7, one wonders how conversant Mr. Flint is with the "Directions for Singing" (taken from John Wesley's preface to "Sacred Melody," 1761) found on page viii of "The Book of Hymns." I find especially enlightening some words printed in Section I of those directions, namely: "Learn these tunes before you learn any others; . . ."

Yet, if I understand the thrust of Mr. Flint's comment, it would be that we, as pastors and lay people, are to oppose those directions of Mr. Wesley by singing only that portion of those hymns with which we are familiar.

What I find disconcerting is that I believe that the majority of the " 'old favorite' hymns" to which Mr. Flint refers were not even in existence in Mr. Wesley's time. At some point in our United Methodist history we did learn to sing new hymns — a plethora of new hymns (one need only check the differences between the contents of the hymnals for Methodists of the late 18th century and the present 1964 hymnal) many of which are now considered to be " 'old-favorite' hymns."

Perhaps what is needed at this hour with regard to our hymn singing, or "musical education program," is for us all to follow the intent of Section III of the "Directions," to wit: " . . . If it is a cross to you, take it up. And you will find it a blessing."

Allison Cambre
Hughes Springs, Texas

Music not primary

To the Editor:

As a Methodist, I take exception to Mr. A. J. Flint's letter (TM/UMR, Dec. 28). I intend to ignore Mr. Flint's insinuations regarding the familiar copout of music and ritual being the reason for empty pews. As Christians, we go to church for one reason and music and ritual is not that reason.

It was Mr. Flint's music comments that prompted me to write. Many so-called "old favorites" are not even Methodist hymns. Granted, we all have those hymns we like best and those we don't particularly care for. However, if we are honest those we like best are those we know best. And how did we learn these favorites? By singing them over and over.

I believe a good musical education program in all United Methodist Churches must continually emphasize those hymns in The United Methodist Hymnal not familiar to the congregation, and the congregation itself must be open-minded enough to give them a try. If we were Catholic we would know the Gregorian Chants; if we were Jewish we would recognize the Haggadah used during Passover. But since we are United Methodists we should be familiar with the music of our faith, and use the United Methodist Hymnal accordingly. I applaud those ministers willing to use the lesser known hymns. People who want to be in church will be there regardless of what hymns are being sung. Let us not forsake our Methodist heritage.

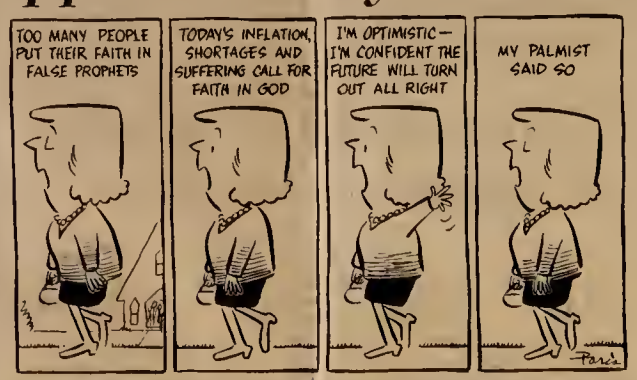
Susan Thomas
Sarcoxie, Missouri

Story redemptive

To the Editor:

I praise God's presence in the life of Sheila Collins! Wouldn't it be nice if all of us told the stories of our lives in such a way that God's redemptive power was so witnessed to?

The writer of TM/UMR's article headlined "Exec says her abortion a 'holy experience' " (TM/UMR, Dec. 21) missed the point. The headline misrepresents the point Ms. Collins seemed to be making; and indeed, the article perpetuated the disrespect for privacy already committed by the Roman Catholic newspaper which was quoted in even writing the article about Ms. Collins.



Some stories are meant for everybody to read. Some stories are meant for a particular situation. I suggest that your reporter learn the difference.

Susan N. Blons
Rochester, Minnesota

Mixed feelings

To the Editor:

With very mixed feelings I read the article about Sheila Collins in the Dec. 21 issue of TM/UMR.

In her address to the Women in Religion Conference, at St. Paul Minn., she states that her abortion was her "holiest experience," excepting only the birth of her other children. She admitted to deliberately taking the life, saying "God brought a healing and forgiveness."

But she left a few other questions unanswered. Where did she ever get the idea that taking a life was a holy experience? Was the experience of adultery also holy? Do two wrongs ever make a right? Incidentally, where was her husband all this time? Of course, God forgives, but is not true repentance first required?

Perhaps I am mistaken, but it all sounds like bragging, or boasting, telling God what is good or bad. Was she advising the other women there to "go and do likewise?" If so, I shall never want my wife to hear her speak. With attitudes like that it is no wonder that the United Methodist Church gets a poor image in the eyes of the public.

James Killgrove
Mt. Vernon, Ohio

'Radical error'

To the Editor:

Congratulations upon the excellent reading in every part of the Reporter, including the column "Here I Stand." Dr. McGee's Christmas message is no exception (TM/UMR, December 28). He inspired me with reminders of our Lord's place in human hearts and history.

However, I got the impression that, before the time of Jesus, people on the streets almost found it hard to greet one another with a friendly "Shalom."

Perhaps it would be fairer to balance this erroneous view by quoting the article entitled "Charity" from the Jewish Encyclopedia: "It is one of the radical errors of . . . Christian writers to ascribe to the Christian Church the merit of having originated systematic charitable work . . ."

Arnold R. Lewis
Carmichael, California

Clarification

To the Editor:

In response to your editorial headlined "Supplemental agency not valid way to protest mission problems" (TM/UMR, Dec. 28), I would like to clarify one statement made concerning the policy of the Evangelical Missions Council. At no time have we said that we considered ourselves a "sending agency."

You say that our policy statement is not a valid way to protest mission problems. We would like to point out that over the past six years, the Evangelical Missions Council has exhausted every possible means of protest and the problems have only grown worse.

The real questions have yet to be dealt with and answered. What do we say to the hundreds of fine young people who believe they have been called of God to serve? What do we say to the churches from which they come and want to support them? What do we say to the overseas national leadership requesting their services?

Certainly a more positive response, on the part of the General Board of Global Ministries, is necessary than simply accusing The Evangelical Missions Council of disloyalty to the connectional system.

Virgil E. Maybray
Wilmore, Kentucky

More frustration

To the Editor:

I am writing this letter in response to your article concerning the meeting between Board of Global Ministries officials and representatives from the Evangelical Missions Council of "Good News" (TM/UMR, Dec. 28).

As a long-time supporter of "Good News" and as a United Methodist pastor, I, too am frustrated with the inability of BGM officials to deal with the real issue: the continual drop in the number of United Methodist missionaries in the field. No amount of verbal gymnastics can help us to understand how fewer and fewer missionaries can bring Christ to an ever-expanding world population.

What your editorial writer insists will be the result of the efforts of EMC has always been and will continue to be a major concern with all local churches, and that is the failure of BGM to attract the dollars that are being channeled into non-UMC missionary efforts.

It seems to me that the concern of both BGM and EMC should be the efficiency of our world-wide effort to bring Jesus Christ to a world very much in need of His presence. Although the need for missionaries seems to be growing, simple arithmetic progression will have us off the mission field in short order. I hope that we can reverse this trend and put an end to our concerns for position and power.

Joseph A. Rand
Londonderry, New Hampshire

Prime need

To the Editor:

I have just read Clyde Chesnutt's article on agreeable disagreement (TM/UMR, Dec. 28). Surely this is one of the prime needs among Christians today. Just as surely, it can never be achieved in one's own strength, but only as we are willing to "let that mind be in you which was also in Christ Jesus." Only then do we have the ability to "speak the truth in love."

Some ten years ago, when the Charismatic renewal became a reality in which I rejoiced, but with reservations, I prayed, "Oh Father, if I am wrong, show me; if they are wrong, let them see wherein, but dear God, keep us loving You and each other."

Now I find it much easier to be patient and loving with those who are new to the Lord and to the Word, or to those who are unsaved altogether, than to the ones who claim to be Christian, with little attention to the Word, the church, and no pretense of walking with the Lord. Surely ungrateful, unbelieving hearts keep us from being "daily His delight," which should be our daily desire!

May each one who claims the name of "Christian" look unto Jesus and be healed!

Frances W. McElheny
Maitland, Florida

Appreciation

To the Editor:

This is just a note to thank you and tell you I enjoy reading our McKendree UMC local church edition of TM/UMR.

The articles are inspiring and helpful. It is so nice to receive such a fine publication.

God bless you all.

Irene Padgett
Nashville, Tennessee

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Lyle E. Schaller show how the local church can reach more people and bring them into the worshiping community.

Beginning a New Pastorate
Robert G. Kemper looks at all that is involved before, during, and after a pastor has moved into a new church.

abingdon

Call from God leads missionary to 'stone age' people

By BUD HERRON
Associate Editor

ST. PAUL, Minn. — Bruce Olson knows what it feels like to lie wounded on a jungle trail awaiting the final arrow from the taut bows of 15 "stone age" South American Indians.

He knows the honor of receiving Colombia's highest civilian award for his work among those same Indians. He also knows that "when a person gives his life up to God, you never know where He will take you."

In 1960, at the age of 19, he says God took him to South America to be a missionary. A life-long United Methodist, he continues to follow that calling today, supported by an independent mission agency known as the World Encounter Gospel Organization (WE GO, Inc.). And although he has never been an official missionary of the United Methodist Church, much of his support comes from local UM congregations across the country.

'Specific call'

"When I was 19, I received a very specific call from God to be a missionary in South America," Mr. Olson told TM/UMR. "At that time, however, I did not qualify to be a missionary through the Methodist Church. They wanted people who were professionally prepared to go out and get started. I knew I was not prepared, but I knew I had been called, so I just went out on my own.

He began by entering the University of Caracas in Venezuela to study linguistics and anthropology. While at the university he learned of the Motilone Indians, a "stone age" tribe in the jungles of Colombia and determined that his mission would be among these Indians, who until that point had never accepted outsiders and who had been credited with killing several hundred employees of two oil companies exploring for oil on their lands.

Before his 21st birthday he was in Colombia, a country where United Methodism has never had mission work. As the first step of his mission plans he went to live among the Yuko Indians at the eastern edge of the Andes Mountains. He spent a year living with the Yukos, learning their language and their culture. Mr. Olson had chosen the Yukos because of their friendly relations with the Motilone tribe, the people to whom he had determined to direct his mission.

The Yukos agreed to help him make contact with the Motilones, and in late 1962 he and several Indian friends began a trip into Motilone territory. On the fifth day of the journey, as the party walked down a path through thick jungle, they suddenly were ambushed by the Motilones.

"It was chaotic," Mr. Olson told TM/UMR. "We all ran in different directions trying to escape. I took a four-foot arrow in my leg, became entangled in vines, and when I looked up I was surrounded by 15 warriors, their bows drawn taut. I thought I was about to die. This is the way most of the oil company people had died. At the same time, I kept thinking that if God had really called me to this mission, I wouldn't die now."

After what "seemed like an hour," the Indians slackened their bows and one stepped forward and pulled the arrow out of Mr. Olson's leg. They urged him to his feet with another arrow and led him off through the jungle.

For the next 18 months Mr. Olson lived in a communal house with about 150 Motilones, learning their language and customs and sharing their diet of palm grub worms and monkey meat.

Eventually he gained their confidence and was allowed to leave, but returned of his own accord to continue his mission. Much of that mission over the past 17 years has been to help improve the health of the people through modern medicines and inoculations for disease such as measles, which had killed large numbers of the tribe up until that point.

Used 'witch doctors'

He carried on the medical work through the tribe's "witch doctors," whom he has taught to use modern medicine in conjunction with native medicines and incantations. He taught the chiefs how to plant corn and beans. He introduced bi-lingual education, which has now grown to nine schools with 450 students, all taught by Motilones. Graduates of the schools now operate 10 health centers for their own people.

He also introduced Christianity to the tribe, being careful "not to disturb tribal culture and building on tribal beliefs." The Motilones now send their own Christian missionaries to work among other tribes in the area.

As a result of his work, Mr. Olson was awarded the Cross of Boyaca, Colombia's highest award, and now serves as technical adviser for the Association of Colombian Native Peoples in an effort to bring similar services to all of the 250,000 Indians in Northern Colombia.

In addition to the support of several United Methodist local congregations, Mr. Olson also has received financial aid in the past from the UMC's Mississippi Annual Conference.

And while he has always been associated with independent mission agencies, rather than the UMC's General Board of Global Ministries, he says his reasons for not applying later in his career for status with the official mission board has been mainly "bevause our church has no work in Colombia, and that's where I felt called."

"I have met some very dedicated people on the staff of the Board of Global Ministries and am proud of much of what our church has done in mission," Mr. Olson told TM/UMR. "I believe in a balanced mission to the physical, social and spiritual needs of people. I find our board has most of the time been headed that same direction."

He said he also appreciates the denomination's "sensitivity to cultures." "You must live with people and understand them to be in mission," he said. "We should never work against cultures which differ from ours. We should work with them."

Back in the United States to visit his mother here in St. Paul and to raise financial support for his ministries, Mr. Olson told TM/UMR he will soon return to Colombia and the Motilones.

"My work isn't finished there," he told TM/UMR. "I still feel the call."

Religious groups join U.S. energy offensive

By SHARON MIELKE
Senior Staff Writer

WASHINGTON, D.C. — Representatives from America's religious bodies agreed to launch a three-pronged offenaive on the nation'a energy crisis during meetings here Jan. 10.

Energy conservation, commitment to the development of renewable energy sources and alleviating the plight of the poor in the face of escalating energy costs are the "areas we can agree on," Protestant, Catholic, Orthodox and Jewish leaders said. Unreaolved controversies over nuclear power and apecifics on other policies were carefully avoided.

The meetings here at the White House and on Capitol Hill were the first joint atep the religious leaders have taken to back up their pledge to President Jimmy Carter last July that "the religious community stands ready to help shape (a more just and human) future" (see related stories on this page).

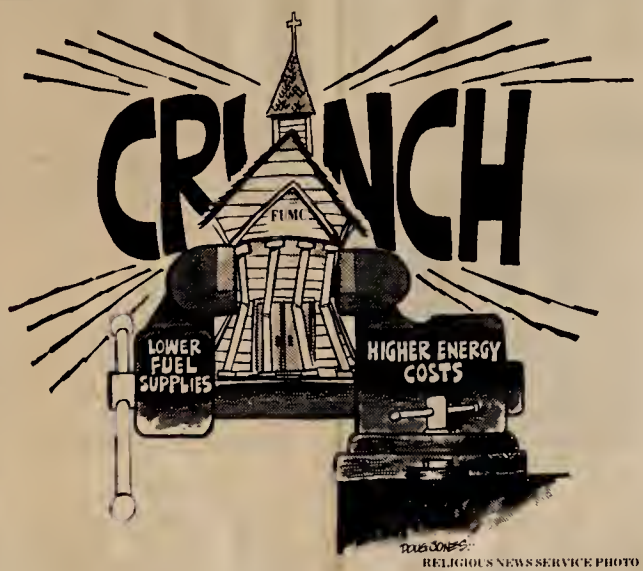
"If people in this country are having to wrap themselves in newspapers to keep warm, we need to do something today," said Sherrill Scales of the Interfaith Coalition on Religion and Architecture. A sense of urgency and unanimity marked the one-day conference of approximately 125 leaders which included seven United Methodist representatives.

Ideas for joint action were: (1) to give urgent attention to education on conservation and stewardship; (2) to focus attention on the energy problem through a Conservation Sabbath Weekend; (3) to hold seminars to help local churches and individuals save energy; and (4) to organize locally to meet the needs of the poor.

The Rev. M. William Howard, president of the National Council of Churches, said the energy issue "could tear society apart in the struggle over scarce resources or unite us in a national venture." The ecumenical leader said "we who want to bring values to bear on the crisis cannot afford not to cooperate." He urged denominations and religious groups to commit more staff to the energy issue and be prepared by the end of February for a follow-up meeting to put flesh on the commitments made here to work together.

"When religious leaders in this nation have taken something seriously, whether it was civil rights, international human rights, food policy or resettling Indochinese refugees, they make decisive differences," said Rabbi Marc Tanenbaum of the American Jewish Committee.

The rabbi said "all the biblical images of mustard seeds and saving remnants are more than metaphors; we can and must make a difference. We must not allow ourselves to capitulate to the corrosive cynicism widespread in the U.S. or be paralyzed by the mood of anxiety which leads to a loss of will."



RELIGIOUS NEWS SERVICE PHOTO

Different methods utilized

Churches seek crunch release

TM/UMR Staff Special

Seeking release from the energy crunch, a growing number of United Methodist local churches are finding it is not only a stewardship or moral issue but also a survival matter. Escalating fuel bills force cutbacks in church programming and outreach, so conservation is important.

In news articles about a few local churches, TM/UMR found that subjecting church buildings to energy audits, applying insulation, adding clock thermostats and storm windows, building air locks, heating by zones, having fuel burner efficiency inspections and scheduling church events on only one or two days of the week are just a few of the methods local churches are utilizing to squeeze more out of energy dollars.

With fuel oil at 90 cents a gallon in the Northeast, Parkside UMC in Baltimore decided to do a thorough analysis of the ways that various zones within the church can be heated. According to a report in the Baltimore East District "Spotlight" edition of TM/UMR, armed with this information the church was able to hold necessary meetings in the rooms tha require the least energy to heat. Part of the project included installing individual manual thermostats in every room. Further, Parkside UMC is limiting the times when the church will be in use and intends to install electric baseboard heat in the church offices so that in non-freezing weather the main heating system can be completely shut down.

At Havre de Grace UMC, immediate and long term measures to save energy are being implemented. This Maryland church has already or plans to: run a boiler efficiency test, rezone the heated areas, install clock thermostats, put permanent plastic covers over its stained glass windows and get a professional energy analysis to find where the greatest energy losses are taking place.

"Across the board, local churches and conference offices are holding to the 65 degrees recommendation by the President, although with my office on the north side of the building, I'm sitting here with my coat on," the Rev. Russell Dilley reported from the Dakotas Area. "We were really saved by the most beautiful fall weather," the area Council on Ministries director acknowledged. But he said a number of churches are taking steps to save energy and are already realizing savings.

Mr. Dilley told TM/UMR the Williston UMC in Williston, N.D. installed ceiling fans in the sanctuary and believes they are a tremendous help. Groton UMC in Aberdeen, S.D. decided to close off the sanctuary and use the fellowship center for worship and church gatherings during January and February at quite a savings.

Local churches are discovering, in some instances, that they only have single pane windows and are adding storm windows, Mr. Dilly said about Faith UMC in Aberdeen. That church also did an energy audit and by insulating and adding storm windows, they reported savings of one month's winter fuel bill.

Great Bend UMC in Pennsylvania has begun a massive energy-saving program starting with an audit by the state's Energy Conservation Service. They had furnaces cleaned and repaired and ordered storm windows for the sanctuary. In addition they voted to hold Sunday morning worship downstairs during the two coldest winter months.

Energy goes up, outreach down

TM/UMR Staff Special

WASHINGTON, D.C. — George Earley, a former church treasurer, who was the senior engineer for a Connecticut pilot program to help churches save energy, told religious leaders here (see related stories on this page) that "every dollar that is spent on energy gets cut from outreach in the local church budget."

Connecticut was one of 10 states to participate in a recent pilot project funded by the federal Department of Energy.

Mr. Earley said he could cite example after example of missed energy conservation opportunities identified at dozens of churches. "Many are obvious but overlooked," he said, such as refrigerators and freezers left running all summer while cooling a few left-over donuts and one-half a jar of salad dressing, of hot water heaters running all week aet too high to supply hot water for use one hour on Sunday, of inefficient combustion burners, of heat loss through exhaust fans and on and on.

President: Crisis may be 'blessing in disguise'

TM/UMR Staff Special

WASHINGTON, D.C. — "A country comprised of profligate wasters" could find the energy crisis to be a "blessing in disguise," President Jimmy Carter told a number of the nation's religious leaders at a White House breakfast meeting here Jan. 10 (see related stories on this page.)

The President and Energy Secretary Charles Duncan topped the list of speakers at the consultation on "Religion and Energy in the '80's."

Sponsored by the National Council of Churches, the U.S. Catholic Conference, the Synagogue Council of America, the Sunday School Board of the Southern Baptist Convention and the Interfaith Coalition on Energy, the consultation brought some 125 leaders together to discuss the roles of their institutions in solving the energy crisis and to agree on a joint course of action.

The President said the nation is undergoing a "time of cleansing" and of "recommitment to basic values." He said that the nation has had 'little experience with limits or shortages of anything," but that lessening national dependency on foreign oil through conservation measures need not cause deterioration of "the quality of life."

"It is no deterioration to wear clothing appropriate to the seasons and to be aware again that God's plan is still working on an annual basis," he said.

President Carter further said a "blessing" could be the elimination or at least the lowering of Americans' "frantic dash from one place to another which has desensitized them to the beauty of God's world." He said Americans might again find satisfaction in more family time together and quiet walks.

The President pointed out that the conservation of oil bas religious connotations. "When God created the earth, we were appointed stewards . . . to husband these resources for all, including the less fortunate."

But, until recently, Americans have regarded oil as just something to burn. In the last few months, the President said, Americans have begun to see how oil is inter-related to food, medicine, peace, freedom and even life and death.

President Carter aaid the administration's energy goal of lessening dependence on foreign oil will require unity, sacrifice, courage, persistence, know how and "new measures of the quality of life and what is the good life." He repeated there need be no inconsistency between energy conservation and the enhanced quality of life for Americans.

Energy Secretary Duncan said the nation is in a very difficult situation because 50 percent of all the oil consumed is imported. And, the cost of that oil has increased from $13.50 to $29.20 per barrel in 13 months.

"We've got to free ourselves," said Mr. Duncan, who is a United Methodist layman. "The cornerstone of the energy program is conservation, and there is an awful lot that can be done."

"We need your help," the Energy Secretary told the religious leaders, "to help disseminate information about conservation methods, to inculcate in the minds of Americans the importance of conservation and to help Americans face this time of transition with confidence that it does not have to mean a loss of the quality of life."

Energy crisis called a theological crisis

TM/UMR Staff Special

WASHINGTON, D.C. — Theology may have to be reformed if Americans are to resolve the energy crisis, a social ethics teacher at United Methodism's Boston School of Theology told a group of the nation's religious leaders here last week (see related stories on this page).

Dr. Bettenhausen

The energy crisis is one in which the political and the theological are intertwined, yet two dominant theologies make it difficult for us to confront the problem, said Dr. Elizabeth Bettenhausen.

One such theology — which she said is exemplified by the gospel song "This world is not my home" — doesn't take the material world seriously, but regards the earth somewhat like a Holiday Inn.

"How can we profess ecological justice in this world at the same time we say it'a not home, but distinctly inferior?" she asked. She noted the dangers of shaking up this theology because "for many it is the only way they can face a messy world."

A second dominant theology can be summed up by another hymn — "Once to every man and nation comes the moment to decide." The hymn goes on to make clear that those who are on the right side will be rewarded with unlimited abundance — material affluence.

"How do you motivate people to cut back when their theology promises unlimited abundance? To say that God gives limits contradicts 250 years of this theological atmosphere. How can we help church members face a reduction of material goods and still believe God loves them?" she asked.

Dr. Bettenhausen said this is complicated by the belief among Americans that God loves the U.S. in a peculiar way — more than Iran or Afghanistan or the U.S.S.R., for instance. And that belief also claims that crises of supply are only periods of testing which will open into new eras of abundance.

"Middle-class Americans feel threatened by a period of transition where the quality of life may no longer be attached only to material goods. We need a theology that enables us to be morally responsible individuals — to do what we know full well already we need to do."

The social ethics teacher said the religious community needs to recapture a definition of humans as morally responsible. Sbe said current ethics allows persons to be "amoral" — which means most moral choices have been turned over to government or to the corporations.

"One of the least used words in seminaries today is 'sin'," she said. People are said to be either economically deprived or sick or victims — not capable of moral decisions. The 'demonic' is supposed to be located in systems or the multinational corporations, she added.

"We need to identify and name sin and evil. Locate moral responsibility in human beings," she urged. "Don't be too quick to remove moral responsibility from individuals by calling the multinationais "demonic." If we allow people off the hook as moral agents, to whom do we go to remedy the system?"

Sports events on Sunday protested

WARWICK, R.I. (RNS) — The 45-member Warwick Clergy Association has filed a protest against Sunday morning sports with the leaders of a dozen sports programs in this city.

The protest letter statea that the association is "deeply concerned about the creeping secularism" in the city and asks that Sunday sports schedules be changed for 1980 to avoid conflict with Sunday morning worship services and church school classes.

Some association members "feel that no recreational activities should take place on Sunday," the association letter states, "while others of us would not take this position. But all of us believe that no youth activities, either practice sessions or scheduled events, should take place before noon on Sundays.

"Scheduling activities on Sunday mornings forces many young people to choose between participating in athletics or fulfilling their duty to attend church or church school."

Robert G. Benz of the Warwick Junior Hockey League said he believes that children who want to participate in both youth hockey and church can do so.

Yet he admitted that "there definitely is a conflict. I won't say there isn't." (The league holds both practice and games on Sunday morning for its 400 members, ranging in age from 5 to 14.)

People in the news...

To sing at Superbowl

Annette Ramey

When millions of Americans watch the Superbowl game on TV Jan. 20, membera of First United Methodist Church in Austin, Texas will have an extra incentive: one of their own, **Annette Ramey**, will be singing with the "Up With People" group during half-time. She says the group is "a whole lot more than a whole lot of music." It's a non-profit educational organization founded on the belief that individuals can play an important role in building bridges of understanding among all people of the world. **Annette** says she has learned to clarify "my own attitudes, values and goals" by performing with the group, which has a cast of 500 young people from 32 countries divided into five touring groups.

His honor, the mayor

Skip and Julia Demmer

Delbert (Skip) Demmer receives a kiss from his wife **Julia** while surrounded by friends during a victory party after he was recently declared winner of the race for Mayor of Massillon, Ohio. An active member of Wesley UMC (former Church school superintendent, teacher, choir member, and head of financial drives and the Pastor-Parish Relations committee) Skip says he didn't run for the office, but walked. He called at 2,800 homes for the primaries and 6,000 for the fall election — he even met up with the Walk for Crop on his way and joined them. At the victory party, Skip says he served "pop and non-alcoholic beverages to the guests."

Youth help 750 Tennessee families

NASHVILLE — It was a busy summer in the Tennessee Cumberland Mountains last year for 900 United Methodist youth and adults who came to the "Mountain T.O.P."

The Tennessee Outreach Program (T.O.P.) served more than 750 families last year as youth and adults from 17 states — representing 64 youth groups — attended the Mountain T.O.P. camps, in which participants meet home repair and improvement needs of residents in the Tennessee Cumberland Mountains area of Southern Appalachia.

A total of 12 week-long camps are held at three different locations where, in addition to meeting the needs of area residents, youth groups are helped in their spiritual growth and leadership development, according to Lisbeth Boyd, associate director of the program. She explained young adult leadership is also built at the camps through staff development.

The project, sponsored for the last five summers by the Tennessee conference, is expected to involve more than 1,000 youth and accompanying adults in the summer of 1980.

Junior and senior high school youth groups interested in participating in the camps may write for schedules and applications to: Lisbeth Boyd, Mountain T.O.P., P.O. Box 23536, Nashville, Tenn. 37202. The deadline for applications is Feb. 1, 1980.

TENNESSEE UMR PHOTO

Protestants protest action

UMs join in expressing concern at Vatican action

EVANSTON, Ill. (UMC) — "Concern" and a "sense of dismay over the processes" of the Vatican in the cases of two prominent Roman Catholic theologians as a threat to Christian unity is voiced in a letter made public here earlier this month.

Addressed to Cardinal Willebrans of the Vatican Secretariat for the Promotion of Christian Unity, the letter is signed by 21 theologians and other U.S. religious figures. A half-dozen different Protestant bodies, including United Methodism, are represented by the signers.

"We are not concerned to defend the theological formulations peculiar to Fr. (Hans) Kueng and Fr. (Edward) Schillebeeckx," the letter says. It continues:

"We are concerned that the processes of the Congregation for the Doctrine of the Faith threaten the spirit of unity for which our Lord prayed and which Vatican II revived throughout all the Christian churches who regard themselves as, in some sense, members of the holy Catholic Church. We are loathe to believe that the dissolution of such frail unity we presently have is of no consequence to his Holiness."

Professor Kueng, a Swiss theologian often at odds with orthodox Catholic theological views, was officially suspended by the Vatican as a Catholic theologian last month and subsequently ordered by his bishop to leave the theology department of Tubingen University in Germany (see TM/UMR, Jan. 4). The action was confirmed Dec. 30 after a review by Pope John Paul II.

Professor Schillebeeckx of the Netherlands had been questioned by church doctrinal authorities only three days before the action against Dr. Kueng, but as of last week no disciplinary action has been announced.

The letter to Cardinal Willebrans states that the "recent actions of the Congregation for the Doctrine of the Faith have brought the churches perilously close to the reopening of old divisive wounds."

The signers "reaffirm to his Holiness and to all Christians our commitment to the unity for which Christ prayed and for which He continues to pray. We shall therefore resist the recrudescence of old divisions and the inception of new ones."

Pope John Paul II is requested to "consider the ecumenical implications of the actions" involving the two Catholic theologians, and is "implore(d)" to "take actions which will signal to the whole world his recognition of the pluralism of Christian witness inherent in the church catholic."

Leadership in developing the letter and obtaining the signatures was taken by the Rev. Arthur J. Landwehr, paator of First United Methodist Church here, and Professor Edmund F. Perry, a UM minister who is professor of comparative study of religion at Northwestern University here.

Other UM signers include: Professor Albert C. Outler of Perkina School of Theology, Dallas; Bishop James S. Thomas of Canton, Ohio; Professor Sallie McFague of Vanderbilt Divinity School, Nashville, Tenn.; President Merlyn W. Northfelt of Garrett-Evangelical Theological Seminary here; and the Rev. Jerald H. Jackson, pastor of Hennepin Avenue UMC in Minneapolis.

Meanwhile in Geneva the World Council of Churches (WCC) voiced its concern over the "ecumenical" aspects of the Vatican's crackdown on Fr. Kueng.

By Southeastern bishops

Use of sex films hit

NASHVILLE (UMC) — The College of Bishops of the Southeastern Jurisdiction of the United Methodist Church has approved a statement deploring the action of the Board of Discipleship last October approving the continued use of sexually explicit films in its human sexuality training program for adults.

Meeting at Lake Junaluska, N.C., Jan. 8, eleven active and two retired bishops unanimously approved the statement saying "other more appropriate materials should be used to reflect the sacredness of sex in a Christian context."

Among the bishops taking the action were Board of Discipleship president Bishop W. Kenneth Goodson of Richmond, Va., and two of the board's vice-presidents: Bishop Joel D. McDavid of Lakeland, Fla., and Bishop Edward L. Tullis of Columbia, S.C.

The bishops affirmed the importance of the church providing understanding and guidance in the area of human sexuality, but said, "while sex is being used so casually and to the point of exploitation in our secular society, it is imperative that the church emphasize the fact that sex is a sacred gift of God and should be so honored in accordance with biblical tradition."

After a controversy in the Nashville area over the proposed use of the films for a young adult conference, the board members in March 1979 temporarily suspended their use until a special task force could review them in the context of the board's Adult Human Sexuality Forum program. The 15-member committee, chaired by John E. Mathers, an obstetrician and sex therapist at the University of Minnesota Medical School, reported at the board's October meeting. In response, the 100 lay and clergy individuals who make up the governing body approved recommendations from the study group which allowed the continued use of the films with certain restrictions: participants in events where the films are to be shown must be carefully screened, and leaders must have certification, or the equivalent, from the American Association of Sex Educators, Counselors and Therapists. The board also asked its standing committee on family life to continually review all the board's programs on human sexuality education.

In response to the recent statement by the Southeastern bishops, Melvin G. Talbert, top staff executive for the Nashville-based board, said, "It should be understood that the decision to continue the use of the films is not a staff decision but a board decision. The board is comprised of approximately 100 members from across the church, including bishops.

"Obviously, the many and varied forms of protest from constituents, including the bishops, cause me concern. But the decision to continue or discontinue the use of explicit sex films will be a board decision. As chief staff officer, I shall, in light of this current controversy, place this issue before the officials of the board. They will determine whether a called session would be appropriate to respond to this issue."

The latest round of criticism, to which the bishops responded, was prompted by an Associated Press story which was used widely across the nation by newspapers, radio and television in late December and early this month.

Practical theologian speaks

Notions of rural life hide poverty

By SHARON MIELKE
Senior Staff Writer

DALLAS — Hiding under romanticized notions of rural life in America is some of the worst poverty in the nation, a daughter of West Virginia who believes in "practical theology" told seminarians here recently.

Speaking specifically to the needs of rural women in America, Dr. Mary Lee Daugherty said, "What rural women want is a 'piece of the pie' as those created equally in the image of God." A former missionary to Brazil, Dr. Daugherty is now an instructor in religion at the University of Charleston, W.Va., and a consultant at Harvard Divinity School.

Dr. Daugherty and Jacqueline Grant, also of Harvard Divinity School, presented the special perspectives of rural women and black women upon feminist theology for the annual Women's Week at UM-related Perkins School of Theology last fall.

While working women nationally average only 51 percent of the average salary of working men, or $6,200, in rural America, the average for a full-time working woman is only $4,700. "Where women hurt is when they open their pocketbooks. As the 13 million who head households in this nation, they don't have enough money to make ends meet or provide the kind of opportunities they would like to provide for their children," Dr. Daugherty said.

In her address here, the religion teacher reported that in 1978 a national cross-section of rural American women met with government leaders, members of Congress and leaders of the feminist movement to define common problems faced by rural women.

Problems that unite

The problems that unite rural women, she said, are: low wages, isolation, absentee land ownership, inadequate health care, lack of education opportunities, lack of legal services, lack of transportation, lack of day care centers or centers for the handicapped, wife and child abuse, neglect and poverty of older women.

She said leaders of the urban-oriented feminist movement were surprised to discover that the rural women overwhelmingly favored the Equal Rights Amendment.

While rural women are ready to join hands with their urban sisters to bring about fundamental changes in society, Dr. Daugherty said, feminist theology finds a slower reception among biblically fundamentalist women in Appalachia geared to traditional roles.

As to the church, Dr. Daugherty said, "In my region, it is not doing much to minister to women where they hurt. The real problem is often the rural pastor who thinks women don't have any real problems that can't be solved by coming to church and praying."

Signs of hope

But, she said, there are "signs of hope" as some churches see the needs of women and respond by opening day care centers and Head Start centers, setting up home industries and health clinics.

"I believe in theology acted out," the religion professor said. As her contribution to aiding rural women, Dr. Daugherty has assembled a book entitled "The Yellow Pages for West Virginia Women" which will be published by the U.S. government and distributed throughout the state by the end of this year.

She said the "yellow pages" have some Old and New Testament theology but also tell where and how to get a job, how to get an education and even what foods to buy to stretch a tight budget. "These nitty-gritty matters are the gospel in action," in her opinion, as women will have placed in their hands some of the tools for taking hold of their lives. The self-help book will be the first of its kind in the nation for rural women. It combines learning and scholarship with practical projects.

Mary Lee Daugherty

'The God problem'

She believes, however, no long term resolution of the deep needs of rural women will come until "the God problem" is resolved. That is, she said, the predominant male image of God which is part of the Judeo-Christian tradition. "As long as the Bible can be held over women's heads to keep them subservient — while the Gospel says all are created equal in Christ — an awful betrayal of the Gospel is continued."

Dr. Daugherty said she has found discussions on the way Jesus treated women in the New Testament to be helpful starting points for traditional women to think about feminist theology.

Ms. Grant said feminist theology is seeking to provide new and positive images of women to replace the erroneous and false beliefs about women in traditional male-dominated theology.

"The strength of feminist theology lies in its vision of wholeness which embraces all women (and ultimately all men) in a manner that leads to liberation," Ms. Grant said. "But, it will only be another tool for the oppression of minorities if it fails to develop a doctrine of sisterhood that includes more than middle class white women."

Pickles pack 'pportionment power

By RICHARD D. BAILEY

SYNEPUXENT, Md. — The people of Betheny United Methodist Church here packed 3,000 jars of pickle relish and raised enough money to pay their 1980 apportionment in full 12 months early.

This is the third year the 114-member congregation became the first church in the Peninsula conference to pay the annual apportionment in full when the Rev. Richard C. Rash presented Theodore W. Briggs, conference business manager with a check for $2,466 on Dec. 17.

More than 1,100 hours of work went into making and packing the pickle relish which was sold in pint size jars at Shockley's Country Store at Assateague. Some people buy a whole case of the relish which sells for $1.45 a pint.

The pickle relish project was started by the United Methodist Women several years ago. "A Scripture verse is fastened to each jar of relish," said Mr. Rash, "and that's my job."

Mr. Bailey is former editor of the Peninsula conference edition of TM-UMR.

Big headache: How can UMC stretch dollars?

EDITOR'S NOTE: The General Conference of the United Methodist Church convenes April 15-25 in Indianapolis. The following is the third in a series of articles by TM/UMR summarizing a major issue before the delegates.

By SHARON MIELKE
Senior Staff Writer

A major headache for General Conference delegates will come when they try to stretch the local churches' dollars to cover the denomination's budget and goals for "second mile" giving for the years 1981-84.

The delegates must decide if United Methodists will be asked to increase their financial giving to the eight apportioned general church funds 11.5 percent more than what is asked for this year. They also must settle a controversial debate concerning a proposal to allow local congregations, in some circumstances, to withhold money from a general church agency or program and "designate" a like amount to some other general agency or program.

Proposals for funding the world-wide work of the UMC were completed last fall by the denomination's General Council on Finance and Administration. A total of $63.4 million is being recommended to the General Conference delegates for the eight apportioned general church funds. This is approximately $6.3 million, or 11.5 percent, more than the $56.8 million being asked for this year. By 1984, the askings would climb to $70.7 million, if the proposal is adopted.

The largest single slice of the financial pie in the church-wide funds is World Service, the UMC's basic channel of support for programs at the general church level through its boards and agencies. Using a new system of graduated annual increases, this fund would receive $28.4 million in 1981 and rise to $32.2 million by 1984.

This proposed seven percent increase for World Service alone in 1981, which will slide up to 13 percent by 1984, will not match the rate of inflation, financial officials admit. "The World Service Fund asking is based on a judgment of what the local church will accept," according to the Rev. Ewing Wayland, the denomination'a chief financial officer.

How much local participation?

A major division of opinion erupted in the church last year over how much say local congregations should have in responding to apportionments from the general church, assessments which represent approximately five cents out of each dollar put in the offering plate. (Two cents of the five goes to World Service.)

Early last January TM/UMR editorially suggested that the present system is outdated and proposed it be modified so that each local church would be expected to pay its connectional apportionments in full but would be given the right to withhold payment to particular agencies or programs "on grounds of Christian conscience" and pay the amount withheld to some other designated general benevolence.

Later this proposal was endorsed by an ad hoc group of 100 UMs meeting in Chicago and also by the "Good News" caucus. Petitions from these two groups have been sent to General Conference. A major argument for the proposal is that the pluralism of the UMC demands more flexibility instead of insisting all members give on an "all or nothing basis."

"Designated giving" or "designated withholding" as it was dubbed by some of its detractors — was widely attacked as being "undemocratic," "an attempt to destroy the fabric of the UMC's connectional system," a method of enabling special interest groups to undermine General Conference decisions and of creating "competition among boards and agencies."

Present system backed

The church's program coordinating agency — the General Council on Ministries (GCOM) — as well as several caucuses (the Coalition for the Whole Gospel, Black Methodists for Church Renewal and the Methodist Federation for Social Action) denounced the concept in favor of the present apportionment system and "second mile" designated giving through Advance Specials, special funds and special offerings.

They argue that the church already has adequate channels for designated giving through the Advance and special offerings. More than $20 million is predicted to be raised annually through these special channels.

In a related move, GCOM has proposed tightening up the local church's privilege of "determining annually the amount of its acceptance for World Service . . ."

The proposal would remove that privilege and the effect would be to present each local church with a firm amount which must be paid as its fair-share participation in ministries supported through World Service, according to a GCOM spokesperson.

A "basic" apportionment such as that for the World Service Fund ought not to be negotiable, supporters for this measure say. "If we say it is basic, let's not make it optional," they say.

World Service stays same

Of the eight apportioned general church funds, World Service seems to be under the heaviest strain. The present annual World Service asking is $24.9 million, a figure that has remained almost the same — in fact, it's a little less — since 1968. During these 12 years General Conference created two new agencies — the Commission on Religion and Race and the Commission on the Status and Role of Women — plus the special $1 million Minority Self-Determination Fund — without adding additional income for the World Service budget.

Despite this, Dr. Wayland of the UMC's fiscal agency maintains the World Service Fund is performing better than it was 10 years ago and is still the church's best-known fund. Last year 29 annual conferences paid 100 percent — more than had done that for "an awfully long time," he said.

New general funds created

While the World Service Fund has stayed at the same level for 12 years, the denomination added three new, apportioned general funds. Next in size to World Service is the Ministerial Education Fund for the UMC's 13 seminaries and for minister's continuing education — created in 1968 — with $13.5 million proposed for 1981, climbing to $15.3 million in 1984. The current asking is $12.6 million.

Next came the Black College Fund — created in 1972 to boost the 12 UM-related predominantly black colleges. It is recommended to receive $6.4 million in 1981, up from $6 million.

Then in 1976 the Missional Priority Fund was created. For 1984-85, the proposed priority on strengthening ethnic minority local churches is recommended to receive $5 million annually.

Another slice of the general church budget is the $4.8 million recommended for the Episcopal Fund, which pays the salaries of the church's bishops in the U.S. and Puerto Rico. The proposed salary for the bishops, including housing allowance, in 1981 is $40,000 rising to $46,000 in 1984. The current figure is $36,700.

The other three general apportioned funds are the General Administration Fund recommended for $2.7 million, the Temporary General Aid Fund at $1.3 million and $1.1 million for the Interdenominational Cooperation Fund.

Classified

DIRECTOR Conference Council on Ministries California-Nevada Conference is hiring a Director beginning July 1, 1980 Application deadline is January 28, 1980 Affirmative Action policy. Write P.O. Box 467, San Francisco, CA 94101.

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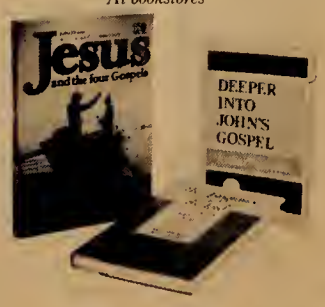

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Delegation Requests Bishop Be Reassigned

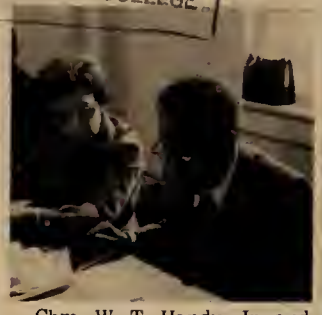
A number of important items were on the agenda when the General Conference delegation held its January meeting at Haas Memorial UMC in Bunkie.

1) The delegation voted unanimously to ask the Episcopal Assignment Committee of the Jurisdiction to reassign Bishop J. Kenneth Shamblin for another quadrennium. 2) They also voted to endorse Dr. W. T. Handy, Jr. to the Annual Conference as nominee for bishop. Dr. J. Woodrow Hearn will present the resolution to the Conference session in June. 3) The delegation also endorsed Dr. Tom Matheny for a second term on the Judicial Council (Dr. Matheny is president of the 9-member Council at the present time.)

In its day-long session, members heard Dr. J. W. Hearn discuss proposed legislation from the General Council on Ministries (Dr. Hearn is a member of the executive committee of GCOM); Dr. D. L. McGuire (also a member of the executive committee of the General Council on Finance and Administration) discussed proposed legislation from GCFA; Mr. Gerald Beam, from the General Board of Pensions, helped the group understand the proposed pension legislation; and Rev. Richard Yeager, of the Division of Ordained Ministry, talked about possible changes in legislation concerning consultation and making of appointments.

Dr. Handy has announced that the Delegation will hold two Open Hearings in the Spring: one at First UMC, Baton Rouge on March 15th at 10:00 a.m.; and another at Trinity UMC, Ruston, on March 29th. "The purpose of the hearings," Dr. Handy said, "is to allow grnups to inform the delegation of the special concerns which they may have; and the delegation will be prepared to listen."

W. T. Handy, Jr. and J. Woodrow Hearn during Dr. Hearn's presentation of proposed legislation for GCOM.



Chm. W. T. Handy, Jr. and Secretary Nancy Carruth confer during meeting of the delegation so that the agenda and stack of papers will both coincide.

Nancy Carruth, Tom Matheny, Mrs. W. M. Nolan, Inez Chrisentery, Ruth McGowan: it's lunch-time, and it is crowded around the table with people seeking dessert! Nancy is not serving those brownies, she is having another helping!

The General Conference Session will be held in Indianapolis, Indiana from April 15-25th.

Shown, l. to r., Bishop J. Kenneth Shamblin, Dr. W. T. Handy, Jr.; Mr. Gerald Beam, General Board of Pensions; Dr. Tom Matheny; and Rev. Richard Yeager, Division of Ordained Ministry.

THE UNITED METHODIST REPORTER

LOUISIANA UNITED METHODIST

edition

VOLUME 8 NUMBER 7 Send P. O. Form 3579 to Box 221076 Dallas, Tx. 75222 JANUARY 25, 1980

CONF. HAS RECORD YEAR

Have You Become A 'Turkey' To God?

(Ed Note - We found this article in the "Women's Newsbrief" of St. Mark UMC, Baton Rouge. It was written by Mrs. Carolyn Gordon Clark; and we thought you would enjoy reading it.)

WELCOME to 1980! It is a new year; but are we new people? You look around, and all seems the same, but it's changed and is changing still. My topic should make you wonder "what does this have to do with 'being a turkey'?" Sit back, and I'll explain.

If you have ever been around someone of the younger generation, you may have heard them refer to each other as a "turkey" or a "jive turkey." Brief definition: it is a person who wants everything for nothing and gain all the credit. Have I toppled some heads? I hope not. To someone else, a turkey is one who stands pretty for the show and becomes devoured by others: i.e., a "patsy or naive." Here again, I hope I have not stepped on any toes.

Sometime back, I wrote about the apathy of our church. "Let Mary do it, and I'll help IF I have time . . ." or "whatever you want to do is O.K. by me." These people are A-1 Turkeys! They are easily led to follow what someone else has stated to be fact or rule of God as if stated by them.

In the beginning was God . . . remember? Where is He now? We are all turning into turkeys now due to the fact that we expect God to perform miracles free of charge. We have become overly materialistic — a society where we spend 9/10 of our daily lives concerned with self and what others think about us. We never stop to think that God provides ALL and can easily remove ALL. God has laid the ground-work for us to live by. He has established the rules and made the laws. This was done many eons ago, and what do we do? We take the credit of God's work for ourselves and want to be paid for it in monetary means or open praise.

"I'm a turkey, you're a turkey, we all are turkeys."

So, for 1980, let's pluck our feathers out in proud style. Stand up and show the world we are "proud as peacocks" for God and then for self.

I'm not one to make Resolutions, because they are so easily broken — but I do take inventory. And this is it: "Listen, Lord, please listen . . . In all humility, I think I should take inventory. Thank you that I am not the person I used to be. As I look back I wince to think of my shallowness, my false concepts, my blunders. A dismal flock of faults that there is no use raking over — except to marvel at how, with your help, I have been able to overcome them. Not completely: no. I have fumbled and stumbled many times, and there is still a long way to go."

"And because I often despair of myself, I think you want me to look back sometimes and see my own progress as a person, too. But thank you for your love, even when you are disappointed in me. Thank you for your patience; for your presence; for your love."

We thought you would be interested in the final break-down, by districts, of the total amount paid on apportioned items. If you break down the percent paid on all items that are apportioned, it looks like this:

1 - Baton Rouge-Lafayette	96.57%
2 - Ruston	95.68%
3 - Baton Rouge-Hammond	95.58%
4 - Alexandria	95.15%
5 - New Orleans-Slidell	94.91%
6 - Monroe	94.56%
7 - Lake Charles	93.43%
8 - Shreveport	93.13%
9 - New Orleans-Houma	89.30%

This represents an average of 94.26% for the nine districts.

Dr. J. Woodrow Hearn, Conf. Chairman of the Council on Finance and Administration, receives the final check for the General Church Askings from Dr. J. J. Caraway, Director of Financial Affairs.

As the fiscal year came to an end, officials of the annual conference were expressing their appreciation for a "banner year." For the first time since 1967, the World Service Asking has been paid in full. Five other apportionments: Jurisdictional Administration, Episcopal Fund, Temporary General Aid, Mass Communications, and the General Administration Fund have also been paid in full; and the other items all have been increased appreciably.

Dr. J. J. Caraway, Director of Financial Affairs, said, "I believe that we are going to enter the 80's with a new sense of commitment to the church and her program and that we will see an increased pride in carrying our responsibilities. There was a time when we were proud of 'always paying out and doing our share'; and I think we are about to see that day again."

Not only has this outstanding record been made; but in "Second Mile" Giving the Conference received $118,880.34 from 475 local church gifts for advance specials. Of this amount, with 289 churches reporting, $57,954.29 was given for Cambodian Relief.

The new year was begun with the very same spirit. Already Lake Providence UMC and Mangum, Shreveport have paid their entire year's apportionment in full. This represents approximately $35,000.

A record of this sort, obviously, represents a wholesome attitude and commitment on the part of people across the state.

New Sanctuary Opened

Opening Sunday for Bossier City's First UMC was held on January 20th, with an Open House in the afternoon.

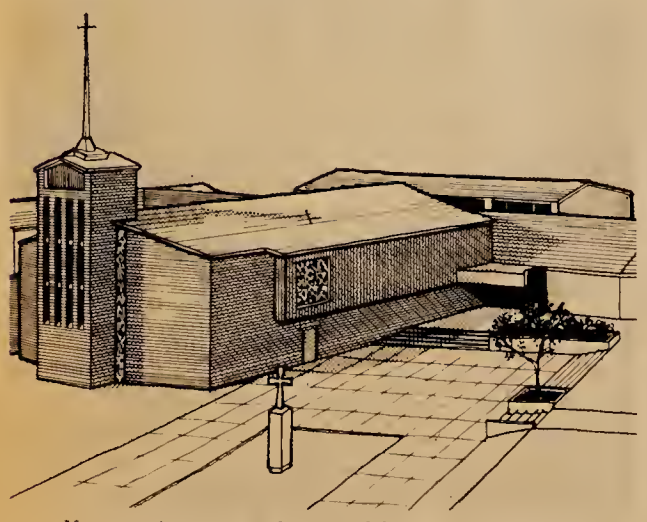
The building is supported by laminated wood arches and rises to 33 feet inside. The tower and lighted spire rise to 77 feet, easily visible from I-20. The exterior is matching brick to the present building, with stained cedar sidings. The interior is brick, wood paneling, rich red carpeting, oak finish pews and faceted glass windows created by Pounds Studio of New Orleans. The altar, with a large wood cross suspended above, is the focus of worship. The choir loft seats 50 and the pulpit on the opposite side is set against a paneled sacristy screen. The seating capacity is 475, with an overflow area available in the narthex for another 75.

The church was officially organized in 1910, and located on Ogilvie Street with a new building being erected in 1949. A new Education Building was erected in 1956

As the church continued to grow a move was made to relocate at 201 John Wesley Blvd., just off I-20. The first unit, an education building, was erected in 1973 and used for worship as well as education. The completion of the sanctuary is the final part of the relocation project.

The architect was Jesse Morgan of Wiener, Hill, Morgan, O'Neal and Sutton and the contractor M. B. Fowler Construction Company, both of Shreveport. The Building Committee was composed of John Byrd, chairman; E. C. Fulgham, Mrs. J. L. Scroggins, Don Cope, Ed Beck, C. A. Naylor, and ex officio members Mrs. George Cooper, Robert Hill, Philip Moore, and Rev. George Pearce, Jr.

Consecration Services will be held on March 16th, with Bishop Kenneth Shamblin officiating.



New sanctuary recently opened by the congregation of First UMC, Bossier City.

St. Mark's Breaks Ground

The members of St. Mark's UMC, Monroe, recently held ground-breaking ceremonies at the site of the new addition to the church's physical facilities. The new construction, which will be the first major expansion at the church since its birth in 1960, will include needed classrooms, offices, restrooms, kitchen, and fellowship hall. In addition, the present sanctuary will undergo renovation and expansion necessary to increase the seating capacity from 120 to 210. The church presently averages 142 in the morning worship service. The combined cost of construction and renovation is $225,000.

Dr. Douglas L. McGuire, Monroe superintendent; Rev. Bob Burgess, pastor, and the St. Mark's Building Committee led the congregation in the ground-breaking ceremonies at the conclusion of the morning worship service. Completion date for the new facility is set for about April 15th.

In Memoriam

Rev. Thomas Bridges Peyton III died at his home on Friday, January 11th, after a lengthy illness. Mr. Peyton was recently appointed Associate Minister at First UMC, Shreveport. Memorial services were held at First UMC, Shreveport, on Sunday, January 13th.

Pictured above, left to right, Mr. Ken Bowman, Chairman of St. Mark's Building Committee, Rev. Bob Burgess, pastor of St. Mark's, and Dr. D. L. McGuire, Monroe District Superintendent.

LUM Campaign . . . January 27-February 3rd

Editorial

Secular competition: A test of our faithfulness to Jesus Christ

We read with a mixture of sadness and apprehension the news story regarding the clergy protest of athletic events being scheduled for children and youth on Sunday mornings in Warwick, Rhode Island (see TM/UMR, Jan. 18).

The sadness we feel is admittedly somewhat nostalgic. We can readily recall when Sunday in our nation was almost universally respected as the Christian Sabbath, and reserved for church-going, family activities, and rest. Most congregations sponsored a full program of religious activities on both Sunday morning and Sunday evening. It was almost unthinkable for any other form of organized community activity to be scheduled on Sunday morning.

Times and habits have changed. Much of the best that television has to offer is shown on Sunday evenings, and most United Methodist congregations have either pared their Sunday evening activities or discontinued them altogether. Professional sports have come to occupy a dominant place in the Sunday afternoon schedules of most Americans, and Sunday morning church attendance is often affected by the time of the afternoon kick-off or tip-off. Increasingly, business establishments open their doors on Sunday like any other day. The affluence and mobility of the American people increasingly are resulting in Sunday being regarded as a "travel day" or "at the lake day," rather than a church day.

Fortunately, in most parts of the country the church is not yet faced with direct, organized competition for people's time on Sunday morning. The situation in Warwick, Rhode Island, however — where a dozen different sports programs now schedule games and practices for children and youth on Sunday morning — may well offer a preview of what lies ahead for the church nation-wide. As the process of secularization continues in our society, it appears likely that the church will cease to have a monopoly on organized Sunday morning activities, and that it will have to compete with other organizations for people's time and allegiance.

It is this prospect, raised by the situation in Warwick, which causes us to feel apprehension. **If Sunday morning should cease to be "reserved" by society for the church, how would the church fare in its competition with other activities?** Based on present trends, we fear the answer would be "not very well."

Although more than half of the people in the United States profess to be Christians, most congregations now consider attendance "above average" if 40% or more of their members attend worship on a given Sunday morning. If the church had to compete with organized sports on Sunday morning, this percentage undoubtedly would drop substantially.

Although we support efforts to retain Sunday morning's voluntary "reserved" status for the church, we do not believe our efforts should be focused exclusively — or even primarily — on combating "creeping secularism." We believe those of us who comprise the church need to look deep within our own corporate life and ask ourselves why so many persons in our society have come to regard church involvement as "optional." The "Here I Stand" article elsewhere on this page provides one such analysis with respect to worship and preaching. Other areas of church life need similarly to be examined.

We believe the church possesses humanity's greatest treasure: the gospel of Jesus Christ. We believe all persons need to hear and respond to this message from God. Although the organized church is not the only human vessel through which the gospel of Jesus can be proclaimed and lived out, it is difficult if not impossible to think of oneself as a Christian apart from joining with other Christians to worship God and to engage in service to humankind.

Given the validity of the Christian message and the spiritual hunger of people today for hope, meaning, and ultimate purpose, there should be no reason for the church to fear competition — even on Sunday morning — if we are living out and witnessing to our faith effectively.

The early church faced far greater secular competition than the church faces today, and it flourished. Throughout its history, the church has faced periodic threats to its survival, and the message of Jesus has always survived triumphantly.

Without question, secularism — with its worship of man-made possessions, ideologies and games — poses a threat to the future of the church. We regard this turn of events not so much as a threat to the validity of the Christian message, however, as a test of the faithfulness of those of us who are charged with living and communicating it.

Letter to the Editor

Study of 'God language' endorsed

To the Editor:

The January 4 "Here I Stand" article by Robert H. Hines is one of the best descriptions of the reference of God as "father" that I have read. Our traditional God-language has given many persons a very narrow viewpoint of their Creator — one which does not bring to mind for everyone a warm and intimate relationship. As witnessed in many schools of Christian mission by myself and other study leaders, the thought of persons that God is "an old white man" points up the need for examination and study of the language we use in our prayers, songs and sermons.

I wish every delegate to the upcoming General Conference could read Mr. Hines' article. The general Commission on the Status and Role of Women is recommending just such a study for the church as Mr. Hines is referring to in his article.

No doubt there will be many readers who will "wave this idea away," with no thought of those who need the other God-images a more inclusive language could provide. I still remember my anger and real frustration when I first heard the term "God-our father and mother." The anger was for my church and my pastors having not shared with me at an early age the full personhood of God.

Yes, let's have a study in every church — one that will include the children too. The UMC's Commission on Status and Role of Women, The United Methodist Church, 1200 Davis Street, Evanston, Ill. 60201, can provide guides or study on God-language. By this, the commission is responding to one of the mandates from the 1976 General Conference "to suggest guidelines for eradication of discriminatory language and images wherever found . . ." Our language is not only symbolic, but analogous and metaphorical — and cannot all be taken as literal.

Harriet Williams
Birmingham, Alabama

Why is traditional 'God language' a problem?

To the Editor:

I read with interest Robert H. Hines article " 'God Language' Needs Examination" (TM/UMR, Jan. 4). At first, I thought Mr. Hines had hit upon a solution which would pacify those who would like to neuter the language used for God, and yet would not offend those of us who prefer to retain the traditional "God-language."

Mr. Hines suggested the use of quotation marks when masculine terms are applied to God. But as I continued to reflect on this, I realized that the use of quotation marks to depict irony might not communicate clearly. While some might take this to mean, as Mr. Hines hoped, that God is a completely spiritual being, others might take this to imply that God is not a person, but a force. This, Mr. Hines (and I) would want to avoid.

Frankly, I really do not see why the traditional language used for God is causing such a problem. Women, as well as men, have had fathers, and although earthly fathers are imperfect and God is perfect, this is understandable terminology that all can relate to. A good human father provides for, protects, communicates with, loves, guides, and disciplines his children, doing many of the same things for them that God does for us. And we tend to think of men as having the physical strength to accomplish this in spite of adverse situations.

This brings me to another thought. Could not rebellion against God be the actual reason some feel strongly negative when masculine words are applied to God? Do they prefer to think of God only in undemanding terms, as One who loves and comforts, hoping to ignore the fact that He is also portrayed in the Bible as One who requires obedience from His children, a Disciplinarian who promises blessing to those who obey, mercy to those who repent, and judgment to those who insist on having their own way?

Nancy J. Arnold
Bartlesville, Oklahoma

By what authority?

To the Editor:

After reading the column "God language needs examination" by Rev. Robert H. Hines, Chaplain of Goodwill Industries in St. Petersburg, Florida (TM/UMR, Jan. 4), may I say I am shocked. Where does one get authority to write such?

Perhaps Mr. Hines needs to know his subject better.

Mrs. Robert Smith
Harrisonville, Missouri

World events call on us to witness to our faith

To the Editor:

There is a very dark cloud on the horizon. It is a movement of nationalism backed with a stronger military force and fanned by our trouble in Iran and in Afghanistan. This brings a great need for the clergy and laity of the church to witness of their Christian faith.

Nothing is worse than war. War is hell — can anything be worse than hell? Military superiority does not give lasting respect or greatness to any nation. A strong military force does not bring security or lasting peace. Can we not ask President Carter to tell the world that we are a Christian nation and our Christ, like God, does not ask revenge or justice obtained by force? We need to witness to the fact that to retaliate evil for evil, or the use of violence, is not the way of peace.

The Prince of Peace has taught and given us the example of a better way to deal with evil. It is the expressing of divine love through positive good and forgiveness. It is the loving of others as we do ourself. This is the meaning of the Cross.

Let us as a nation repent of the operations of our CIA, and put this organization out of existence. If we have positive good for others we will have no need of secrecy or a feeling of competition with others.

Stewart Crawford
Kennedy, New York

'Consultation process' needs to be clarified

To the Editor:

To move a pastor without his and/or his church's consent is a cruel injustice in 20th century United Methodism.

It is my opinion that the Disciplinary requirement for consultation before appointments are made is not consultation at all unless the wishes of churches and pastors, that are expressed during consultation, are followed as far as possible.

To make a pastoral appointment against the wishes of the pastor and people should only be done in rare cases of necessity, and never without an explanation to both parties, as to why it was made, before the appointment is made official.

I hope the 1980 General Conference will clarify the consultation process so it will become a truly important part of our appointment-making.

David Woerner
Bartow, Florida

Leave judging to God

To the Editor:

I wonder just where TM/UMR stands on equal rights? Your year-end article said the homosexual issue gained the most response from readers during the past year, and "readers used Biblical references extensively to voice opposition to" . . . homosexual involvement.

I've tried for four years to get two verses God gave me for homosexuals, born-so, printed.

James says to ask God if we lack wisdom. I asked Him if homosexuals were born that way. Soon after in my daily reading, Hebrews 12:27 as a "burning bush" was my answer. Some are. Some aren't, and are the ones spoken of in Romans one.

Later, beginning study for our Adult Church School Class, Matthew 12:7, I knew was further guidance. Certainly gays, born-so, are the "condemned innocents" today.

Is not judging done by the "saints," greatly condemned by God?

Mrs. Esther Turnbough
Edina, Missouri

Welcome to readers of new local church editions

With this issue, TM/UMR welcomes new readers in two congregations which are beginning local church editions, whereby local church news is published in combination with annual conference news and general religious news and mailed weekly to every member-family.

The new editions, along with their circulations, are: **Grace UMC in Baltimore, Maryland** (Baltimore Conference), 1200; and **First UMC in Winchester, Kentucky** (Kentucky Conference), 450.

To the readers of these new editions we say "Welcome." We hope you will find your new church newspaper informative and that you will join with other readers in providing feedback via "Letters to the Editor."

And to your continuing readers across the church, we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

THE UNITED METHODIST **REPORTER**

Weekly newspaper serving the United Methodist Church

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The United Methodist Reporter (USPS 554500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

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Here I Stand

Revitalized worship needed to make church attendance worthwhile

Harvey Seifert

By HARVEY SEIFERT

I am a professor of religion who sits in the pew and works like a lay person in my local church. Although I have specialized in social ethics, I am increasingly convinced that the greatest lack within the church is vital personal religious experience. From my contacts in teaching adults in a variety of congregations, and from reading systematic studies in the sociology of religion, I am sure that large numbers of church members would agree with what I am about to say.

My point is that for many people — both inside and outside the church — our typical Sunday morning worship services are too often a waste of time. Anyone with a sincere commitment to the stewardship of time needs seriously to ask how God would have him or her spend Sunday morning. Many of us continue attending because of the comparatively few minutes of vital meaning in the service, and because we consider our visible support of the church to be extremely important in our society. Still regular church attendance becomes a weekly compromise that teeters on the edge of being a morally indefensible use of God's time.

Again and again, of course, God breaks through in steady comfort and gentle stimulus. But we human beings have also built serious limitations into our Sunday worship. It is less intellectually stimulating, emotionally moving, and life transforming than it might be. This means that it is less attractive to those outside the church and less helpful to those inside the church. It then becomes an indication of loyalty to the church to suggest waya for making public worship more vital.

For many of us, the typical worship service is too cerebral with too little emotional stimulus. Formal ritual and professionalized leadership easily involve the congregation chiefly as spectators or passive participants. The "audience" focuses attention on the "performance" of the minister and choir. Worshipers only occasionally feel the quiet presence of God or the deep intimacy and mutual support of interacting worshipers.

Too many services appeal only to those who easily accept the flawed as well as the sound in past practices. Our worship easily becomes backward-looking instead of contemporary in its theology, music, symbols, and language. New resources are available to us for spontaneous celebration and meaningful dedication. Fixed forms eliminate the variety which is appropriate for both the widely different needs of persons and the lavish abundance of the gifts of God.

Group worship can be powerful, but if human participants smother its transforming vitality, one might almost as well stay home.

Worst of all, long-standing habits seem to immobilize church leaders. Almost no one seems willing to make significant changes. We have so much forgotten the continuing presence of the Holy Spirit leading every generation into new truth that we take more satisfaction in recovering ancient worship forms than in laying ourselves open to genuine innovation. Where today is the same eagerness to bring persons to an experience of God that led our forebears in the faith to move from catacombs to cathedrals, to the rituals of colonial meeting houses, to shouting revivals on the frontier, to simple prayers in settlement houses in the slums, and to learned sermons in university chapels? In these rapidly changing times, our world is significantly different from that of our parents, but one sees little recognition of that fact when one steps into a typical worship service.

I do not want to overstate my case. Some churches are making the much needed combination of striking innovation with durable features from the past. But these innovators are so few and widely scattered as to be inaccessible to most of us.

Weak preaching is another reason many of us are tempted to stay home on Sunday morning. There is little virtue in investing twenty or thirty minutes listening to a homily on an uninteresting subject or with little helpful content. We must be fair about this. Let us recognize that hosts of sincere preachers are doing the best they can after a week crowded by impossibly multiplied demands. Yet there are ways to relieve this situation and to release sermons to become the strong stimulus and sustenance they might be.

My chief problem with present-day preaching is that it becomes repetitious to the point of boredom, and general to the point of uselessness. Instead of directly addressing a wide range of human needs, ministers too often try to introduce variety simply by using different texts or clever new ways of stating the same old assortment of ideas. After one has attended church regularly for five years, what is new enough to justify listening to any more such sermons?

The defense often offered by preachers is that they must continue to repeat generalities until the congregation begins to live by them. But the best way to gain acceptance of generalities like love and justice is to make their meaning quite specifically clear in terms of choices genuinely faced by listeners. Somehow it seems easier to use up time discussing the ancient background of a text rather than its meaning for us here and now — or to use a lectionary as an escape from deep treatment of difficult recent problems.

Even sermons aimed at important existing issues often end up recommending only abstractions like devotion or love or justice. Psychologists tell us that such generalizations are easily rationalized by hearers to support whatever contradictory prejudices they now have. To become more effective and helpful, sermons need to become quite specific. To recommend meditation is really not very illuminating if we are given no practical suggestions about how to meditate. The widespread problem of loneliness calls for concrete steps for dealing with loneliness.

In speaking about social issues, many preachers make it harder to accomplish their own purposes. A common practice is to refer to a complicated social issue in only a few sentences to illustrate a more general point. This results in such oversimplification as understandably to arouse doubt or opposition. Recently I heard a preacher make such a brief reference to abuses by transnational corporations. The comment was probably true, but it was also likely to be rejected immediately by many business people because it was not balanced with appreciation for possible value in transnational corporations, and it did not sufficiently analyze the nature and causes of the abuse.

We need many more full-length sermons which relate the Christian faith to subjects like tax reform, military deterrence, simple life styles, or possible understandings of God. Until we begin hearing that kind of sermon we are not likely to add the dimensions of the gospel to opinions which we derive from newspapers and public pressure. The current trend is toward more education for the average citizen, including wider participation in adult education. Unless we now become more specific about wider segments of life, we can expect more people to crowd the exits of churches than come in through the entrances.

I write what at first may appear to be negative comments because I think it is so important to crowd the entrances to churches. I have given my best energies to supporting the church. I also realize that the best friend of the church is one who will both support it and also speak plainly about its weaknesses. The church is so important that it must be improved. Such innovation is always hard, but it is also always required by our Christian faith. The church does have in its keeping a message which is indispensable to full personal and social salvation. If we are open to the leading of God we can powerfully present the whole gospel to the whole population of earth. Why do we refuse to think about the changes this might require?

"Here I Stand" is a forum through which TM/UMR readers may express their concerns and opinions about the church. This week's contributor, Dr. Harvey Seifert, is professor emeritus of Christian ethics at the School of Theology at Claremont (California) and a retired member of the Pacific and Southwest Annual Conference.

On the TM/UMR Beat

MLK's memory, evangelism congress at ORU, affirmed

Mr. Dunnam

Public television presented a moving eulogy to Dr. Martin Luther King Jr. on January 15 — Dr. King's birthday — via readings by Cicely Tyson and music by the Buffalo Philharmonic Orchestra.

I must confess having ambivalent feelings about the establishment of Dr. King's birthday as a national holiday, as some religious groups have proposed — primarily because I believe we already have too many national holiday observances.

With each passing year, however, it becomes more evident what a remarkable human being Dr. King was. More than any other person, he is responsible for the dramatic increase in opportunities for black persons in our society, and for the equally dramatic lessening of racial bigotry among white Americans.

When one re-reads the words of Dr. King, it is readily apparent that the quality which distinguished him from so many other civil rights leaders was his complete commitment to the Christian gospel and its manifestation in the structures of society. At the core of Dr. King's social philosophy, one finds the theology of Jesus: trust in God; love for all people, including one's enemies, no matter what the personal cost; and a vision of universal brotherhood and sisterhood.

I believe history will, without a doubt, regard Dr. King's contributions to American society on par with the contributions of George Washington and Abraham Lincoln. We should do no less — in grateful recognition for the beneficial social changes he spawned, and the price he paid for making his witness. Perhaps a national holiday observing Dr. King's birthday is the best way to do this. If not, I believe some other form of national observance each year is in order to keep his "dream" in the public consciousness until the dawning of the day that it becomes a complete reality.

• • •

Quite a stir was created last year when some persons objected to the prospect of holding the recent United Methodist Congress on Evangelism at Oral Roberts University in Tulsa, Oklahoma.

I was privileged to attend a part of the Congress, and I believe that wisdom prevailed in the decision not to move the meeting from ORU (see TM/UMR, Jan. 11). One cannot but be impressed by the warm, Christian atmosphere there, and by the obvious commitment of the university which bears Mr. Roberts' name to excellence — academic and otherwise.

Since Oral Roberts re-affiliated with the United Methodist Church 12 years ago, many persons within our church have questioned his motives and sought to "protect" the UMC from being "used" by the evangelist for selfish gain. Ironically, Mr. Roberts has paid a stiff price over the years among some of his earlier supporters for identifying with such a "liberal" denomination. Yet, Mr. Roberts probably offered a more positive assessment of United Methodism today and in the future than any other speaker at the Congress, saying: "You don't realize what you have in this church . . . You've got the best thing going." He particularly singled out for affirmation the freedom of belief and expression, right to disagree in love, and structured approach to getting things done in the UMC.

If nothing else, holding the Evangelism Congress at ORU probably served to break down some unwarranted, outdated stereotypes about Oral Roberts and the independent religious organization he heads. It also serves to illustrate anew the breadth of "pluralism" in the UMC. One need not agree with Mr. Roberts' theology and methodology in every respect to affirm him as a co-worker and brother in Christ.

—SPURGEON M. DUNNAM III

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WORLD HUNGER

A MISSIONAL PRIORITY OF THE UNITED METHODIST CHURCH

Through sponsoring projects ranging from food pantries to food advocacy for the poor, thousands of United Methodist local churches have been involved in the Missional Priority on World Hunger. Perhaps symbolic of congregational action is the Church of St. Paul and St. Andrew in New York, whose involvement in providing nutritional food for senior citizens is shown here. The church also is into other programs such as a conference on "Hunger in Our Midst," which it sponsored last fall with the Metropolitan District of the New York Conference to discuss the hunger problem in the city and strategize to develop resources to meet the crisis.

PHOTO BY ABCHIE HAMILTON

Tara Projects Grow As Kansans Give

By MABJ MATTHAEI
Kansas Area
United Methodist News Director

From a self-help project in Africa to "simple living calendars" on the walls at home, Kansas West Conference United Methodists have been deeply involved in responding to the World Hunger Missional Priority.

The final offering for the Tara project in Niger was taken in November, to make a total of $267,327 raised since November 1976. Kansas West approved the project that year and has provided most of the funds for that part of Tara accepted by UMCOR (United Methodist Committee on Relief) — a significant achievement, say hunger leaders.

Working with the Niger government, the Lilly Endowment and Africare, the conference has provided money for an integrated approach to self-help in modernizing food production in an area of constant floods and droughts. A dam was built and farmers trained in planting, care and harvesting of crops and in care of animals and poultry. Other activities include canals and pumping system and founding a cooperative organization for marketing, health care training and building roads.

It has been a people-to-people project. Members of the conference world hunger task force visited Tara in 1976, and Bishop Ernest T. Dixon Jr. met with officials there in 1977 to check on progress.

•A WHEAT (see page 3-T) Covenant Program is being enacted for the fall offering in 1980. The conference task force is seeking 5,000 persons who will pledge to study hunger and give $20 each.

•More than 2,000 copies of a "Simple Living Calendar," developed by women and youth of the Johnson United Methodist Church in western Kansas, have been sold to persons throughout the conference. The Johnson women wanted to do something beyond studying about lifestyle assessment, said Corky Ramsay, chairperson of the conference task force on hunger. The cover of the calendar was drawn by her daughter, Marylee, a Johnson junior high student, and depicts Aesops Fable, "The Lion and the Mouse," because she (Marylee) said it signifies the simple life of the small and the large working together for friendship and survival. The January

Cont. on p. 2-T

The Rev. Sidney Roberts is chairperson of the Coordinating Committee on Hunger of the United Methodist Church and pastor of First United Methodist Church, Hurst, Tex. He states:

For three years, our United Methodist Church has addressed the problem of World Hunger, a Missional Priority, through all kinds of projects scattered across the world. Many other churches and agencies have been at the same task. But we are told the problem looms as large or larger than in the past.

The world still has its Dives and Lazarus divisions. Six percent of the world's population lives in our nation and consumes 40 percent of the world's resources. At the same time, so many of God's people "out there" do not have enough food, and hunger is chronic.

Dives' sin was that he could enjoy all his "good things" as a matter of course and be insensitive to the plight of Lazarus.

God is concerned about hungry people and wants us to be. We dare not go on with more than enough for today and an excess stacked up for the future while so many do not have even the bare necessities for today. We can do something about it. And we will because we want to.

Continuing World Hunger Demands UM Response

By DOREEN TILGHMAN
Staff Executive,
Coordinating Committee on Hunger

In the 1970's the conscience of the world was aroused by reports of massive hunger and malnutrition within our global community. We were sensitized to the reality that thousands within our own affluent nation were going hungry and suffering from malnutrition as a consequence of poverty.

United Methodists immediately asked what more can we do? What is required of us to end such human misery?

These concerns went to the 1976 General Conference, and it approved World Hunger as a Missional Priority. This priority was established to enable our church to participate in reducing human misery and suffering — suffering we had learned was endured by millions of our neighbors at home and around the world.

During the past three years, through the Missional Priority on World Hunger, United Methodists have broadened their understanding of the global issues related to hunger.

For example, there is greater recognition that we, as Americans, cannot continue to live in our present lifestyle. We have realized more fully that we as Christians have the moral responsibility to raise questions about unjust systems and policies which perpetuate hunger and poverty in our world.

Yet, as we address these systemic problems we continue to realize the need for providing emergency food, where needed, and the importance of providing the necessary resources for people to become more self-reliant, both in food production and economically.

Programs funded with United Methodist dollars have included food pantries, food co-operatives (particularly among the urban poor), and programs to assist poor persons to take advantage of federal, state and local public assistance programs. Funds have been contributed to agricultural programs in developing countries and vocational training programs leading to self-sufficiency.

We are in the final year of the 1977-80 quadrennium. Does this mean we can now relax our efforts? Are we tiring of addressing world hunger?

Still today, roughly 800 million people — one of every five persons on earth — live in a state of absolute poverty. Roughly 10 million people will die this year with hunger and malnutrition as a major cause.

What do we say to the millions of people whose lives we have touched? Do we say, sorry we have other concerns which demand our attention, OR, will we continue to express to them our faith in Jesus Christ and our understanding of what our faith calls us to do.

The Scriptures (James 2:14-16) tell us: "My brothers! What good is it for a man to say, 'I have faith,' if his actions do not prove it? Can that faith save him? Suppose there are brothers or sisters who need clothes and don't have enough to eat. What good is there in your saying to them, 'God bless you! Keep warm and eat well!' — if you don't give them the necessities of life?"

During these past three years we have expressed our faith in actions, but our mission is not yet fulfilled. We still have a moral and Christian responsibility to continue to witness to the tens of millions who go hungry each day and who suffer misery due to poverty.

We must continue in 1980 to challenge U.S. food policies where they contribute to the perpetuation of hunger and poverty. We must continue to seek ways to live more simply "so that others may simply live," and to encourage and challenge young persons in our educational institutions to consider careers in fields related to hunger and nutrition.

We must support emergency food programs and programs to assist people in increasing their own food production, as well as vocational training opportunities to end that vicious cycle of poverty in which too many people find themselves.

The people are fed

In August 1979, immediately after the Civil War in Nicaragua ended, the Board of Global Ministries voted $100,000 of Missional Priority on World Hunger monies to CEPAD, the interdenominational relief and development agency in Nicaragua, to assist in the massive program of food distribution.

As of December 1979, some 750,000 people — more than 30 percent of the population — still are in need of food handouts.

In October the Board of Global Ministries voted an additional $100,000 through CEPAD to the Institute of Agrarian Reform of Nicaragua to aid in a large and crucial planting of corn and beans.

Both of these grants were made in response to emergency needs brought about by 18 months of destruction, not only of cities and homes but of crops. The second grant was made following an on-sight visit by staff person Franklin P. Smith.

These grants supplemented the ongoing support of CEPAD provided by UMCOR (United Methodist Committee on Relief).

So The (First And Third) World May Know

The Interfaith Hunger and Media Center in Claremont, Calif., concerns itself with the problems of world hunger and communicates the results of this work through film and electronic media.

The primary problem the Center addresses is the awesome reality of global hunger and environmental stress, which results in agricultural resource loss. The Center's message is that there can be food for tomorrow's world if new and sustainable cropping systems for food production are developed and if First World persons change their lifestyles so as to consume less of the world's resources.

Because of the need for change throughout the world, the Hunger and Media Center works to communicate with people in the churches of the Third World and members of the churches in the U.S. Convinced that this communication must take place through film and electronic media as well as print, the Center is producing videotape programs and sound filmstrips on hunger-related topics.

A major videotape television series on "Christian Values and Lifestyle," which is being produced by the Center, is designed to be used with local church persons throughout the country. The series examines the issues of world hunger and environmental stress as they impact the values and lifestyles of Christian persons.

Assumed in the series is that Christians care about a hungry world but need help in better understanding the dimensions of the problem and in starting the process of changing their lifestyles in ways in keeping with the Gospel.

A second media project the Center has just completed is a filmstrip series, "The Church in Rural Development." This series of five sound filmstrips is designed for leaders in the Third World who need a concrete, practical vision of how to plan for a sustainable agricultural system. It considers all aspects of the rural development process.

The series grows out of the work of C. Dean Freudenberger and reflects his 30 years of experience working in many countries as an agronomist and Christian ethicist. Although the series is designed primarily for the Third World, it is being used to help persons in this country understand the problems.

United Methodist World Hunger Missional Priority funds have helped to make some of the Center's communications projects possible.

The Interfaith Hunger and Media Center is located on the campus of the School of Theology at Claremont and is staffed by Dr. Freudenberger and Dr. Steve F. Jackson.

This supplement in United Methodist periodicals on the World Hunger Missional Priority has been produced by the Division of Program and Benevolence Interpretation, United Methodist Communications, 1200 Davis St., Evanston, Ill. 60201.

This Missional Priority continues through 1980, the last year of the 1977-80 quadrennium. During the year United Methodists are urged to continue their concern for World Hunger and their efforts to combat it.

One major way this can be done is through giving to the Missional Priority Fund and the World Hunger Missional Priority Advance Special. Please check your church's response to these and help to see that they are paid in full by the end of the year. In the first three years of the priority (including 1977, 1978 and most of 1979), United Methodists have given a total of $8,302,495.46 through these two channels.

Also, please continue to be involved personally and through your church in other ways to carry out this Missional Priority.

Solar Greenhouse: It will do a lot

With the help of United Methodist Hunger funds and the Texas Energy Advisory Council, Southside Community Center is developing an unusual project in the low-income Mexican-American community in San Marcos, Texas.

Two years ago, energy and food costs and, indeed, the lack of adequate food and fuel in many households, were found to be the major problems and concerns of the Center's target neighborhood.

As a service arm of the church, the Center decided to see what might be done. Thus were sown the seeds for a series of projects to deal with food and energy shortages.

First came a two-story passive solar greenhouse built onto the Center building. Now Center staff are constructing smaller, simpler replicas on low-income homes. These greenhouses will heat the houses and produce food and/or seedlings for spring gardens all winter long.

Then an urban spring gardening program will pick up individual and co-operative gardens throughout the community. Nutritional and gardening seminars will educate the neighborhood in how to plant, harvest, preserve and purchase the proper foods.

A food buying co-op is starting to save further on grocery bills. Solar water heaters are being installed in homes with no hot water; simple solar and appropriate technology ideas, on a do-it-yourself basis, are being spread through neighborhood seminars.

Thus, on a small scale and a shoestring budget Southside Community Center is attacking food and energy concerns of its community, with assistance of Missional Priority funds of the National Division, Board of Global Ministries.

Two Priorities Blend: hunger and EMLC

Ethnic minority people are often the worst victims of hunger in the U.S., yet steps can be taken to enable them to move out of the hunger/poverty cycle. United Methodist ethnic minority churches can be effective in helping hungry people and in changing systems that create and perpetuate poverty and hunger.

Those were among conclusions coming from church vitalization laboratories blending two of United Methodism's Missional Priorities: World Hunger and the Ethnic Minority Local Church (EMLC).

The laboratories, involving black churches in the Chicago and Cleveland regions, were a pilot for what are expected to be additional labs with churches of other ethnic backgrounds. The events were sponsored by the Board of Discipleship's Section on Hunger and Value Formation, Section on EMLC Development and by the Center for Parish Development, Naperville, Ill.

The labs were designed, said the sponsors, "to prepare pastors and laypersons of ethnic minority local churches with the proficiency to operate effective programs in hunger and value formation."

The labs were held against the background of statements that "the groups that are most immediately the victims of poverty and hunger are blacks, poor whites, Native Americans and Hispanics" and "studies show that there is a high incidence of hunger among the poor."

One result of the labs is a major project in developing a hunger ministry with ethnic minority churches throughout the Chicago region, according to the Northern Illinois United Methodist Reporter.

Another result — one expected to be of use in many parts of the church — was a design for a training manual for ethnic minority churches wanting to work in the hunger area. Among other things, the manual deals with consciousness-raising among ethnic church leaders and members, participation in coalitions on hunger issues, values formations, identifying and tapping into resources, skills development and food assistance (such as food stamps) eligibility requirements.

Participants recommended the holding of similar labs elsewhere in the church.

As one Chicago lab member said: "We became aware of the causes, nature and consequences of hunger. We worked on group process skills to influence policy changes. We began to identify resources for assistance and influences on attitudes toward Christian stewardship of resources."

Tara grows...

Cont. from p. 1-T

page is headed, "Nothing can be done except little by little." For each day of the year there is a suggestion for a better — and more responsible — life. Examples: "Buy washcloths and use for napkins" and "feed the birds."

*Lifestyle assessment workshops will be held in the conference in February.

*Additional offerings for world hunger in 1979 included $19,479 for Cambodia and $7,687 to UMCOR for hunger projects.

Watch For These Hunger TV Spots

"The way we live does make a difference . . ."

That is the message of three new 30-second television spot announcements related to lifestyle and world hunger. A frame from each of the three is shown below.

United Methodists are asked to watch for the spots on their TV screens.

The spots have been sent to more than 800 stations across the country with the suggestion they be aired as a public service. Each carries its own message related to lifestyle, and all are in keeping with the over-all theme, "Living for a future."

One spot (left below), is titled "Buy . . . Buy . . . Buy!" and shows, through animation, the pitfalls of a consumer society.

A second spot (center below) is titled "Divided Man" and, through live action, comments on the waste of energy, natural resources and time.

The third, titled "What's for dinner?", presents a live dinner table conversation in which a family is told they will have a "dinner served in some of the most exotic countries of the world." They receive a bowl of plain rice.

Funded by the Board of Discipleship with Missional Priority on Hunger money, the spots were produced by United Methodist Communications. They are distributed by the Communication Commission of the National Council of Churches.

You are urged to look for the hunger spots as you watch television. If you do not see them you may want to inquire of local television stations. Information about the spots is available from United Methodist Communications, Suite 1370, 475 Riverside Drive, New York, N.Y. 10027.

Family Farms Say, 'We Care'

By FRANKLIN P. SMITH
Board of Global Ministries

In southern Africa, the people of Zambia are caught up in the turmoil of that part of the world.

In a population of about 5½ million, there are about 700,000 Christians. The Zambian Council of Churches, in cooperation with government, mission agencies and the World Council of Churches, has created Family Farms. It is a non-profit settlement and development agency.

Abandoned, large, formerly white farms are leased to Family Farms; they are surveyed and prepared for occupancy by farmers selected in cooperation with the local community. Advice and counsel are given as to size of farms, methods of farming, best crops to plant, livestock, financing and community organization.

In developing this program, planners discovered there was a tremendous food resource only partly utilized — fisheries. Unfortunately, fishing families had no place to call home, no land to develop into villages and no help in pursuing the potential.

Family Farms is directing part of its program to such persons. Fishing communities are being developed, and a much-needed system of river transport has been created.

As a service to farmers, a revolving loan fund is in operation. Family Farms is another way the church says to people in need: "We care about you!" Hunger Missional Priority funds of the World Division, Board of Global Ministries help to make this program possible.

For another project funded partly with Missional Priority money, look at Honduras. Life for the majority of the population is a daily struggle. One-third nf the people earn less than $30 a year. About 3 percent of the population owns more than one-fourth of all arable land. The World Bank states malnutrition is either the primary cause or a major contrihutor to the death of 50-70 percent of all one-to-four year old children in Latin America.

Yet Honduras is not without hope. There are those who not only care but are doing something to help Honduras youth prepare for a brighter future.

In a mountainous area populated largely by Indians, the Honduran Evangelical and Reform Churches, working with counterpart church agencies in the U.S., are involved in an experimental program in non-formal education. Indians and Hispanics from depressed rural areas receive vocational training in agriculture and farm mechanics. Some also study carpentry and wood-carving. The students maintain a farm producing cattle, goats, rice and vegetables.

This vocational school is unique in accepting drop-outs from primary school. And in Honduras, three of every four students never complete sixth grade. The school concentrates on helping drop-outs prepare to provide for themselves and their families. Missional Priority funds provide scholarships.

Working on Family Farms in Zambia. PHOTO BY JOHN C. GOODWIN

What Is This Thing Called 'WHEAT?'

By RICHARD H. BAUER
United Methodist WHEAT
Field Representative

"What is this thing called WHEAT?"

It is World Hunger Education Action Together. It works through a fellowship of concerned persons committed to personal action/involvement related to problems of bread and justice in the world. It seeks in the church community to develop a broad base of persons wanting to join in the long-term response to hunger needs.

"How do you become involved in WHEAT?" There are five different action areas through which a person can enter the WHEAT Covenant Fellowship to effect hunger change:

•Commitment of self to intensive study;

•Commitment of self to direct involvement with hunger issues in one's own community;

•Commitment of self to supporting advocacy efforts for public policy changes on food and related issues;

•Commitment of self to provide financial support to meet emergency food needs and to assist in long-range development of anti-hunger programs;

•Commitment of self to changing own lifestyle toward less wasteful and reduced consumption of food and energy.

"How do you join WHEAT?" You do not "join!" WHEAT is not an organization, nor is there a "membership." To become part of the Covenant Fellowship, use the commitment form attached to the WHEAT brochure, So You Want to Help the Hungry. These are available from your Conference Council on Ministries office, the Task Force on Hunger or Key WHEAT person in your conference, or from the National WHEAT Office, P.O. Box 840, Nashville, Tenn. 37202.

The commitment form is sent to and registered with the Service Center in Cincinnati, Ohio from which you receive a recognition of your covenant and a packet of suggestions to help you fulfill your "action area" commitments. As a covenantor, you can find mutual interests and support with other covenantors.

Eighty percent of United Methodist annual conferences are engaged in some WHEAT activity, with many observing WHEAT Covenant-Commitment Sundays. Check your conference for information.

Invitation to the WHEAT Covenant Fellowship is open! All concerned Christians are urged to respond.

ABOUT THE HUNGER PRIORITY

The Missional Priority on World Hunger is guided by the Coordinating Committee on Hunger, comprising representatives of several United Methodist agencies. Each of the Church's four general program boards is charged with responsibility for part of the hunger priority and is allocated funding on a proportionate basis for its assignment.

The boards and their assignments: Board of Global Ministries — 58%, for services and resources to alleviate hunger and the basic causes of hunger; Board of Discipleship — 18% for programs designed to cultivate responsible lifestyles — "acting out our Christian discipleship;" Board of Church and Society — 18%, for programs to affect public policies toward a more adequate system of food production and distribution; Board of Higher Education and Ministry — 6%, for research and training opportunities within United Methodist educational institutions.

Churches Voice Hunger Concerns

There may be safety in numbers, but there is also effectiveness and efficiency. At least that seems to be the case with the Interreligious Taskforce on U.S. Food Policy.

In joining against the common enemy, hunger, 30 religious bodies are trying to carry out a threefold purpose:

Analyzing present and proposed Federal food policies; providing accurate information concerning those policies to cooperating churches; participating in mobilizing citizen opinion in support of responsible public food policy.

The United Methodist Church works in the Taskforce through the Board of Church and Society, which has granted Missional Priority funds to the program. Wherever possible, the Taskforce seeks to present a united front for its members on hunger and food issues.

Issues on which United Methodists through the Taskforce have brought their views to government include emergency food shipments, development, international trade, infant formula promotion abuse in Third World countries and an international grain reserve.

United Methodist hunger dollars are at work on many other fronts. One of the most active is in New Mexico where the New Mexico Coalition against Hunger is deep into making media messages to fight hunger.

The Coalition is working on such goals as increasing participation in food stamp and school breakfast programs, and working with state and local governments to develop a food policy that helps the poor and supports small farmers.

Seeing itself as a statewide forum and resource center, the Coalition has embarked on electronic media messages in support of its goals. Production is under way, in English and Spanish, on 15 public service announcements for television and 15 radio spots. For initial use in New Mexico, it is hoped the messages may have wider use in the future.

They Learn About Food Problems And Respond

That a local church can be involved in hunger issues can be seen from Asbury-Parkside Community Ministries, Portsmouth, Va.

Comprising Asbury United Methodist Church, Asbury Day Care and Parkside Community Center, the Ministries started with children. A two-week day camp made them aware of world hunger, including causes and consequences. Activities included Bible study, music, arts and crafts, and other learning activities including gathering resources from hunger-fighting agencies such as CROP, UNICEF and UMCOR.

The children responded with a fund-raising program and by talking to other children about hunger. To raise money, the day campers gathered supplies, publicized their project and baked cookies.

A church leader said the children "only raised $4, but a lot of love and hard work went into those nickels and dimes that were raised. The children wrote individual letters to UNICEF, explaining why they were sending the money and how they had raised it."

Through the day camp experience, the children learned about the deep needs of others. They will be a core group for an ongoing weekday program for children and hunger education.

This fall, with the aid of a US-2 missionary assigned to Asbury-Parkside, a study/action group was formed from neighborhood people around hunger education, lifestyle assessment and change. Other groups are to be formed. Individual contact and occasional group meetings are planned on skills in gardening, conservation, nutrition, budget and hunger awareness.

Missional Priority Hunger funds from the Board of Discipleship have aided these ministries.

Fighting Hunger In Toledo And Mexico

Reflection and action go together in the Toledo Hunger Awareness Project, financed in part by United Methodist hunger funds. Sponsored by the Toledo Campus Ministry, serving the University of Toledo in Ohio, the project sought to make people in both university and city aware of hunger and its causes.

The first phase of the project was to involve leaders from critical institutions in a dialog on world hunger. At a colloquium, representatives of local government, financiat institutions, the media, the churches and synagogues, and the higher education community were involved in discussing hunger issues.

This meeting began the process of making decision-makers aware of hunger in its complex dimensions — social, economic, political and moral. A follow-up colloquium was held a year later, focusing on research in a Third World country where Toledo business interests were strong.

The second phase of the project turned to one of Toledo's own hunger pockets — elderly shut-ins who cannot shop for themselves and are often victims of poverty.

University students helped to carry market baskets of groceries to these hungry people. Twenty student volunteers worked to carry a nutritionally balanced basket of groceries every other week to low-income, shut-in senior citizens. More than 20 persons were added to the ongoing program, which served two purposes:

tt became a way for college-age students to learn about enormous problems facing marginal senior citizens. And it made students aware that hunger problems in the U.S. arise from the same sources that create hunger in the Third World.

Another higher education-related project showed that universities can be of great help in providing technical assistance in the Third World.

tn Mexico, Dr. Tom Ibach has given medical help to 18,000 people in one district. He met two campus ministers from the University of Tennessee at Knoxville while studying on the campus. They became interested in helping Dr. Ibach's clinic. The university has extensive schools in veterinary medicine, nutrition and agriculture.

The result was "Operation Mixtec," which aims not only at providing direct aid but also training villagers in animal care and nutrition. New crops were introduced and villagers taught how to grow them, and also how to care for orchards. Animals were vaccinated and a well and water service was installed. These and many other activities were carried out by teams of students, staff and faculty from the university. This project was made possible by the Division of Chaplains and Related Ministries, Board of Higher Education and Ministry, channeling funds through the Hunger Missional Priority.

Alabama Hunger Action: Food Stamps, Gardens

By ROBEBT F. STOREY
Birmingham Area United
Methodist Communications

The Jefferson County (Ala.) Coalition Against Hunger (JCCAH) is waging an urban battle against hunger without a paid staff, with a small number of volunteers and limited funds.

More than 45 churches and civic organizations have participated in JCCAH. Greater Birmingham Ministries, an urban ministries program, has provided office space, and United Methodist Missional Priority Hunger funds have helped.

Two focal points of the attack nn hunger have been a food stamp program and a garden program. The food stamp program has been carried out primarily in a predominantly black section of North Birmingham. The garden program was in action last spring in selected areas of Jefferson County and an area of North Birmingham.

Through door-to-door contacts by neighborhood volunteers, the food stamp program was explained and families received instructions on how to apply for stamps. A friendship-trust relationship was developed, and other federally-funded programs for which a person might apply were explained.

Young pregnant women, mothers with small children and elderly persons received special attention. Services available through the WIC (Women, Infants and Children) program were discussed with young women. Elderly persons were encouraged to participate in Elder-garden, a recreational and meals program, or Meals-on-Wheels for shut-ins.

Armed with tillers and garden tools, SEDA workers and local volunteers assisted families with gardens or garden plots. Seeds, fertilizer and garden tools were made available to enable a family to grow their own vegetables. Result: 275 gardens were planted.

"One of the happiest things about the garden project," said Louise McQuiston, JCCAH head, "was to see the people who have so little willing to share what was produced in their gardens with people who had even less than they had."

If 1980 funding is not forthcoming, JCCAH probably will become an arm of the Alabama Coalition Against Hunger.

Some New Hunger Resources Available

Several key new resources have become available recently retated to the World Hunger Missinnal Priority. Some of these (though by no means all) are listed below.

Third World Development: Challenge for Christians: This special e/sa forum, original pubtished in engage/sociat action magazine has been developed as a primary resource in the United Methodist Church's efforts to combat world-wide hunger. It is poses the challenge for Christians to become involved in study and action on development issues that will, in some small way, help the peoples of the world's developing countries. The 72-page forum has been designed to assist persons in understanding complex development issues, to help Christians concerned about hunger comprehend the need for involvement in development issues and to suggest action steps. Produced by the Board of Church and Society, the forum is for use in a wide variety of church and community settings for study and action. Order e/sa forum-56 from: engage/social action magazinc, 100 Maryland Ave. N.E., Washington, D.C. 20002. Please use order No. E2056. Price is 10¢ each.

The Predicament of the Prosperous, by Bruce C. Birch and Larry L. Rasmussen. How can a church in the richest and most powerful nation on earth respond to the widening claims of the poor, the hungry and the oppressed upon the world's resources? The authors of this book describe our dilemma and explore Biblicat perspectives that offer guidance toward a viahle and more equitable future for church and society. The authors call for a radical change in lifestyle hased on a revolution in perspective and basic values. They cite evidence that such a change already is starting. This has been called the best book on the Bible's message regarding hunger and poverty. Dr. Birch is professor of Old Testament and Dr. Rasmussen is professor of Christian social ethics, both at Wesley Theological Seminary, Washington, D.C. (1978, Westminster Press). Available at $4.95 (paper) from Discipleship Resources, P.O. Box 840, Nashville, Tenn. 37202.

In a Land of Plenty . . . This Board of Discipleship 20-minute film will assist local churches in getting a grasp on what individuals can do about the huge problem of hunger and how public policy and lifestyle are main avenues for making an impact. Katherine Waller, long involved in hunger issues, tells of the North Carolina Hunger Coalitinn and the National Sharecroppers/Rural Development Fund. Also in the film is Acy Cummings, a tenant farmer whose testimony before Congress helped change the food stamp program. A 30-minute cassette by Ms. Waller accompanies the film. Check annual conference film libraries; availabte in February for purchase ($325) and rental ($22) from United Methodist Film Service, 1525 McGavock St., Nashville, Tenn. 37203.

REPORT: tIUNGER — Work-in-Progress. This 25-minute, new sound, color filmstrip tells where some United Methodist Missional Priority hunger dollars have gone. Projects are shown in tndia, the Caribbean, and severat parts of the U.S. Varied facets of the Missional Priority arc shown, including public policy, lifestyle, research and attacking root causes of hunger. tnquire of annual conference film libraries; available for purchase ($5) from United Methodist Communications, 1200 Davis St., Evanston, tll. 60201.

tmpact . . . on Pubtic Policy. This new, sound, color filmstrip tells how citizens can be involved in affecting public policy decisions in such areas as food and hunger. It suggests several action possibilities and says "you can make an impact on public policy, but this will take some effort. You will need to select an issue, hunger, for example. Becomc informed. Act at the critical time." The filmstrip is part of a kit that also includes a cassette, study guide, posters and other materials. Price is $14. Order from Service Department, Board of Church and Society, 100 Maryland Ave. N.E., Washington, D.C. 20002.

Dimensions of Hunger II This packet continues to be a key resource for persons and groups concerned about the World Hunger missional priority. It is recommended for local church, district, annual conference and other use. In the local church, the Council on Ministries; work areas in missions, education, social concerns, and others; and other groups may find it helpful. Order for $2.35 each from Service Center, Board of Global Ministries, 7820 Redding Rd., Cincinnatti, OH 45237.

Windmill blades against the sky. They are a key part of a wind-driven refrigeration system built with the help of United Methodist Hunger funds by Dr. Robert Franklin of United Methodist-related Westmar College, LeMars, Iowa. The system is designed to be affordable and adaptable around the world — wherever the wind blows and wherever abandoned automobile parts and semi-skilled mechanics are available. The unit is intended to help people in the Third World (and perhaps others) have access to refrigeration to prevent food spoilage.

PHOTO BY STANLEY NELSON

Methodist crusade launched

SUVA, Fiji — World Methodism's "Mission to the '80s" was launched here with the greatest Christian demonstration in the nation's history. More than 30,000 people led by a choir of 1,500 voices initiated the world-wide crusade in Suva's National Stadium on the first Sunday of the '80s.

A Fijian "takia" or canoe carried by 100 young men led a massive procession of 20,000 people (see photo at right). The Christian faith was brought to Fiji by Tongans who sailed in a "takia" to the coast of the then cannibal Fiji. Seated in the canoe are the present leaders of evangelism for the World Methodist Council, the Rev. George Sails (left) of London, president of the council, and the Rev. Alan Walker of Australia, evangelism director.

Speaking to the vast crowd, the president of the Methodist Church in Fiji, the Rev. Dan Mustapha, said Christians must take Christ out of church buildings into the streets, the workshops and the neighborhood. "People today are hearing so much about Jesus they want to see Him and meet Him," he declared.

The next big events of World Evangelism will be a mission to Washington, D.C. in February, a Round-Australia witness in April, and a mission in Belfast, Ireland in May. CAINES JANNIF LIMITED PHOTO

Fijians carry evangelism leaders to launch crusade

Former immigration exec says

Liberty statue faces 'wrong way'

TM/UMR Staff Special

CIUDAD JUAREZ, Mexico — The Statue of Liberty is facing the wrong way today if she is to offer her message of hope to the largest immigrant groups — Asians and Mexicans — the former commissioner of the U.S. Immigration and Naturalization Service said here.

Leonell Castillo of Houston addressed the Consultation on the Southwestern Border last week (see related article on this page). He said it was hard to find church leaders willing or able to deal with immigration issues during his 1977-1979 term as a commissioner and called the "consulta fronteriza" (the border consultation) a great opportunity "to bring the best ethics and practices of Christianity to bear on a national and international disgrace — U.S. immigration policy."

Mr Castillo called the U.S.-Mexico border "the most crossed border between any two countries in the world" and said present U.S. quotas are completely unrealistic. That border is currently experiencing perhaps the largest flow of immigrants in U.S. history. The illegal portion is high, he said, perhaps two or three million persons per year, although not the 12 to 20 millions reported in some places.

He sounded a theme repeated by other speakers and an officer of the U.S. Border Patrol when he pointed out that Mexicans come to the U.S. to work and that their presence is benefitting both countries economically.

"They work hard and well for lower wages. In fact, this is the world's largest temporary worker program — except that we call it an undocumented alien problem," the former commissioner said.

Bridges instead of car trunks

Mr. Castillo called for the churches to build bridges that can be crossed with heads held high, rather than "by night or hidden in car trunks." He urged the church to work to bring some legitimacy to this group of people.

He proposed that the number of legal entries be raised to 70,000 per year and that wage and hour laws be enforced so that persons who "enter through our half-open door immigration policy are not still paid from the half-open wallet."

"There is no question that we need an amnesty program for many of the undocumented persons already in the U.S. . . . because there is no way on earth we can deport them and there is no national will to do so," Mr. Castillo said.

An officer of the Border Patrol from the El Paso Sector told a group from the consultation that the enforcement arm of the Immigration and Naturalization Service which he represented is "very ineffective right now," although during 1979 more than 149,000 persons in his sector were apprehended, many repeatedly. Mike Williams said "they (Mexicans) come to work and as long as the economies of the two countries are so disproportionate, they will continue to want to come." He said he personally supported the development of a temporary worker program which ensured that, with documentation, Mexican workers would receive decent wages, housing and fair treatment.

'Windfall' to U.S.

Speakers pointed out that substantial studies indicate that far from being a drain on tax-supported services in the U.S., the illegal Mexican immigrants represent something of a "windfall." These migrants pay into the Social Security trust fund millions of dollars which they will never collect, as well as state income, sales and even property taxes for which they receive relatively few benefits. "Far from ripping off the system, illegal aliens are more likely to be subsidizing it," one speaker said in quoting Douglas S Massey of Princeton University's Office of Population Research.

Mr. Castillo also noted that there are thousands of persons now in the U.S. who are "documentable" but who live in an undocumented status because they lack the resources to hire a lawyer or because they are ignorant of the law. He recommended the church and other groups provide trained persons to reach out to these persons through existing outreach service centers.

Action steps

He also urged that schooling for the children of undocumented parents be a special concern of the church. Refusal to provide education is a "symbol of meanness of public spirit and of shortsighted public policy," he said.

Provision of Bibles and books and other ways to make detention facilities more humane was also suggested by the former commissioner.

Mr. Castillo said he left the immigration service last October because "the President and Congress plan no changes in the laws or budget before 1981." He is now working to organize an Immigrant Aid Society of the Americas, which he said is to be a network of individuals and groups already working on immigration problems for an expanded effort at research, service and education of the public.

Governors, God looks out for the consumer!

AUSTIN, Texas (UMN) — The pastor of the First United Methodist Church, located here adjacent to the state capitol grounds, called attention to liability laws and truth in advertising before he gave his invocation prayer at the recent meeting of the Republican governors hosted in Austin by Texas Governor William Clements.

"Gov. Clements, Republican Governors of America, and distinguished guests," said the Rev. Jack D. Heacock. "Before I invoke the presence of God today, I believe it would be proper to level with you about the nature of the God we are asking to be present, considering liability laws and truth in advertising in its concern to protect the consumer.

"The God we address is the mighty Yahweh who took on the Pharoah on behalf of the Hebrew slaves, and won. He is the one who took on Herod the Great on behalf of a little Jewish baby, and won. He is the God of Justice who becomes enraged when power is abused any time any place in history. This God pays a very special attention to the little people of the world, and delights in humbling the proud and mighty.

"With this bit of truth in advertising in mind, let us pray," said Dr. Heacock.

"Almighty God, whose voice called creation into being, and whose work makes the nations shake with fear and trembling, it is with fear and reverence that we ask your presence here.

"Your love requires justice to roll down like living waters, and righteousness like an ever-flowing stream.

"Bless the leaders gathered here, not with blanket endorsement of their own wishes, but with the redeeming and renewing power of Your presence, that the work of their hearts and minds will rise up to bless all the people of their state, this nation and Your world.

"We pray in the names of Abraham, Isaac, Jacob and Jesus Christ, Amen."

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Border crossings eyed

Church urged to respond to needs of this frontier

By SHARON MIELKE
Senior Staff Writer

CIUDAD JUAREZ, Mexico — Borders may be borders, but when it comes to the 2,000-mile border dividing the U.S. and Mexico, the church's response to persons crossing the line is far different from other frontiers, a United Methodist-sponsored consultation was told here Jan. 14-16.

"Why is this frontier different from other frontiers where Cambodians cross into Thailand, or Afghans into Pakistan — and the church responds?" asked the Rev. Randolph P. Nugent, top executive of the Board of Global Ministries' National Division. "We have not stored food, constructed housing, sent workers in large numbers nor assisted in the settlement of newcomers. We have not grasped the problem nor responded as we have to other boundary disputes," he said.

Some 250 United Methodists from the four U.S. border states — Texas, New Mexico, Arizona and California — and from the Methodist Church of Mexico met here last week for a consultation on the Southwest Border. The "consulta fronteriza" was sponsored by the National Division and was the first time the unit has held a meeting outside the geographic U.S.

Along with having first-hand experiences of the border community of Juarez and its across the river counterpart, El Paso, Texas, participants also heard a series of theological, sociological, economic and political lectures on the region. A 10-section position/study paper was developed and adopted by participants for referral to the division and the annual conferences in the region. Several petitions were drafted to be sent to the 1980 General Conference of the UMC.

Regional committee urged

Among the recommendations growing out of the three-day consultation is a major proposal that the church's programs and ministries in the border region be coordinated and focused (in much the same way as is the Appalachian region) through a United Methodist Committee on the Southwest Border.

While United Methodism has been a "presence" in the region for more than 100 years, border ministries and the church's 16 social service agencies — hospitals, schools and community centers — have a recent history of declining financial support. A turn-around in this situation will be recommended by asking the church to put more concentrated energy into the border region, one of the nation's most impoverished areas.

Other recommendations are that the church make its presence felt on the border in new ways, one being through a chaplaincy program to "assist those crossing the border and to keep before Border Patrol officers the need to respect human rights."

Another new step proposed is to develop a mutual working relationship with the Methodist Church of Mexico to help undocumented workers and to deal with other problems peculiar to the border region.

Representatives of Mexican Methodism welcomed "joint" action and acknowledged that the consultation had helped open their eyes to needs on the border. They said they previously had seen the border primarily as a U.S. problem. Any future action, they insisted strongly, must be mutual and with equal consultation — not paternalistic treatment based on superiority/inferiority which they said has been all too common in relationships between the U.S. and the Mexican church.

Tensions long standing

Steps to reduce inter-group tensions between Mexican-American and Anglo United Methodists in the region were recommended as well. Estrangement between Anglos and Hispanics in Texas' Rio Grande Valley was particularly intensified some 10 years ago by a $100,000 grant to a farm worker organization from the denomination's Fund for Reconciliation, a Southwest Texas conference district superintendent reported.

This conflict, coupled with the growing feelings of the Hispanics in seeking a strong cultural identity of their own has resulted in an era of little contact and less cooperation between the Southwest Texas and Rio Grande conferences, officials of both units admitted.

New determination was expressed here to overcome their differences, but many participants privately expressed little optimism that much would happen once everybody went home.

While tensions between conferences do not divide California and Arizona UMs, they have the problem of unexploited potential. The Rev. Ignacio Castuera of Los Angeles noted that since separate conference lines were dissolved in California, Hispanics have lost 20 churches. With the population of Los Angeles expected to be 40 percent Hispanic by 1985, he said, there is much to be done if the church is to reach these people.

The consultation recommended additionally that UMs be encouraged to support the political development of Hispanics to help them gain a voice in the political arena and to become better informed of the special problems and difficulties of the border region.

On the controversial questions of undocumented workers and immigration law, participants here recommended that:

- UMs advocate for human/legal rights of undocumented workers and taxpayers and seek to stop mistreatment of fellow human beings;
- the UMC call for a more open and liberal immigration policy which would (1) increase the worldwide quota limit of immigrants into the U.S. from 290,000 to 500,000 annually, with no numerical limitations applied to Canada and Mexico; (2) provide preference for parents of minor citizens and no deportation of such parents; (3) oppose the denial of public services to documented and undocumented persons; (4) oppose sanctions on employers solely for hiring undocumented workers; and (5) oppose temporary residence programs (see related story on immigration laws on this page).

Bells ring out

COLFAX, Ill. — United Methodist Church bells here ring out to show concern for the U.S. hostages in Iran. Mrs. Margaret Reynolds, widow of a pastor who served Colfax UMC until his death 10 years ago, takes her turn at the rope — a daily task shared by several members and their pastor, the Rev. Dorotha Russell.

CENTRAL ILLINOIS UMR PHOTO BY DEBBIE PEARSON

the church today

Anonymous donor gives Scarritt College $2 million

NASHVILLE (UMC) — On the heels of trustee action cutting program and expenses at financially troubled Scarritt College, the school has received the largest single gift in its history.

Interim President Donald J. Welch announced Jan. 7 that an anonymous donor had established a $2 million trust fund which will produce more than $3.25 million in unrestricted income over the next 34 years.

Calling the gift a "magnificent vote of confidence in the directions Scarritt has designed for its future," Dr. Welch said it, along with expected income from the United Methodist Church, alumni and friends, and the Nashville community, "virtually assures Scarritt's future as a strong, viable educational institution."

Philip Awards go to two UM evangelists

TULSA, Okla. (UMC) — Indian evangelist Sam Kamaleson and Board of Discipleship evangelism executive George G. Hunter III were given "Philip Awards" by the National Association of United Methodist Evangelists during a Congress on Evangelism here Jan. 1-4.

The awards are given annually to evangelists "who have served the work of our Lord Jesus Christ faithfully, skillfully, and with creative fruitfulness." The awards are named in honor of the evangelist Philip referred to in the Book of Acts.

Mr. Kamaleson was described as a "friend and disciple" of the late E. Stanley Jones, a "singer of the gospel, dynamic preacher and living witness of the life and love of our Savior Jesus Christ."

Dr. Hunter was cited as an active preaching evangelist, seminary professor, and a person with special leadership skills in church growth.

Bishops' committee blasts Soviet move

HOUSTON (UMC) — Terming the Soviet Union's move into Afghanistan a "critical threat to world peace" and a "blatant military action . . . to impose a government of Russia's choosing on that nation," the executive committee of the church's Council of Bishops called on United Methodists "to consider prayerfully our responsibilities in regard to our national policy during this international crisis."

The message "to the people called Methodists" was contained in a statement adopted by the executive committee during its meeting here Jan. 14-15.

The statement concluded: "Above all we must not relinquish our faith that God has ways of working with us for the accomplishment of His will in world affairs when we prayerfully seek to know what God desires and to be instruments for its fullfilment. We call all United Methodists to make special prayers in their churches to these ends."

President named for American University

WASHINGTON, D.C. — Calling for renewed links to the United Methodist Church and other UM schools, Dr. Richard Berendzen became the 11th president of UM-related American University Jan. 13.

R. Berendzen

He affirmed the "formalistic tie" with the UMC and added the religious tie is "intrinsic to American University's educational responsibilities."

Dr. Berendzen is a member of Metropolitan Memorial UMC in the nation's capital. AU, with 12,500 students, is one of three schools drawing some financial support from the denomination's World Service Fund.

How do you spell relief? 'U-M-C-O-R'

NEW YORK (UMC) — United Methodist churches and individuals contributed $850,000 to Kampuchea (Cambodia) relief from the start of the United Methodist church-wide appeal in mid-November until Dec. 21. This computer-printout figure was made available Jan. 8 by the Finance Department of the Board of Global Ministries.

However, the United Methodist Committee on Relief (UMCOR) has received word from a number of annual conferences indicating sizable contributions are still in the pipeline.

"West Michigan Conference notified me their Kampuchea collection of $123,000 was the largest single offering for any purpose in conference history," said Dr. J. Harry Haines, head of UMCOR. Ohio West contributions totaled $215,000, he reported.

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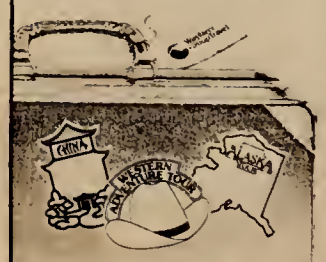

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People in the news...

Margie Johnson

Greets 260,000 people

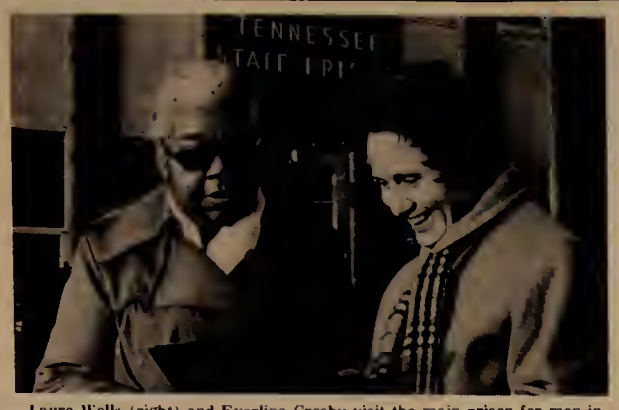
How many people have you said "Hello" to across the last few years? Margie Johnson figures she has greeted an estimated 260,000 people during the more than 27 years she has served as elevator operator at the United Methodist Building in Baltimore. She's retiring and people will miss her constant smile — an excellent example of public relations, they say.

Fighter for peace

Long a fighter for peaceful resolution of conflict, UM layman James Laue is now vice chairman of a new federal commission seeking ways to accomplish that goal. Named by President Carter to the commission, he is a member of Grace UMC in St. Louis. The commission is not just supposed to propose a peace academy but to offer optional means of training people to meet conflict constructively, says Mr. Laue. Churches have played important roles in developing peaceful resolution to conflict, in "humanizing the way we deal with conflict," he says.

Preaches on tiptoe

Time magazine recently named the Rev Edward E. Bauman as one of the seven outstanding preachers in America. They said the pastor of the 1,400-member Foundrey UMC in Washington, D.C. "preaches on tiptoe" and his trademark in the pulpit is the "importance of conveying joy and enthusiasm."



Laura Wells (right) and Everlina Crosby visit the main prison for men in Nashville each Tuesday evening to meet with their imprisoned "Yokefellows."
PHOTO BY DON SMALL

Even behind bars

Caring gets response

EDITOR'S NOTE: Laura Wells, the church and community worker assigned to the Tennessee conference of the United Methodist Church in the field of prison ministry, is a member of Yokefellows International, an organization that brings inmates and free-world persons together behind the walls for regular Christian fellowship and study.

Every Tuesday evening Laura and her friend Everlina Crosby — occasionally joined by one or two others from the outside — meet with a group of inmates at the Tennessee State Prison. In the story that follows, reprinted from the Tennessee conference edition of TM/UMR, Laura tells how their presence has affected the life of one of the men.

By LAURA WELLS

There is a particularly rough-looking prisoner who works around the chapel at the Tennessee State Penitentiary.

He wears a big scowl on his face — one of the numerous ways he warns us to keep our distance. He has made it perfectly clear that he wants nothing to do with religious groups that "try to cram their religion down my throat, and tell me what to do!"

My Baptist friend (a "free-world" Yokefellow) and I have suspected all along that this macho image he portrays is only skin-deep, so we have "teamed up on him" in an effort to let him know that we care and that he can trust us.

Well, we haven't accomplished our goal overnight, but we have been persistent in our "ministry of presence." Gradually, we feel, he is beginning to believe that we really do accept him as he is.

When the Yokefellows group began a year ago he kept his distance. Slowly, step by step, he began to risk. He left open the door of the office where he works and would look pleased when he saw us coming through the door of the chapel. Eventually, there was a flicker of a smile on his face when he saw us coming. Quickly, however, he would retreat behind the scowl again — as if in fear of being caught vulnerable.

Then, to our carefully concealed delight, he began to talk with us in a much less defensive manner. During one of our group meetings, he walked the hall outside the room in which we had gathered. He even peeked in occasionally as if longing but not daring to join the group.

Slowly, he risked another step: he began to sit in the adjoining room (we had left the door open!).

The week of our Christmas celebration, he was even closer; he sat practically in the doorway — then slipped in to join us following the closing prayer.

During the party following our session, we were amazed to see him talking with one of the "holier-than-thou" brethren who had recently made an effort to have him thrown out of the chapel choir — because he "wasn't a 'true believer'."

During this time of celebration, a big smile overcame his usual scowl. Once, when he caught me looking at him, the scowl returned — and I frowned back at him, teasingly. He laughed aloud!

When we were saying goodbye and wishing everyone a happy Christmas, he came over and embraced my friend and me. What a beautiful Christmas gift!

"I was in prison and you came . . . Inasmuch . . ."

UMC lacks will to change, poll says

Leaders predict church unlikely to lift out of present 'malaise'

By SHARON MIELKE
Senior Staff Writer

EL PASO, Texas — United Methodism lacks both the will and the leadership to lift itself out of its present malaise, a majority of respondents to a recent poll of the denomination's leaders indicates.

Furthermore, these leaders indicated they do not believe the UMC will develop a clear sense of identity because neither the General Conference, the general agencies nor the Council of Bishops will be able to to do this for the church.

A top research official for the denomination told annual conference council directors meeting here last week at their annual gathering that without the will to change, the UMC will be concerned primarily with "administering its past and describing the symptoms of its present malaise."

The Rev. Alan Waltz, staff executive of the UMC's General Council on Ministries (GCOM) in Dayton, Ohio, reported yet another aspect of the pessimistic scenario which appears in the poll responses: leaders don't see much indication that the UMC is willing to make the major reallocations of resources necessary to mount significant outreach and evangelism programs or to start new congregations.

The findings reported here are the result of a (Delphi) poll of the opinions of representative lay and clergy leaders of the UMC conducted by the GCOM during 1979. It is part of an extensive seven-year data gathering project regarding United Methodism.

Dr. Waltz told the council directors that these pessimistic expectations "need not prevail." But to counter these pervasive trends the denomination needs a "clear sense of direction, strong leadership and a sense of expectancy and hope."

He challenged the conference program councils which they lead and which are close to the local church to assume more responsibility for creative leadership in the denomination. "It means you will have to exchange the routine for risk, the administration of the past for the visioning of the future, the prestige of position for the power of prophecy."

Dr. Waltz cited 10 important, informed projections of what will face the United Methodist Church in the 80s if present trends are not countered. In addition to those already cited above, he named the following:

• Organized religion in general and the UMC in particular will find itself in the midst of a culture increasingly less sympathetic to "our teachings, resolutions and influence."

• The church's influence on the formation of moral and ethical values will steadily diminish and will be a major concern of the laity.

• Inflation — expected to continue at a per annum rate of nine percent — will mean that double the number of dollars will be required by 1988 to retain present purchasing power. The more removed from the local church an agency, institution, or program is, the less likely it will be that it can keep pace with inflation. Local churches will be increasingly resistant to askings for conference and general level work, Dr. Waltz said the leaders' opinions indicated.

• Local congregations increasingly will be preoccupied with their own maintenance — property, pastoral support and meeting member needs — and will see programs beyond the local church as a burden and a drain.

• Conference and general agencies more and more will be called on to provide resources in the form of persons, not printed materials, to assist local program needs, he said.

• Competency, accountability and responsiveness to the local church will increasingly be the yardsticks for measuring leaders. Leaders beyond the local church will have to become more sensitive, more open and more communicative about the rationales for their policy decisions and far more precise in their actions, he said, as local members want a larger role in decision making.

• The rising expectations of the clergy for appointment options, advancement, salary and benefits, will create growing tensions between pastors, conference officials and the laity.

Leadership crucial

Of all the issues facing the UMC, Dr. Waltz said, the need for decisive and creative leadership is perhaps the most critical. He noted that it is the paradox of our times that precisely when distrust of leaders is at its highest, we most need people to lead.

"The denomination is not against leadership per se," he said, but against leadership which is "unresponsive, committed to administering the past and interested in self-aggrandizement."

Asked to comment further on how creative leadership is being stifled in the UMC, Dr. Waltz told TM/UMR that several factors are working together — some circumstantial and the others intentional.

A major factor is that stable long-standing — but shrinking in membership — institutions tend to show little tolerance for the exceptional person and the innovator, he noted. Creative persons are threatening in such a shrinking system because their advancement means one less option for the others.

Also, older organizations don't tend to value innovation; they put a premium on effective managers and administrators, he said, "As I look at annual conferences, it is apparent that it is very difficult for a pastor to 'rise' on the basis of leadership ability. They are 'disciplined' by colleagues in the ministry who accuse them of ego-building, buttering up the bishop or of looking for a better appointment."

Leaders not encouraged

Dr. Waltz listed two reasons for the situation which are the result of intentional church decisions: one is the appointment system; the other, pastoral training.

"The appointment system is one of the few surviving patronage systems left in this country," Dr. Waltz said. Patronage systems are noted for their efficiency but not for creativity. Persons are rewarded by how well they play the rules of the game, he said.

The appointment system — which doesn't have to put up with the innovator now that there are large numbers of clergy available — "marginalizes" them from the main corps of male pastors, and puts them on the fringes with women, lay pastors and persons on special appointment, he added.

And, he said, the church for at least two decades, has been training its clergy to be enablers — not leaders. To enable means to enhance the group — to submerge leadership. "We are not encouraging people to lead," he said.

Program helps singles answer 'Who am I?'

By JUDY ELSWICK
Staff Writer

VENICE, Calif. — A growing number of lay persons, as well as clergy, are being trained to help single adults in their local churches through a program designed by a United Methodist minister.

The program, "Who Am I Now That I Am Alone?", was created by the Rev. James Ramsey, pastor of Venice UMC here, as he went through a divorce eight years ago. For the past three years, annual leadership sessions have been held to train teams from churches in the Pacific and Southwest conference to offer the program in their own churches for persons who have lost spouses through separation, divorce or death.

A total of 87 persons — representing 42 local congregations — have been trained to deliver the program through the annual sessions, sponsored by the conference council of adult and family ministry's single adult section.

Three-fourths of the persons trained to lead the sessions are from the laity of the churches, according to Mr. Ramsey. "I really started pushing for laity because the clergy are trained for so many programs they are unable to deliver. I think I am trained in about 10 different programs. There just aren't enough weeks in the year to present them all," he said. Mr. Ramsey added that although a pastor can address theological issues relating to being alone, persons who have been through the experience can also speak on faith as it relates to the situation, "since a lot of lay people have identified their faith as something that helped them through this," he said.

The program emphasizes three basic areas: communication skills, understanding and defining love, and identity building. The sessions involve exercises for heightening of awareness and discussion.

"One is an 'emotional inventory' where participants use a number of 'feeling' words to identify their feelings and see how they're communicating them," Mr. Ramsey said. An identity-building exercise involves reviewing one's life, reporting successes from high school to the present. Participants are encouraged to set a goal to achieve within the next six months.

Another identity exercise, used at the end of the program, helps people recognize some of their own good qualities through "strength bombardment."

"I tell them 'There are certain qualities you cannot hide,' " Mr. Ramsey said, explaining participants take turns sitting alone in the center of the room. Other group members each have two labels on which to write qualities they have noticed in that person, and use them to literally "label" the person with those qualities.

The material for the program — designed to run two hours a week for 10 weeks — has been published, and several churches outside the conference are using it. Mr. Ramsey is also planning to conduct the first leadership training program outside the conference. "It's fairly easy to deliver the program," he said, explaining it is carefully structured.

One of the primary objectives is to develop a sense of community among participants, he said, adding that the program has also resulted in some participants joining churches in which the program was presented.

Role of diaconal ministry at issue

EDITOR'S NOTE: The General Conference of the United Methodist Church convenes April 15-25 in Indianapolis. The following is the fourth in a series of articles by TM/UMR summarizing a major issue before the delegates.

By CLYDE CHESTNUTT
Associate Editor

The issue: Shall the United Methodist Church alter its traditional understanding of ordained ministry?

"Yes," says one recommendation before the General Conference delegates. "Yes, but give us time to study the whole matter," says another.

The UMC considers all baptized Christians as being in the "general ministry." Clergy, however, are ordained deacons and then elders. Diaconal ministers are consecrated to an office. There are approximately 30,000 ordained elders in the church, 800 diaconal ministers and 165 commissioned lay women who are deaconnesses.

The issue focuses on the office the church calls "diaconal ministry" — full-time professional lay persons who serve the church in positions such as Christian education directors, music ministers, business administrators, home missionaries and deaconnesses. At present these people are in a sense neither fish nor fowl. They generally are not considered laity by lay people and definitely not considered clergy by ordained elders.

Yet a proposal to General Conference asks that these lay persons be "ordained" rather than "consecrated" and that they become full members of annual conferences with benefits of vote, pension, health insurance and minimum salaries, like those received by their clergy counterparts. The proposal comes from the 22-member Committee to Study Diaconal Ministries which was established by the 1976 General Conference and ordered to conduct the study and report to the 1980 assembly.

"Diaconal ministers are people who have been called by God, have responded to Him, equipped themselves and are employed by the church," said Rosalie Bentzinger, a staff executive for diaconal ministers and a member of the study committee. "They want full participation in — as well as accountability to — an annual conference."

The study committee recommends, however, that diaconal ministers be "non-itinerant" members of an annual conference. That means they would not receive a guaranteed appointment nor receive their appointment from a bishop, as do the ordained clergy.

According to the committee's report, the ordained elder would be primarily responsible for ministries of "word, order and sacrament," while diaconal ministers would work primarily in areas of "service, justice and love."

A "Yes, but . . ." alternative to the study committee's proposal comes from the General Board of Higher Education and Ministry. The board's proposal agrees that the UMC should move toward a "permanent diaconate," but it asks the General Conference delegates to give the board four years to study and develop a proposal that will bring together all sections of ministry.

In submitting its proposal over against the study committee's report, the board argued that the 2,500 clergy who are now ordained deacons and are "associate members" of their annual conferences already comprise a permanent diaconate since most of them will never be ordained elders. The board also pointed to the insistence by many deaconesses and other diaconal ministers that they do not want to be ordained.

Time is ripe

The time is ripe, said the board, for the church to undertake a comprehensive study of ministry and all it touches: orders of deacon and elder, function, annual conference membership, itineracy and episcopal appointment. But they cautioned that hasty action would be unfortunate without adequate time for theological, scriptural and historical reflection as well as clarity in legislation to incorporate in a practical manner all expressions of the church's ministry.

To recap: The study committee recommends that diaconal ministers be ordained and receive full membership in an annual conference. The board recommends that the status quo be maintained for diaconal ministers for the next four years while the board's three ministry divisions (ordained, diaconal and chaplains) collaborate on proposals for a "wholistic understanding and ordering in ministry."

Another petition from the General Board of Global Ministries asks that deaconesses and home missionaries retain lay status.

UM mission school not in label boycott

TM/UMR Staff Special

TOLEDO, Ohio — Schools are being asked to give up financial benefits of a soup can label refund program in support of a migrant farm workers campaign based here against the Campbell's Soup Company, according to a Religious News Service release.

The company's promotion, begun six years ago, has provided millions of dollars worth of athletic, audio-visual and other types of equipment in exchange for soup can labels collected by secondary and elementary schools across the country. One of the largest beneficiaries of the program is United Methodist-related McCurdy School in Espanola, N.M., which has received 40-50 such pieces of equipment through the program. The Campbell company provides $300-$500 in equipment for every 20,000 labels collected.

Dr. Dale Robinson, McCurdy School superintendent, told TM/UMR he has not been contacted by any persons connected with the boycott, so school officials have not considered giving up participation in the label exchange program.

The Farmer Labor Organizing Committee has persuaded some schools in major midwestern cities to forgo the label exchange in sympathy with the labor group's two-year-old strike and subsequent boycott of Campbell's and another soup company, Libby, McNeil and Libby Inc. The boycott was launched a year ago with $89,000 in support coming from the National Conference of Catholic Bishops Campaign for Human Development anti-poverty program.

The strike has been carried out against individual vegetable growers in Ohio, Indiana and Michigan whose contracts with the soup company canneries play a significant part in the wages they can offer farm workers. The workers are demanding third-party participation in contract talks between the growers and soup companies. The aim is to obtain higher crop prices to subsidize increased wages, minimum medical coverage, transportation reimbursements and a guaranteed amount of paid work.

The union strategy has been to set up a boycott of the school promotion, then launch a national boycott of company products. Baldemar Velasquez, union president, concedes the strike has not yet hurt Campbell's "pocketbook" noticeably, but says it has affected the soup company's image.

Only recently has the boycott drawn significant public support from schools. Label collections have been discontinued in some schools in Milwaukee, Detroit, Chicago, Indianapolis and South Bend, Ind.

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THE UNITED METHODIST REPORTER

BROWSING SHELF

LOUISIANA UNITED METHODIST

edition

VOLUME 8 NUMBER 8 Send P. O. Form 3579 to Box 221076 Dallas, Tx. 75222 FEBRUARY 1, 1980

What started as a few toys for the Community Christmas Tree for Dulac ended up as a big donation of shoes, plus toys for the Dulac Community from Zachary UMC. One of their members, Bill Messer, who owns a Shoe Store, donated 600-700 pairs of children's shoes. The load was too much for one trip, so Rev. Spiller Milton and crew came from Zachary to pick up the balance of the load. Shown in the picture: from l. to r., are Spiller Milton, Tim Milton, Jeff Milton (top), Eddie Teemer and Jean Tessmer, who provided the van to deliver the goods to Dulac, and Rev. Calvin Lapuyade, pastor of the church.

Conf. Youth Set Retreat

Int'l Youth Conf.

Here is an experience that some young persons will remember all their lives, according to Rev. Donald Cottrill. The World Methodist Conference (a federation of all the "Methodist" denominations in the world) will be holding an Evangelism Conference for young persons for ages 15 to 30 under the theme "Christ for the World". It is to be held in Truro, England in July and early August of this year.

Included in the conference will be opportunities to hear world renowned religious speakers; share in small group seminars and workshops in areas such as understanding the Bible, How to Confess Christ today, World Poverty, the Theology of Conversion, Worship, The Christian Ministry, and Evangelism Through Music; participate in musical and dramatic presentations; and chances to make friends with and learn from young persons and concerned international adult leaders.

In addition, there will be a Methodist Heritage tour of England scheduled either prior to or following the Conference.

In addition, there will be a Methodist Heritage tour of England scheduled either prior to or following the Conference.

For further information contact the Conference office or Rev. Donald Cottrill, First UMC, Baton Rouge, P.O. Box 1349, 70821.

The Rev. Dr. David W. Flude will be the featured resource leader for the *conference senior high retreat* scheduled for February 22 -24th. Dr. Flude has visited many of the world's food deficient countries in his work with the United Methodist Committee on Relief. He is a native of Leicester, England and is available to aid churches in developing mission travel opportunities to Africa, Asia, the Caribbean, Europe, Latin America, and the Middle East.

"How Do I Live In A Hungry World?" is the theme for the conference wide senior high retreat to be held February 22-24 at Caney Conference Center in Minden, La World traveler Rev. Dr. David Flude will be the featured resource leader. Participants will have the opportunity to strengthen their local church youth group by learning strategies for action in dealing with the problem of world hunger. Registration is only $18 and registration deadline is February 18th. For further details contact your pastor or conference youth coordinator, P.O. Box 3057, Baton Rouge, 70821.

Rev. John Giles, pastor of the Lacombe-St. Tammany Church in the NOS District, is shown sharing the invitation he received to read a paper on Dietrich Bonhoeffer to the International Bonhoeffer Society in its March meeting at Oxford University, England, with his district superintendent, Dr. W. D. Boddie.

Philip Dietterich To Lead Workshop

As a special feature of the First UMC, Alexandria, fourteenth Annual Art Festival, there will be an Ecumenical Worship Workshop, led by the Rev. Philip Dietterich, Minister of Music, First UMC, Westfield, N.J. This workshop will be held on Saturday, February 23rd from 9:00 until 11:30 a.m. According to the announcement received at this office, "all ministers, directors of music, choir members and interested lay persons are invited to attend."

The Workshop will be on Hymnody, and will feature old and new hymns and how to use them more effectively in worship services, as well as a background and study of the hymnal.

Philip Dietterich is well-known throughout Methodism for his musical talents and is a composer of many anthems and cantatas, as well as one of the communion services in the Hymnal.

Officials at First UMC would like you to contact them, if you are interested in attending.

Springhill United Methodist Men's Annual Christmas banquet and invited ladies. The speaker for the festive occasion was Mrs. F. C. Haley, Past National Chaplain of the Women's Auxiliary of the American Legion, and present member of the Ruston District COM. John Stevens is the UMM President and Rev. James O. Evans is pastor.

UMM Celebrate

Springhill United Methodist Men entertained their ladies during the Christmas season with a special dinner. Senior High Youth and their sponsors, Mr. and Mrs. H. C. Merritt, Jr., catered the meal; and Mrs. Byrnes Trammell supervised the decorations. Some 175 persons were seated in the Fellowship Hall of the Youth Building where large and colorful banners told the story of the nativity.

Mrs. F. C. Haley and Mr. Haley of Ruston were special guests for the evening. Mrs. Haley was the featured speaker. Newly elected president of the UMW, Trinity Church, Ruston, Mrs. Haley is Past National Chaplain, American Legion Auxiliary, and Past State President of the organization. A retired public school teacher, Mrs. Haley laced with bits of humor, her inspiring and entertaining message as she told of her visit to the place of Jesus' birth.

John Stevens, UMM President, was master of ceremonies. The Rev. Sam Holladay, Sr., retired, gave the invocation and the Rev. Paul Cassels closed the evening with prayer. Gifts were presented to the pastor, Rev. James Evans, Mrs. Evans; the church secretary, Mrs. Billy Baucum; pastor's aide, Mrs. Mamie Ogletree; choir director, Dr. Gene Kelsay; and organist, Miss Laura Merritt.

Ashram Announced

Many persons remember the inspiration of Dr. East Standley Jones and his books of devotions. Such inspiration still lives on today in one of his creations: the Ashram.

This spiritual retreat will be provided once again, in Ruston, at the Holiday Inn, beginning at 1:00 p.m. on February 7th and ending on February 9th.

Rev. Cleburne W. Quaid said, "As one of the co-chairmen, I want to ask you to do a few things for this event. First of all, pray for it; then publicize and promote it in your local church; and most of all, attend and bring someone with you."

The program, according to Rev. Quaid, will be "excellent". Dr. Samuel T. Kamaleson is to be the evangelist; and Peter E. Gillquist, author and lecturer, is to be the Bible leader.

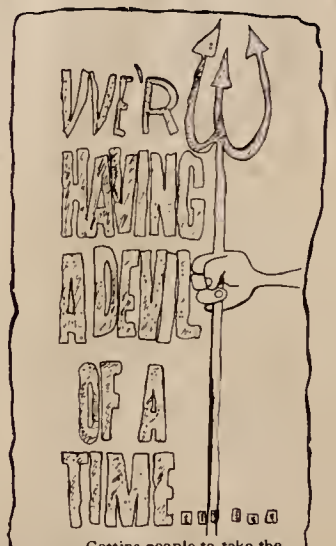
The United Methodist Reporter

Louisiana United Methodist

J. Kenneth Shamblin, Bishop

Byrl Moreland, Editor

Official publication of the United Methodist Church in Louisiana Conference



Getting people to take the Church seriously!

Around The Conf.

NEW ORLEANS — *The Spire* — church paper of First UMC — announced that TWELVE new members have joined the Spanish-First congregation. Dr. Juan Sanfiel was recently appointed to the Spanish-speaking work, which is an Advance Special program. These 12 persons are from Nicaragua, Peru, Honduras, Guatemala, Mexico, and the USA. Keep at it Dr. Sanfiel!

CROWLEY — The Crowley Church Paper recently gave acclaim to its Wesley Fellowship Class, and we were lm-pressed. Some of the class's projects: 1) a young boy in Israel; 2) Boy's Village, Lake Chas; 3) the 1000 Club; 4) Minister's Retirement Fund; 5) the toy fund of their local UMY; 6) Salvation Army; 7) Mac Donell United Methodist Children's Services. Taint a bad record, is it?

SHREVEPORT — Miss Willie Mae Moore of St. Paul UMC was voted the most all around supportive member of the church. She was honored with tributes, a solo, her favorite hymn, a poem, a beautifully engraved plaque, and a reception in the fellowship hall of the church. We received this note from Rev. Nathan Daniels, the pastor: and since then have been remembering the "supportive" folk in churches we have known. Might not be a bad sort of custom to begin in a lot of places.

SULPHUR — The Henning UMC and the congregation of Our Lady of Prompt Succor marked the Week of Prayer for Christian Unity with a special service together. This custom, begun several years ago, has been well attended. The Rev. Father Sam Jacobs, Pastor of the Catholic Newman Center on the McNeese University campus, was the speaker.

NEW ORLEANS — Members of Parker Memorial and Felicity UMC honored their new pastor, Rev. Dorothy McGowen, at a "Pot-Luck Dinner" in the Fellowship Hall. We always wonder why they call it such a strange name. Been to an awful lot of "pot-luck" dinners that seemed like somebody spent a whole lot of time cooking and fixing, and planning for it to come out just right.

KENTWOOD — Rev. Whitney J. Dough was featured in a Hymn Drama at the church recently. Rev. Dough is a member and evangelist of the Florida Conference. He is host and producer of the Methodist Hour.

MANSFIELD — The Church is planning a HOMECOMING to celebrate its 133rd birthday in March. Bishop Shamblin is to be there, according to the paper. We have been wondering if he is to preach or blow out all the candles on the anniversary cake.

RAYVILLE — The members of First UMC will set aside one of the worship services this month for a roll-call of "those whom God has called from their membership in the past year," and to give "prayers of thanksgiving for their witness among us, as well as our confidence in their wellbeing".

BLANCHARD — Both the Blanchard and Belcher congregations will hear the Rev. James W. Spitzkeit next Sunday. "Pete" was a missionary in Korea for many years; he is presently the associate minister at Elizabeth Sullivan Memorial UMC, Bogalusa.

Leon Boggs Day was celebrated earlier last month at First UMC, Denham Springs. Boggs, his wife, Mary Ann, and their children, Marcie — 8, and Robert — 5, leave later in the month for Wilmore, Ky. Mr. Boggs, who has been recommended as a Candidate for Ministry, will enter Asbury Theol. Seminary. He preached at the Sunday worship service and was honored afterwards, with his family, at a dinner. The congregation presented a love offering to him at that time.

Calendar of Events

FEBRUARY 1
Lake Charles District Audit
Monroe District Audit
FEBRUARY 3
Special Offering for Angola Chapel
Monroe District Conference
FEBRUARY 4-7
Minister's Week, SMU
FEBRUARY 8-9
UMW Midyear Conference. Executive Committee Hot Wells
FEBRUARY 8-9-10
Evangelism Workshop — Vance Archer
FEBRUARY 10
Lake Charles District Conference
FEBRUARY 17
Baton Rouge/Lafayette District Conference
FEBRUARY 22-23
Conf. Council on Ministries Budget Meeting
FEBRUARY 22-24
Senior High Winter Retreat
FEBRUARY 24
New Orleans/Slidell District Conference

Mission To The Church Workshops scheduled for February have been cancelled by the Council On Ministries.

Rev. and Mrs. George W. C. Calvin, Sr., of Camphor Memorial UMC, entertained members and friends of Camphor at their Annual Christmas Open House at the Minister's residence. This event was held on a Saturday with hostesses assisting Mrs. Calvin: Mesdames Kay Frances Thomas, Elizabeth N. Thomas, Ethel London, Janet C. Davis, Thelma Morgan, Bernice L. Lemons, Sallie B. Belton, Darlene Keller, Mary Williams, Minnie Thomas, and Veronica H. Brown.

The UMW of Lakeview UMC, Shreveport held their first meeting of the new year, with the newly organized "Me'lange Mission" as hosts. A "Souper Bowl" meal was served and the "Super Bowl" theme was carried out in the table decorations, complete with "goal posts" wrapped in the team colors, pom pom favors and football place mats. Rev. Leland Wade, minister, installed the officers for the new year; and Mrs. Joy Dunkleman reviewed the book *The Making of the Pope*, by Andrew Greely.

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Editorials

International politics, Soviet aggression, and Christian faith

Recent events in Afghanistan and Iran have placed our nation's governmental leaders in the position of having to choose between several undesirable alternatives.

One alternative is that of countering the Soviet Union's deplorable military intervention in Afghanistan with military intervention of our own. Given the devastating potential for nuclear annihilation of the world should the United States and the Soviet Union become involved in direct armed conflict, however, this alternative must be regarded as a last resort.

An opposite alternative is that of doing nothing other than uttering verbal protests. History has shown that a passive reaction to armed aggression by a nation seemingly bent on conquest by expansion is likely to produce results almost as evil as direct military confrontation.

This leaves our nation's leaders with a painful and less decisive third alternative: taking punitive, nonmilitary measures to protest Soviet military aggression in Southwest Asia — such as withdrawing consideration of the SALT II treaty, curbing exports to the USSR, and boycotting the Olympic games in Moscow — while threatening to use military force if all else fails to curb Soviet expansion. In short, this alternative involves replacing "detente" with a 1980 version of the "Cold War"—a prospect which no thoughtful citizen or governmental leader would consider desirable.

What is the Christian alternative in such a situation? Unfortunately, Scripture does not provide us with a precise blueprint for facing such complex military and international political issues. Centuries of Christian tradition, however, suggest the approach which is most nearly consistent with the Christian gospel involves avoiding the use of force for offensive or aggressive purposes, and utilizing the minimum amount of force or coercion necessary to defend oneself, or one's nation and its allies against external aggression.

In light of these principles, we believe our nation's leaders are following the most appropriate general course of action available in response to recent events in Southwest Asia.

Our nation's impatient desire to free American hostages in Iran, halt Soviet aggression in Afghanistan, and restore political stability to that part of the world could easily lead to precipitous military intervention. In the process, we would be following the same course of action we have deplored Russia for taking.

The legitimate desire to avoid an all-out war could just as easily lead our nation to stand idly by while the freedom of millions of persons is lost, and millions of others are similarly threatened.

We commend our nation's leaders for avoiding both of these courses and for opting instead for a firm, steady course of graduated actions designed to stem Russian aggression without resorting to armed confrontation. As much as we detest the resumption of Cold War tensions, we consider a Cold War much less a contradiction of Christian principles than either a Hot War or an expression of national indifference toward innocent victims of aggression.

We believe our nation's executive and Congressional leaders should also avoid the temptation ot overreacting to the current period of tension and unrest by promoting an unrestrained buildup of American military power to the neglect of other national and world needs.

We fervently pray that the leaders of our nation, as well as the leaders of other nations, will recognize that there are considerations at stake in this situation which are far more important than narrow national interests. The future of the world and of humankind are threatened by present circumstances. All the people of the world have every right to expect leaders of the world's nations not to take actions which could lead to the destruction of the world God has entrusted to us to inhabit.

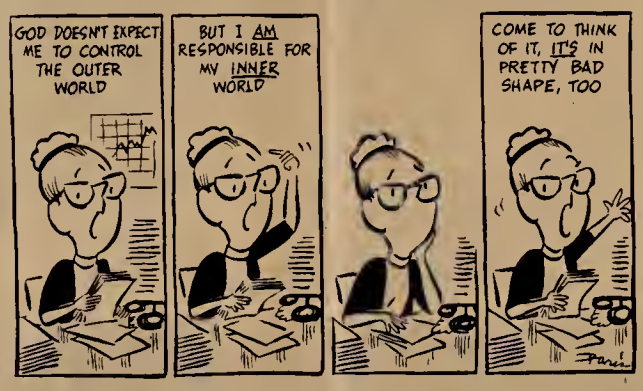
Welcome to readers of new TM/UMR local church editions

With this issue, TM/UMR welcomes new readers in two congregations which are beginning local church editions, whereby local church news is published in combination with annual conference news and general religious news and opinion and mailed weekly to every member family.

The new editions, along with their circulations, are: **Trinity UMC**, in **Roswell, New Mexico** (New Mexico Conference), 250; and **Grove UMC** in **Radford, Virginia** (Holston Conference), 400.

To readers of these new editions we say "Welcome." We hope you will find your new church newspaper interesting and informative, and that you will join with other readers in providing feedback via such columns as "Letters to the Editor."

And to our continuing readers across the church, we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter."



Here I Stand

What is the key question in our missionary involvement?

Forrest Stith

By FORREST STITH

Over the past several months, TM/UMR has carried a sizeable number of news stories, editorials, letters and rebuttals, relative to the United Methodist Church's commitment to missionary presence around the world.

I would suggest that the key question has never been directly addressed. Why are we in mission with our personal lives? The argument would seem to be that somehow we gain "brownie points in heaven," according to the number of "American missionaries," present overseas. Somehow, in all this discussion we have forgotten some basic truths.

1. First, we are all called to be missionaries, wherever we are. That is, we are each commissioned to tell the story wherever we are. If the gospel has really broken through, ("while we were yet sinners, Christ died for us"), we ought to be so excited, that we have to "Go tell it on the mountains, everywhere." All this is to say, that overseas missionaries are not the only thrust, but the overspill of persons telling the story. It follows, that the real crisis is whether or not United Methodists are excited enough to tell the story anywhere. The lack of support for world missions is only a manifestation of a greater problem.

2. Secondly, we are also called specifically to places and persons who have never heard the good news. There is no doubt that there are places all over the world that have never heard the good news. But I must add, there are persons right in our own country who have never heard it either. There was a time in our history, when we could boast that every American knew the story, whether they accepted it or not. Generations later, that is no longer the case. Our ethnic minorities are one group that has actually diminished in total church members, while increasing graphically in total population. Similar concerns could be raised about many of our subcultures. How can we have a genuine over-spill throughout the world, when our commitment to the unreached on our very doorstep is so woefully weak?

3. Thirdly, we are called to tell the story, not to bring people into dependence upon us, but to be set free in Jesus Christ. A dependent relationship is sometimes gratifying to both parties, but rarely constructive over the long haul. One of our dilemmas is how to rid ourselves of a sinful arrogance that prevents persons all over the world from developing their own styles and indigenous techniques to spread the story that we may well initiate.

My wife and I recently returned to Liberia after being short-term missionaries there in 1974. We admit our stay was too short, yet we were amazed at the remembrances of those we loved and the actual fires still burning from the few sparks we ignited. Of course, the greatest flames are the changes in our own lives gained from such a visit.

We do a real disservice to our historical missionary movement by failing to keep statistics on the number of persons at work all over the world, with no financial relationship from us, just because of the sparks lit by missionaries. The number would be staggering. When the Grays (U.S. & Vivian) retired in Liberia, the number of persons they sparked was estimated at over 100. It seems to me, that if we are going to play the numbers game, we ought to do it all the way, and not let our arrogance hide us from the true mission.

A few weeks ago, in Nairobi, Kenya, a few of us from the United States had the privilege of watching United Methodists from Africa create, organize and begin developing an African Church Growth Committee. Their strongest concern was for leadership development. They have seen clearly that there are areas of expertise where they need U.S. and European personnel desperately. This is proper partnership in mission. But they also perceive that to tell the story best, you need to know the language, be a part of the cultural nuances, and speak to persons in their inward parts. For them, then, evangelism is leadership development. I might add, that if our U.S. churches were smart, we would prioritize funds to bring some of these persons here more than our going there. The excitement of first, second and third generation Christians revives your faith and makes you want to be a missionary wherever you are.

"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns about issues facing the church.

This week's contributor, the Rev. Forrest C. Stith, is Director of the Council on Ministries of the Baltimore Annual Conference, with offices in Baltimore, Maryland.

Politics and the Olympic games

In light of the available alternatives, we cannot understand the thinking of persons who object to a possible U.S. boycott of the Summer Olympic games in Moscow as a response to the Soviet Union's takeover of Afghanistan (see preceding editorial).

To believe that international athletic competition can be totally separated from political considerations is naive. Olympic involvement by athletes from Russia and other communist-bloc nations is not controlled by the individual, but by the state. Olympic achievement by athletes from those nations is a prime source of international recognition and prestige for the state. The Soviet Union has long coveted the opportunity of hosting the Olympics, and is in the process of making an all-out effort to use them as a showcase of Russian achievement. Few actions could bring as much pressure of world opinion to bear on Russian political leaders as having the Olympic games postponed, boycotted by a large number of nations, or moved to another site.

Such prospects might well fail to convince Soviet leaders to withdraw their forces from Afghanistan, but it would in all likelihood restrain them from engaging in similar activities elsewhere.

Despite the disappointment such a boycott by the U.S. and other nations would necessarily inflict on the athletes who have trained and looked forward to Olympic competition, this would appear from a Christian perspective to sacrifice far less important values than would be required to follow alternative courses of action.

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Judy Elswick, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2529 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Letters to the Editor

Pros, cons and implications of abortion discussed

To the Editor:

All honors to Gregory Clapper (TM/UMR, Jan. 11)!

Thank heaven the unwanted fetuses finally have someone to speak out for them. They are incapable of carrying a gun to protect themselves and at their embryo stage have no voice in the matter.

Murder seems to me to be murder — regardless of maturity. Besides that, there are so many empty arms reaching out for these unwanted children — surely God wants them. If He didn't there wouldn't be an inhabited earth today.

Thanks again for publishing Mr. Clapper's article.

Edith B. Ward
Mendota, Illinois

Bad logic coupled with total lack of compassion

To the Editor:

We are interested in Gregory Clapper's logic: "If murder can be defined as a willful removal of a necessary condition for life (not a legal definition, but certainly a logical one), then abortion is murder . . ." (TM/UMR, Jan. 11).

Although we are not logicians, it appears to us that the legal extension of this statement is that the use of birth control is murder. To push his logic even further, it would seem that abstaining from sexual intercourse is murder. This definition is not only ridiculous, but also is not in keeping with either the Social Principles of the United Methodist Church or the testimony of Scripture.

However, the greatest concern about the article on abortion is its total lack of love and compassion for persons.

Alan S. Brown and
Robert S. Zimmerman
Lancaster, Pennsylvania

A beautiful summary

To the Editor:

Many thanks for printing the excellent "Here I Stand" by Annabelle Kenward in the Jan. 11 issue. It summarized beautifully the objectives of the Religious Coalition for Abortion Rights, and the United Methodist Church position on reproductive freedom.

I would like to add only two things: The Religious Coalition for Abortion Rights is a project of the Board of Church and Society of the UMC . . . certainly a positive testimony to the importance of reproductive freedom and continued separation of church and state held by our church. Secondly, the RCAR has state affiliates in more than 20 states throughout the country. Please print the national address so that your readers might write to them for information regarding RCAR in their states: Religious Coalition for Abortion Rights, 100 Maryland Ave., N.E., Washington, D.C. 20002. Phone: 202-543-7032.

Again, thank you for printing this article.

Beth Steele
St. Louis, Missouri

Moral decisions are not exclusively personal

To the Editor:

There are numerous points in Annabelle Kenward's "Here I Stand" article dealing with the abortion issue which are subjects for debate. I call attention to one in particular where she states: "A society's laws, if they are to allow freedom and justice, must permit all individuals the opportunity to determine personal moral action." (Emphasis mine).

There are very few decisions regarding the rightness or wrongness of a given act or course of conduct which are purely personal. Certainly abortion is not one of these. The independent human being in progress of development in its mother's womb is involved. Other persons, and indeed the whole of society, are involved in any abortion decision, besides the woman with child.

Ms. Kenward's contention reminds one of the moral chaos in the Book of Judges, where "every man did that which was right in his own eyes." Would she really like to see a social order where all decisions were personal, every individual on their own, in relation to decisions of right and wrong?

Clarence F. Avey
Westfield, Massachusetts

Good try but nothing new

To the Editor:

The "Here I Stand" columns of January 11th were an honest attempt, I am sure, to deal responsibly with the question raised in the headline: "What is real issue behind abortion debate?" Your effort at a balanced presentation was duly noted — neither writer presented a new or persuasive argument.

Gregory Clapper's article heading was a twist of the phrase often used in attacking the "Right to Life" position, and as such may have promised a fresher and more creative argument than was presented. Ms. Kenward argued the morality of abortion, while warning of the dangers of absolutist religious doctrine; she came close to the issue.

Abortion, as an alternative to parenthood, is an ethical issue which far exceeds the limits of present national or religious morality! (It is possible to make a correct moral choice and still be unethical.) Perhaps the real issue is the degree of civil power that any ethical position should have in a free state. A correlation to the abortion debate may be the issue of divorce in the Italian political/religious community. Abortion and divorce, although they conjure up differing emotions, are both matters which are variously proscribed. (More direct scriptural prohibitions can be cited for divorce than for abortion.)

Lest my poor letter carrier be weighted down with multiple invectives, I must hurry to say that my preference is for positive, active steps to prevent the abuse of aborticide. Sex education and family planning are a must and the church should be involved — now!

Bill Vanderford
Mascot, Tennessee

Stand up for truth

To the Editor:

I hope Gregory Clapper is a preview of future church leaders (TM/UMR, Jan. 11). We need many like him who will stand up for the truth and lure "Christians" back to the Way. The present United Methodist stand advocating abortion is indefensible.

Yes, the pregnant teenager or widow deserves consideration, but let's put our efforts into building character to prevent pregnancy. The church should stand on God's Word: No fornication, no adultery, results in no pregnancy, and no need for abortion. That's the way it has been for hundreds of years.

You can rationalize, and cajole, and belittle "old-fashioned" or "tired" ethics, but adultery is still adultery, and fornication is still fornication — and murder will still be murder. And God said, "Thou shalt not . . ."

Early Israelite priests gave in and allowed the worship of Astarte, the sex goddess, and the sacrifice of babies to Molech, until corruption so weakened the nation that they fell into Babylonian slavery.

In advocating abortion the church is condoning — even encouraging — the sacrifice of babies to the goddess of sex.

Lavena Terry
Helotes, Texas

Editor's Note: The United Methodist Church does not "advocate abortion." Rather it supports "the legal option of abortion under proper medical procedures . . . after thorough and thoughtful consideration by the parties involved, with medical and pastoral counsel." The official UM position regarding abortion is found on page 90 of the 1976 Book of Discipline.

Women should not be forced to have babies

To the Editor:

Gregory Clapper wrote in your January 11 issue: "Abortion is an act which prevents human life from coming into the world as a full-term baby by prematurely terminating the gestation period of that baby."

Isn't any method of birth control a way of denying life to a baby since God made it possible for a woman to conceive some 20 children? Is it murder to allow an ovum to die?

Our family believes in the right to life, and we send a contribution each month to support a boy in India. We can't be all things to all people so we choose to help those already born who are suffering.

When the world's population has stabilized and those already here have the necessities of life, possibly I'll become interested in a fetus that a woman doesn't want and possibly wouldn't love if it were born. Sure, it would be nice if she would choose to put the baby up for adoption. But should she be forced to do so?

Donald G. Broman
Linn, Missouri

Argument hypocritical

To the Editor:

Ms. Kenward ("Here I Stand," Jan. 11) rightly noted that American anti-abortion laws voided by the Supreme Court were not designed to protect fetuses from "murder." They were the end result of an anti-birth-control hysteria among national leaders in the western world as they noted that warfare then required an abundance of foot-soldiers. It seemed suicidal to them to tolerate birth control by the masses when rival nations were out-producing future "cannon fodder," but the public needed more "moral" reasons for outlawing it.

It was found in the claim that birth-control encourages immoral sex behavior, particularly among the young, by lessening the risk of pregnancy among unmarried females. Churches teaching that sexual intercourse is sinful unless pregnancy is a possible result reinforced support for making birth control illegal. These are still powerful, though usually concealed, factors in anti-abortion politics.

Anti-abortion laws thus went hand-in-hand with those banning furnishing of contraceptive facts, materials and services even by physicians, except to married women whose lives might be threatened by pregnancy. Within my lifetime Margaret Sanger and others were prosecuted and persecuted for setting up family planning clinics. The earlier equivalent of the "Right to Life" movement demanded such efforts to prevent birth control being practiced, and anti-contraception zeal still persists among many in that movement.

Few who call abortion "murder" want it so regarded, for they do not advocate imposing the penalties for first-degree murder (life-imprisonment or capital punishment) on women convicted of procuring abortions. Thus they confess believing that procuring an abortion is a less serious "crime" than a women's procuring killing of a rival, lover or husband. Does this not admit also that the fetus has far less claim to "legal protection" of anti-abortion laws than what live babies, children and adults have by anti-murder laws?

I recommend that Christians use less of the hypocritical "murder" argument that accuses others of condoning "murder" when they support laws and court decisions that make abortions legal within prescribed limits. This argument is a relatively modern invention. It is scarcely Christian to portray women procuring abortions as murderers when a person is unwilling to urge legislation that defines it as a form of murder. This kind of argument only makes more difficult the dealing with the more basic problem of which abortions are a symptom.

Marcius E. Taber
Hillsdale, Michigan

Legal precedent frightening

To the Editor:

Applause to Gregory Clapper for his "Here I Stand" article speaking out against abortion (TM/UMR, Jan. 11). I would like to add to his excellent arguments.

Pro-abortionists argue that life does not begin until the infant is capable of existing independently outside the mother's womb. Watch that word — independent — it's a crucial one. I am terrified of what an extension of that argument will bring us in future decades. One legal precedent placed like a brick on another legal precedent will eventually build a wall so thick we will never be able to see through it.

Can a full-term infant really exist outside its mother's womb independently? Even full-term infants must be fed, clothed, protected from the elements for many years. No infant, then, under the definition of "being able to exist independently outside the mother's womb" is entitled to life. Being entitled to life, according to that argument, means the ability to exist independently.

Consider then a senior citizen suddenly afflicted by a stroke. Can he live independently? No? Then he is not entitled to life.

Or a teen-ager left paraplegic by a car accident. Can he exist independently? No? Then abort him.

The cerebral palsy patient? The mentally retarded? For whatever reason, these people have some degree of dependency, and are not entitled to life.

Open the legal precedent door with this one single issue based on the argument of independent viability and, over a period of time, the years of right to life will become narrower and more rigidly defined.

Did Jesus say: "Suffer the little children to come unto me if they are viable and able to exist independently"? That doesn't sound quite right. To the paralyzed man, carried to Him by friends, He said: "Take up your bed and walk." Under the argument of independent viability, He would have instead addressed the friends saying that the man was a heavy burden, unable to exist independently, and therefore not entitled to life. That doesn't sound quite right either.

Abortion is the termination of life. In the twentieth century, the argument of the legality of abortion is limited to the "dependent fetus." By the 21st century, it may well include any "dependent" life. Are any of us truly, totally, independent? Are any of us, then, entitled to life?

The door of legal precedent is being opened. I hear the squeaking of the hinges. And I am frightened.

Harriet Parke
Pittsburgh, Pennsylvania

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Ministry accord reached

10 churches agree to 'theological basis for union'

By BUD HERRON
Associate Editor

CINCINNATI — Delegates from the United Methodist Church and nine other Protestant denominations reached agreement here Jan. 24 on a proposed definition of "ministry" for a unified church which could someday bring more than 20 million American Christians into a single body of believers.

The document — which will now go to each of the denominations taking part in the Consultation on Church Union (COCU) for study and response — defines the ministry of all Christians and then specifically outlines the ministries of bishops, prebyters (local clergy), and deacons. The document is the last of seven chapters of a "theological basis for union" on which the consultation delegations hope to build what some persons have dubbed the "Church of Christ Uniting."

Churches now participating in COCU and which might become part of such a church include: United Methodist, Episcopal, United Presbyterian, United Church of Christ, Christian (Disciples), African Methodist Episcopal, African Methodist Episcopal Zion, Southern Presbyterian and Christian Methodist Episcopal, National Council of Community Churches.

Consultation leaders applauded the approval of the "ministry chapter" as "one of the most significant steps toward unity" since a COCU "plan for union" ran aground nearly 10 years ago. That plan, proposed in 1970 after nearly 10 years of effort by COCU, met major opposition from the local congregations of most of the participating denominations — not on the basis of theology but on the practical matters of how the plan would be put into operation in local churches.

The approved "ministry chapter" begins by defining "ministry" as the work of "all of God's People" and as a continuation of "what God sent Jesus to be and do."

With this as the basis, the chapter defines and structures the ordained ministries — ministries in which persons are "authorized to undertake services in, with and for the Church." The chapter lists three "essential" steps toward becoming a part of these "ordained" ministries: (1) "an inner personal awareness and empowerment" from the Holy Spirit; (2) "recognition of the particular gifts needed for ministry"; and (3) authentication of the call by the church within what the church judges to be the requirements (educational and otherwise) for a "fruitful ministry."

Ministries defined

The chapter goes on to structure these ministries to include bishops, presbyters and deacons — each of which must be "constitutionally" empowered by the church "through formal procedures."

"Bishop" would be the highest office of the united church, and lay persons are not prohibited from being selected for the office. "Presbyter" would be the term used in the united church for what United Methodists now call ordained ministers. "Deacon" would be the term used to describe persons ordained by the church for specific responsibilities, either in special types of mission within the church or in the secular world.

The 10-person United Methodist delegation to the consultation — led by Bishop Jack M. Tuell of the Portland (Ore.) Area — expressed few reservations about the document and several delegation members said they believe the ministry statement will be "sound" in the eyes of persons from across the UMC's "theological spectrum."

Words watched

Most frequent suggestions raised on the floor of the consultation by United Methodists deal with removal of "sexist language" and the inclusion of more "evangelical language" in the chapter. At several points United Methodists objected to the use of masculine pronouns to describe God and were successful in changing the wording to avoid such references. At several other points the delegation was successful at having words inserted to emphasize the "evangelical" nature of the church.

The ministry chapter — along with the rest of the proposed "theological basis" — will now go to the UMC's General Conference this April in Indianapolis for consideration and action.

Bishop Joseph H. Yeakel, a member of the delegation and bishop of the Syracuse (N.Y.) Area, told TM/UMR that he is hopeful that the General Conference will approve the document. He said he believes the statement may help bring about renewed attempts for "constitutional union" of the participating churches.

Unlike most COCU leaders, who have stressed unity as "a process" rather than something which will be "voted on" by member churches in a way the "plan of union" was voted on in the early 1970s, Bishop Yeakel said he believes "organic unity will come" before the end of the 20th Century.

"I believe we will have unity," he told UMR, "but it will not come through individual cooperative efforts between churches here and there. Those are well and good, but I believe unity will eventually take a constitutional vote. We are going to need to try that again."

Holding a different view is the Rev. Gerald Moede, a United Methodist who serves as chief executive for COCU.

Dr. Moede says that the churches must "live their way" toward church union without expecting that unity can take place overnight or even over a span of a few years.

CHUCK BIEDKA PHOTO

BALTIMORE, — Church World Service Southern Asia director, Dr. Kirk Alliman, left, and air shipper Tony Zolt supervise the loading of emergency supplies for Afghan refugees at the Baltimore International Airport. An air shipment of 90,000 pounds was shipped Jan. 19 on a Flying Tiger DC-8. United Methodists paid for the shipping through a UMCOR grant.

Relief supplies airlifted to Afghan refugee camps

Compiled From News Releases

NEW YORK — Church World Service (CWS) had airlifted 90,000 pounds of blankets, clothing and medical supplies to Pakistan for distribution to Afghan refugees.

United Methodists of the Baltimore conference were among the volunteers who helped to package bundles of blankets and warm clothing for the airlift, according to the Baltimore conference edition of the United Methodist Reporter. United Methodists contribute to Church World Service, the international relief and development arm of the National Council of Churches, through the United Methodist Committee on Relief (UMCOR) which supplied $6 million to the ecumenical relief agency last year.

In addition, a $50,000 UMCOR grant paid for the flight of the Flying Tiger DC-8 which carried the relief supplies valued at $122,000. The Church World Service director for Southern Asia, Dr. Kirk Alliman, and United Methodist photographer John Goodwin of the General Board of Global Ministries staff, were also aboard the plane.

According to CWS Pakistan Director Loel Callahan, who recently toured refugee camps in northwest Pakistan, 500,000 Afghans have registered with the Pakistani government. Many have fled recent fighting between Afghan tribesmen and the Afghan and Russian armies.

"The needs of these displaced people are critical now," said Paul McCleary, CWS executive director. Dr. Alliman and Mr. Goodwin hope to visit several of an estimated 50 refugee camps and determine future needs to which the religious community could respond. A second flight to transport cholera and polio vaccine is already planned.

'Stampede' into military buildup distresses leaders

Compiled From News Releases

CINCINNATI — In a statement drawn up during the session of the Consultation on Church Union here last week, eight Protestant leaders including three United Methodist bishops, expressed distress "that the Russian invasion of AFghanistan seems to be stampeding the U.S. into an ill-considered military buildup."

They also expressed deep concern at reports that President Carter may reinstate draft registration in reaction to the Soviet intervention.

"No such step should be taken without prolonged, widespread debate," they said in a statement. "This country is in no immediate danger. There is no reason — beyond political expediency — for us to again impose regimentation on our youth."

The statement was issued shortly after administration sources in Washington reported President Carter was considering steps to reinstate draft registration.

Saying they were "deeply disturbed by the tensions and fear" arousned both by the Iranian holding of American hostages and the Afghanistan intervention, the church leaders said they supported the "restrained, rational stand" maintained by the United States on the Iran crisis.

The statement was signed by United Methodist Bishops Edward G. Carroll of Boston, Jack M. Tuell of Portland, Ore., and Joseph A. Yeakel of Syracuse, N.Y. and five other leaders of denominations in the consultation.

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'Good News' sticks to policy

WILMORE, Ky. — The board of directors of "Good News," an unofficial evangelical caucus of the United Methodist Church, unanimously reaffirmed their controversial missions policy statement adopted last July.

Objections to their policy of promoting missions and supporting missionaries outside of denominational missions channel, have formally been filed by the General Board of Global Ministries and the General Council on Ministries which have appealed to the bishops for an opinion on the legality of this policy.

The board also adopted a resolution on human and religious rights.

UMC loses members, ups giving

Compiled From News Releases

EVANSTON, Ill. — Another year of membership losses and giving increases has been recorded by the statistical office of the United Methodist Church.

The new figure, based on reports from local churches for 1978, shows a decrease of 78,067 from 1977, bringing the total to 9,653,712 in the United States and Puerto Rico. It represents a decline of 0.8 percent, the largest membership drop since 1975.

Other categories reflecting participation also showed losses. Average attendance at Sunday morning worship fell by 38,601 to 3.5 million in 1978; membership in Christian education programs fell by 133,421 to 4.2 million; and average Sunday school attedance was 2.1 million, down 71,576.

A decrease of 106 in the number of organized congregations brought their total to 38,576.

Not included in the total membership figure are approximately 1.36 million preparatory members, usually baptized children. Another 500,000 church members in Europe, Africa, the Philippines and India are also not included.

Financial statistics were more positive. Total giving went up by more than $100 million, to $1.3 million. Pastoral salaries were up by $17 million, to reach a total of $258 million. Value of churches and other property totaled increased by more than $1 billion to a total of $10.9 billion.

Losses in membership were least in the Southeastern and South Central regions. By jurisdiction, the declines were: North Central — 34,094; Northeastern — 26,024; South Central — 8,377; Southeastern — 1,981; Western — 7,748.

Wanted: 'a reason to get out of bed'

RUSSELLVILLE, Ark. — While much talk about elderly citizens centers around housing, nutrition and transportation, some studies show these individuals express two primary needs. As they see it, they need to have some kind of meaning in their lives — "a reason to get out of bed in the morning" — and to find a continued sense of usefulness.

Dr. Lawson

These facts are pointed out by Dr. Rosalie Lawson here, chairperson of the Arkansas conference task force on developing human potential. The group's subcommittee on aging is working on several projects to help churches in their ministries to older adults.

"The church has an answer to basic needs that the elderly have today . . . these are continuing needs that people have had all their lives," the consultant to groups working with older adults said. One of the primary assignments of the subcommittee on aging has been to prepare a packet, "Celebrating the Upper Third of Life," to hlep Arkansas UM churches in their efforts to serve older adults.

One problem with this part of the population is that many older people do not believe they have much to contribute, Dr. Lawson stated. Consciousness - raising groups are planned to help this group "to be as fully alive as they can possibly be," she said.

Older adults 'invisible'

"Arkansas is second only to Florida in older adult population. Yet, many churches don't even see the older adult population they have or the ministry they have to them," she said. "Some ministers feel content if they are taking care of what are called the 'sick and shut-in.' But we have national statistics which show that only five percent of people over 65 years of age are in any kind of institution. The invisible older adults are the healthy, active people over 65, many of whom believe in the church and call on the minister for services, but do not see themselves as having a unique contribution to make to the church."

The subcommittee on aging hopes to help ministers with skills and understanding of the aging process and how it relates to the local parish, Dr. Lawson said. The group will also work on preparations for the 1981 White House Conference on Aging. For the past two years, Dr. Lawson has been involved with the National Interfaith Coalition on Aging, (NICA) an ecumenical group which sprang from the 1971 White House Conference on Aging.

"NICA emerged as a result of the realization that there was a need to work harder on understanding the spiritual needs of the elderly and assisting churches in ministry at this point," Dr. Lawson explained. The group received a grant for a project called "Gerontology In Seminary Training," with Dr. Lawson selected as one of 60 persons to participate in special training and helping prepare a course design on the church and the elderly. She designed and taught such a course at UM-related Perkins School of Theology in Dallas last spring.

Break down age barriers

Dr. Lawson said older adults need to be encouraged to be interdependent and have intergenerational contacts. She also stresses that the church should help break down discrimination based on age.

"I am personally committed to the church's ministry with the elderly," she said "When I read Ephesians 4, and remember that the goal for the adult is to be a mature Christian and to grow up in Christ, then I think the church's ministry, especially in the next five years, is going to be to help adults understand what it means to be an aging person."

The continuing needs of individuals for meaning and usefulness, put in theological terms, "comes out to an understanding that God created wholeness in life; that old age and death are a part of life, just as birth, childhood and youth. We have a theology of life; but more than this, we have a sense of continuity for all of life — each age and stage of life has something important to contribute," Dr. Lawson said.

This is an edited version of an article that appeared in the Arkansas Area edition of TM/UMR.

'Neighbors' find reasons

COOKEVILLE, Tenn. — The concept of "neighbors" has been expanded by the "Senior Neighbors" group at First United Methodist Church here.

The 70-member group, made up of retirees, is an example of a church "coming alive to its older members," according to Jane Batts, director of Christian education at the church. With activities ranging from travel and recreation to a meal delivery program, the group offers aid to aging local citizens and gives retired participants opportunities to use their skills.

A major program is the meal delivery service, which provides a balanced daily meal for individuals who, for various reasons, cannot prepare adequate meals themselves. A local cafe provides meals to the church at a minimal cost, and recipients in turn pay the church. The program is headed by Hugh Childress, former Putnam County extension agent and member of the church.

"Home services is the central idea of Senior Neighbors," Miss Batts explained. "The skills of retired Americans are one of the largest untapped resources in the nation. The Senior Neighbors are taking advantage of that resource right here in Cookeville." The group and its services are not limited to members of the church, she explained.

Other activities of the service-oriented organization include a "Telephone Buddies" program to help ease loneliness and make sure older adults in the community are all right. Transportation and recreational activities are also offered through the program.

"The comment most people make when they see us is that we look like such a happy group. And that's what we are," Miss Batts said.

This stary, ariginally written by Cameran Judd far the Cookeville Herald-Citizen, recently appeared in the Tennessee editian af TM/UMR.

PHOTO BY CAMERON JUDD

COOKEVILLE, Tenn. — "Senior Neighbors" Hugh Childress (left) and Christian education director Jane Batts (center) chat with Mrs. Ralph Wirt here who is one of seven persons receiving daily home-delivered lunches through a project sponsored by First UMC's retired persons' organization.

U.S. bishop reports

Rhodesia UMs plan to reopen schools

NEW YORK (UMC) — United Methodists in Rhodesia plan to reopen the church's schools and agricultural work once national elections take place and "the areas are secure," Bishop Joseph H. Yeakel of the Syracuse Area told United Methodist Communications.

Bishop Yeakel assisted Bishop Ralph Dodge in presiding over the January session of the Rhodesia Annual Conference in Salisbury since Bishop Abel Muzorewa, the outgoing Prime Minister of Zimbabwe Rhodesia, has taken a leave of absence from his episcopal duties.

The bishop reported that Bishop Muzorewa attended the service of communion on the opening day and the ordination service. Speaking briefly after the ordinations, Bishop Muzorewa stressed the importance of the outcome of the election. "In his mind it is clear that if his party does not win, the obvious future for Zimbabwe would be a Marxist state," said Bishop Yeakel. "That was his clear message to the conference."

Asked about the mood of the annual conference, Bishop Yeakel said, "There was of course excitement about the possibilities that lie before the country and the conference. It was a mood of cautiousness, however, because there is no clear signal as to the outcome of the political campaign."

Bishop Yeakel said that "How the voting will go is a question" because indications are that several leaders have substantial followings.

Neither of the Patriotic Front leaders had returned to the country prior to the annual conference, he continued. The day it adjourned a Muzorewa rally drew 100,000 people at Highfield, according to newspaper reports. A week later Joshua Nkomo, co-leader of the Patriotic Front, had a reported 120,000 people at his rally.

In other actions the conference indicated a desire to open ecumenical conversations with the British Methodists and the United Church of Christ, the bishop reported. Also, there is eagerness to get back to the circuits closed by guerrilla action. But this must wait until after the election the end of February, he added.

Bishop Yeakel said the Dodges have been "well received. The people of the conference expressed gratefulness for his leadership, especially his pastoral ministry."

According to the World Methodist Council, United Methodists number 37,468 in a state of 7 million people. "The influence of our church is far out of proportion to its numbers," Bishop Yeakel said, "so Bishop Dodge's role was important."

Writing before the event, Bishop Dodge said: "The 1980 Rhodesia Annual Conference will be historic not only because the name of the country and conference will change to Zimbabwe before another one can be held, but for other reasons as well. Undoubtedly this will be the last conference presided over by a white resident bishop, the first attended by an outgoing Prime Minister, the last under the Union Jack. It will be historic, as every United Methodist annual conference is, in proclaiming the Gospel of Peace."

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Slain leader recalled by former professor

NEWTON, Mass — Martin Luther King Jr. became "the conscience of America" because he acted out the Sermon on the Mount and other of Jesus' teachings, one of his professors at Boston University School of Theology said here on Dr. King's birthday anniversary.

Dr. Walter G. Muelder, dean emeritus of the United Methodist-related School of Theology, told a UM congregation in Newton that in the face of issues such as Iran, Afghanistan, Rhodesia-Zimbabwe, and the West Bank of the Jordan, Americans should remember what the late Dr. King taught about the power of Christian love.

According to articles in the Southern New England conference edition of TM/UMR, the former teacher of the civil rights leader said in his sermon that it is painful to remember. "It hurts deeply . . . because I helped him to make the pilgrimage into Christian nonviolence and he, not I, has paid the ultimate price of the application of that ethic as he walked the long road from the bus boycott in Montgomery to the garbage workers' strike in Memphis.

"It hurts not because suffering love is not redemptive, but because so few are willing to sacrifice, as King did, for the causes that remove structural injustice."

Dean Muelder recalled the influence four professors from the seminary had on the slain civil rights leader. The professors, the late Dr. Edgar Sheffield Brightman, Dr. S. Paul Schilling, Dr. L. Harold DeWolf and Dr. Muelder, are credited by Dr. King with providing him with a personalist freewill view of human nature that contrasted sharply with the more pessimistic Calvinist view held by the late Reinhold Niebuhr, who also influenced Dr. King.

Dr. King wrote in his book "Stride Toward Freedom," quoted Dr. Muelder, that "it was mainly under these teachers that I studied personalistic philosophy — the theory that the clue to the meaning of ultimate reality is found in personality.

"This personal idealism remains today my basic philosophical position. Personalism's insistence that only personality — finite and infinite — is ultimately real strengthened me in two convictions: it gave me metaphysical and philosophical grounding for the idea of a personal God, and it gave me a metaphysical basis for the dignity and worth of all human personality," Dr. King wrote.

Dean Muelder also credited the commitment to pacificism and nonviolent action of many faculty members at the seminary with greatly influencing Dr. King.

RELIGIOUS NEWS SERVICE PHOTO

Leaders join in prayer during Atlanta ceremony

ATLANTA — Coretta Scott King, center, joins hands in prayer with First Lady Rosalynn Carter and Rabbi Marc Tannenbaum of the American Jewish Committee, during 51st birthday ceremonies here for the late Rev. Martin Luther King, Jr., slain civil rights leader.

The celebration brought a pledge from the White House to continue working for a holiday honoring the assassinated civil rights leader and a call from the rabbi for closer black-Jewish relationships. Also during the Jan. 15 commemoration about 5,000 marched to the Georgia state capitol to dramatize demands for a national King holiday.

Curriculum argument said lacking 'villains'

By JUDY ELSWICK
Staff Writer

NASHVILLE — Although virtually no one is neutral about church school curriculum — voicing strong opinions either for or against various resources — there are "no obvious villains" among critics or supporters of the materials, according to Dr. Charles Foster, professor of Christian education at Methodist Theological Seminary.

The professor told a group of Christian educators here last week that "sincere, committed and concerned folk" make up the forces on both sides of the issue — those who write and support the United Methodist materials, as well as those who claim the resources "don't have enough Bible," "have too much Bible," "don't reflect my ethnic heritage," "have nothing to do with my culture," and other criticisms.

Dr. Foster's observations were made as part of the second in a three-part series of meetings entitled, "Confrontation: Curriculum," sponsored by Christian Educators Fellowship. Christian educators, curriculum writers and editors gathered here Jan. 21-23 to examine concerns including foundations, processes, crises and future hopes in dealing with curriculum resources.

Diversity of doctrine cited

The professor explained that because the UMC does not function with a single code or creed, such doctrine is not available either to stimulate or set limits for curriculum, but instead must deal with a diversity of theological beliefs and cultural backgrounds.

He also pointed out that while the UMC is a "voluntary society" offering great freedom of choice, it is also a "bureaucracy" as a denomination. The result, he said, is that the church forms agencies and services which are supposed to reflect the diversity in the church, while also coordinating, controlling and directing those interests.

The quest for agreement in the church often creates "insiders," who accept the decisions of the leaders and umbrella agencies, and "outsiders," who resist the decisions, he observed. In order to break the "insider-outsider" cycle, he said, one necessary step is to recognize that attempts to reach agreement often contradict the denomination's acceptance of its own theological and cultural diversity.

In his suggestions, Dr. Foster called for curriculum that reflects the diversity of the church — theologically, culturally and in view of ethnic needs — and is not tied to marketability. "If the church is to serve its ethnic, central city and rural populations as well as its small churches, it must view its resources as an extension of the mission of the church. To do less is to deny our inclusiveness and to prolong our 'whiteness,' " he said.

Ewart Watts, editor of UMC church school publications, explained to the group that curriculum editors and writers have responded to a number of issues including proper use of the Bible, increasing resources for ethnic minority persons, "teachability" of resources, inflationary production costs and varying expectations of people using curricular resources. He stressed the group has tried to maintain a balance between "life-centered" and "Bible-centered" resources, recognizing the great diversity among United Methodists in their expectations.

Mr. Watts said that a deliberate effort has been made to find writers representing varying theological positions. "This intention has subjected us to some criticism that we lack theological consistency," he said.

"I feel we are respecting the New Testament canon, our Book of Discipline and the dignity of individual persons when we provide teachers and students with differing theological interpretations," he said. "By doing this we encourage them to join in the adventure of responsible theological reflection that leads to a sense of individual ownership and commitment to a faith persons may call their own."

'Gay' controversy: *Don't expect a final settlement*

EDITOR'S NOTE: The General Conference of the United Methodist Church convenes April 15-25 in Indianapolis. This is the fifth in a series of articles by TM/UMR summarizing a major issue before the delegates.

BY SHARON MIELKE
Senior Staff Writer

Nothing the 1980 General Conference can do will lay the homosexual controversy to rest once and for all. While the conflict cannot be finally resolved, it will be fought toward the goal of reaching an understanding United Methodists as a body can live with.

This assessment of the issue which has dogged the 1972, the 1976, and in a few months the 1980 General Conferences, was made last November by an executive of the denomination's General Board of Church and Society. The Rev. Grover Bagby pointed out at the General Conference briefing for the press and delegation leaders in Indianapolis that "we are engaged in a struggle with 2,300 years of Judeo-Christian history and a long cultural tradition of negativism toward homosexuals."

The 1980 delegates will be called upon by radically polarized voices in the denominations to "do something" to make this issue go away. If the briefing was any indication of the debates on this issue which lie ahead, they will be heated, long and probably will not bridge the gulf of differing and entrenched opinions.

A variety of options will be brought before the delegates for consideration with concentration on three areas in the "Book of Discipline."

"The Social Principles." The Board of Church and Society proposes a statement which they contend could "possibly move the church off dead center." This petition proposes that present wording which says homosexuality is "incompatible with Christian teaching" be replaced by the following statement: "In faithfulness to Jesus Christ, we are seeking the truth as we take seriously both the witness of our heritage and the Spirit who is leading us."

Dr. Bagby said this is not "by any means" an affirmation of homosexual orientation but instead is a call for "reexamination" of 2,300 years of Judeo-Christian tradition.

While the board has sought what it considers the middle ground, other groups have set up on opposing sides. Calling for the deletion of the "Social Principles" statement because of what they call "derogatory" references to homosexuals are Affirmation: Gay/lesbian United Methodists (a "gay" caucus), the Methodist Federation for Social Action and the Women's Division of the General Board of Global Ministries.

On the other hand are petitions from at least 19 annual conferences and "Good News," a caucus of evangelicals, for the retention of the present wording. They affirm the church's present statement, "we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching" because they say, it clearly articulates the scriptural and historical position of United Methodism.

Funding. Lining up along similar lines are petitions to retain and petitions to remove Par. 906.13 in the "Discipline" which prohibits the use of church monies for any "gay" caucus or group or for promotion of the acceptance of homosexuality.

Calling for retention are "Good News" and at least two annual conferences which argue that church funds should not support what the denomination does not condone.

Those who want the paragraph deleted say it prohibits the church from entering into ministries to help lesbians, "gays" and their families. As many as 40 percent of UMs could be affected by this rule, they say, based on some studies which calculate 10 percent of the population is "gay"/lesbian and another 30 percent are related to homosexuals.

Ordination. New to the '80 legislative session will be petitions specifically to prohibit homosexuals from ordination or appointment in the United Methodist ministry. Proposed is that Para. 419 — on the admission and continuance of ministers in full conference membership — be amended to include such a rule. Twenty-two annual conferences want such legislation, as does "Good News."

Opponents argue that sexual orientation should not be a sole determinant in evaluting the acceptability to serve an an ordained minister.

Church employment. Also new are petitions from the Board of Church and Society, the "gay" caucus, and the Commission on the Status and Role of Women for the right of "gays" to be employed by the UMC.

Sexuality Study. A church-wide study on human sexuality is proposed by the Women's Division as a way to break new ground and develop informed opinion on a range of sexual issues, such as pornography, ERA, abortion, child prostitution and rape. The study has been blasted by both the "gay" caucus and "Good News." "Affirmation" suspects the study is a "cover-up" of the homosexuality issue while "Good News" calls the study a "smokescreen" to deny the validity of the church's stand.

UMCOR marks 40 years as 'trusted' church agency

WASHINGTON (UMC) — "There is no agency inside or outside the church that has maintained greater confidence than the United Methodist Committee on Relief (UMCOR)," Bishop Carl J. Sanders of the Birmingham Area stated on the 40th anniversary of United Methodism's compassion agency.

"At a time when the cry for accountability is heard throughout the church," said the bishop, "local churches and conferences respond generously to UMCOR because it is trusted."

Addressing a dinner celebration held in the Chevy Chase UMC last month, he praised the commitment of the agency's staff and directors and said, "The hallmark of UMCOR is care for people in His name. This is our birthright and reason for being. God grant it may always be so."

Gaither Warfield, the second director of the Methodist Committee for Overseas Relief, UMCOR's predecessor, said, "There was a cloud hanging over our activity — the church thought this was a temporary operation. I said to our founder, Bishop Herbert Welch, 'We can't close till the hordes of refugees pouring out of Europe are all settled.' Little did we think in those days that UMCOR would grow to an organization operating in 62 countries and expending more than $9 million annually."

Bishop D. Frederick Wertz of the West Virginia Area, a former president of UMCOR, recalled eating lunch in the home of a Bangladesh refugee resettled in Pakistan by UMCOR. The farmer asked the bishop to say a prayer of gratitude for the first rice harvest on his new farm and to offer a prayer of dedication for the land.

Senator John Tower of Texas, grandson of a Methodist circuit rider and son of a minister and district superintendent, addressed 450 people attending the public meeting following the dinner.

"UMCOR is in the splendid spirit of Methodism, a great manifestation of the evangelical tradition, which enables us to make a unique contribution to the spiritual life of this country and the world," said the senator

During the business sessions Jan. 11-12, UMCOR voted the sum of $50,000 to help charter a plane to take 87,000 pounds of blankets and warm clothing to Afghan refugees who have fled to Pakistan.

Treasurer Stephen F. Brimigion reported UMCOR receipts as of Dec. 21 totaled $9 million. "I see no reason they shouldn't hit $10 million when all 1979 contributions are in," he said. UMCOR's best year to date was 1976 with receipts of $9.7 million, he said.

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Ruling on abortion funding for poor draws appreciation

NEW YORK (UMC) — A federal judge's ruling that the U.S. government must help pay for abortions for poor women has brought expressions of "appreciation" from two staff members of the United Methodist Women's Division who were parties to the suit.

Theressa Hoover, head of the division, hailed Judge John F. Dooling Jr.'s Jan. 15 ruling that the Hyde Amendments are unconstitutional. The controversial legislation, originally passed in 1976, currently bans federal Medicaid reimbursement for abortions except when the mother's life is in danger or when pregnancy results from rape or incest that is promptly reported

Ms. Hoover termed the decision "a victory for poor women who exercise a conscientious decision in the choice of abortion."

According to Ms. Hoover, "Poor women and their families bore the brunt of the divisive controversy over the matter of abortion. Religious conscience is offended by a law that makes safe medical abortion fully available to women who are fortunately able to pay for it but, realistically, denies it to the poor and under-privileged who need to protect the health and welfare of themselves and their families.

"Many women on Medicaid were forced to forego payment for food and housing in order to cover costs of medically necessary abortions," she added.

Ellen Kirby, executive secretary of the division, said the decision "affirms the legitimacy of a woman's decision to have an abortion on moral grounds, growing out of her religious convictions."

In his 642-page ruling which took 13 months to write Judge Dooling held: "To deny necessary, medical assistance for the lawful and medically necessary procedure of abortion is to violate the pregnant woman's First and Fifth Amendment rights."

The Women's Division joined the case of McCrea v. Califano — now McCrea v. Harris — in October 1977 as plaintiff-intervenors primarily out of its concern for economic justice in the context of responsible parenthood.

UM pastor leads abortion protest group

WASHINGTON (UMC) — A new group, Protestants Protesting Abortion, organized by a United Methodist pastor, appeared in Washington this year on the seventh anniversary of the Supreme Court abortion decision.

The new delegation is this year's pilgrimage to protest the court's support of liberalized abortion was led by the Rev. Ken Unger, pastor of Plymouth UMC, Ashtabula, Ohio. An estimated 75 were in the group which came to the United Methodist Building after their visits to lawmakers on Capitol Hill Jan. 22.

Mr. Unger said the group's primary purpose is to make church members and especially delegates to General Conference, aware of where the church stands. He contends that most people are unaware that the major denominations support a woman's unqualified right to have an abortion . . . "(They) consider the pro-life movement to be a Catholic or Fundamentalist issue."

The United Methodist Building on Capitol Hill was one of the targets of the new group, since the structure houses the General Board of Church and Society and the church-related Religious Coalition for Abortion Rights, both of which support freedom of choice in abortion.

He called it "essential, a bare minimum" for 1980 that the General Conference change the "Social Principles" of the denomination to say that "abortion for economic expediency or convenience is morally wrong" and cannot be supported by the church.

Grants to make churches accessible

NEW YORK (UMC) — One hundred United Methodist churches will receive grants of $500 each to help make their facilities and activities accessible to persons with handicapping conditions, according to June Shimokawa, staff member of the Health and Welfare Ministries Division.

This is the second time "incentive grants" are being made available to local churches. Last year 10 churches received $500 each but there were more than 200 applications and inquiries continue to come in, Ms. Shimokawa said.

Deadline for grant applications is April 3.

Bible read cover to cover in 3 days

ABILENE, Texas (RNS) — People have done some pretty strange things to get their names in the Guiness Book of World Records but several youth from the First United Methodist Church here may bring some spiritual atmosphere to the volume — they read the entire Revised Standard Version of the Bible aloud at one sitting.

The recital took 70 hours, 42 minutes and 30 seconds, considerably less than had been originally estimated. Youth minister Les Burrus had thought the reading would take 20 hours longer. Since there is no Bible reading record in the Guiness tome, the youth may have a better-than-average shot at the honor.

About 30 junior and senior high school students participated in the reading aloud over the church's public address system. Pairs of students read in three-hour shifts, relieving each other at 15-minute intervals.

"It turned out to be much more of a blessing than I had thought. It really brought all the kids together. No one missed," Mr. Burrus said.

Mr. Burrus read the concluding passages of the Book of Revelation. Coming to verse 21, the last in the Bible, he read, "The grace of the Lord Jesus be with all the saints" and the students corporately yelled a hearty "Amen!" to conclude the marathon.

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THE UNITED METHODIST REPORTER

LOUISIANA UNITED METHODIST

edition

VOLUME 8 NUMBER 4 Send P. O. Form 3579 to Box 221076 Dallas, Tx. 75222 FEBRUARY 8, 1980

Conf. Anticipates Miss. Priority

Leaders of the conference, looking ahead to the adoption of a quadrennial priority which will be aimed at strengthening Ethnic Minority local churches, have set up a new conference office.

The office will be called Director of Special Ministries. It was created during the Convocation of Boards, after consideration by the Cabinet, the Council on Finance and Administration, and the Conf. Council on Ministries.

Bishop J. Kenneth Shamblin announced that Dr. Alfred Norris, supt. of the New Orleans-Houma District, will be appointed to the new position at Annual Conference in June.

Financing for the position is made possible because placing the conference office in Baton Rouge has resulted in a considerable savings. By operating all of the offices together, several thousands of dollars less are being expended each month; and the new office will be created from within existing finances.

It is expected that the General Conference, which meets in April, will adopt a Missional Priority that will be aimed at strengthening ethnic minority churches. The Director of Special Ministries will work in this area. This will involve recruitment of ministers for the church, with special emphasis on Black ministers. It will also include leadership development with lay and clergy, with special emphasis on workshops on teaching in the Church School, COM, and stewardship development, esp., in ethnic churches. Finally, it will be devoted to church extension as the new director moves to begin new ethnic congregations, recommend relocation of others, etc.

The new arrangement will see three directors in the conference office: each with the same salary, level of responsibility, and title — working as a team. Dr. J. J. Caraway is the Director of Financial Affairs; and he will serve as the Director of the UM Foundation, Executive Director of the Board of Pensions, the Treasurer of the Conference, and the Conference Statistician. Rev. Byrl Moreland will be the Director of Program; and he will be responsible for the Council on Ministries, serve as editor of LUM, and as the conference secretary. Each of the Directors will be assigned responsibilities with various Boards of the Conference, but they will work to supplement and support one another wherever the need arises.

Dr. Alfred Norris, superintendent of the NOH District, newly named as Conference Director of Special Ministries, effective June 5th.

1st Street Community School In Progress

A community tutoring school for the underprivileged neighborhood and church youth, ranging from 2-14, and including services to their parents, has been opened by members of the First Street UMC, as a result of the leadership of Mrs. Barbara Green, Work Area Chairperson of Religion and Race.

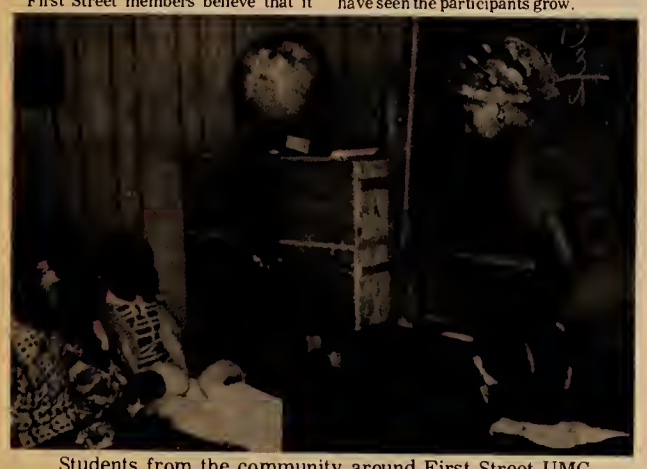
The classes meet twice weekly for 3 hours; and plans have been made to expand them to five days each week, pending funding.

According to Mrs. Green, emphasis is placed on the basics: English, mathematics, reading, Bible studies, writing, health, and hygiene. Students participate in learning games, exercises and work out assignments given them by their teachers in the regular secular school. The minister, Rev. Abraham Davis, is available for sessions with young parents in counseling and matters of concern to them.

First Street members believe that it has a responsibility to serve the constituents of their community, and the community school is one way this is being done.

Since March 1979, the enrollment has grown, with a limit of 25 students. The public school teachers of the students have voiced unanimous approval of the program. They say that the extra "push" from the community school helps in regular school work.

Classes are supervised by an integrated staff, supervised by Mrs. Barbara W. Green, teacher in a local public high school, along with aides, Miss Terry Shovelin, a recent graduate of Tulane University, Miss Gretenal Davis, student at Southern University, and Iris Davis, student at Delgado College. For nearly a year these persons have volunteered their services in behalf of the underprivileged families of central city and have been rewarded as they have seen the participants grow.



Students from the community around First Street UMC, New Orleans, are helped by the church's outreach so they may better perform in public school classes.

Youth vs. world hunger

Learning strategies for action in dealing with world hunger will be the focus of the conference senior high retreat to be held February 22-24 at Caney Conference Center in Minden. Participants will gain an understanding of the world hunger problem from the featured resource leader, Dr. David W. Flude. Dr. Flude has visited many of the world's food deficient countries in his work with the United Methodist Committee on Relief. Registration is only $18 and the registration deadline is February 18th. For more details, contact your pastor or the Conference Youth Coordinator, P.O. Box 3057, Baton Rouge, 70821.

In Memoriam

Mrs. James W. (Elizabeth) Spitzkeit died in Bogalusa after a lengthy illness; and Memorial services were held on Thursday, January 24th. Betty and Pete were missionaries in Korea for a number of years. At the present time, Pete is Associate Minister at Elizabeth Sullivan Memorial in Bogalusa.

The Conference Committee on Communications met during the Convocation of Boards. One of the items it dealt with was membership in the Conference Resource Library.

In the past, local churches have paid a minimum amount — depending on the size of the church — to be part of the system. This enabled them to receive an A-V catalog and to use the library without charge (except for the cost of mailing materials back to the library). The money generated from these memberships was used to purchase new resources for the library.

Many ministers also belonged to a Cassette Tape subscription service which functioned in much the same way. This way, a minister could listen to lectures, sermons, etc., in the privacy of the study.

The Comm. on Communications feels that both these services are valuable to the conference and that they should be continued. The confusion resulting from moving the library, however, has caused a disruption of the service. It has neither been practical nor possible to up-date the catalog; materials are not entirely in good order yet; the list of cassette subscribers has not been found; and there have been other similar problems.

The committee has directed that, until the Library is once again in good functioning order, costs for membership will be suspended. The Conference Office will get things back in shape, prepare a new A-V catalog, and then, the membership fee can be re-established. In the meantime, service will be given to all churches and ministers by their simply furnishing the cost of return postage. That will mean, of course, purchasing fewer items of new Resource Materials; but emphasis will be placed on essential ones. The committee feels that, as soon as possible, the regular system can be begun again and the Library upgraded.

You may receive materials by sending a letter — or by calling — the Resource Center. Please allow enough time to fill your order. People have been known to call on Friday, for something they planned to use on Sunday.

Want To Go To General Conf.

Several persons have asked the Conference Office how to make reservations in Indianapolis for the General Conference session. The following information is taken from "UMC News." Individual United Methodists wanting assistance in obtaining accommodations while attending the 1980 General Conference should write to the convention housing bureau in Indianapolis.

Rooms are available in a variety of locations and price ranges. Official reservation forms should be obtained from the Housing Bureau, United Methodist General Conference, Indianapolis Convention Bureau, 100 S. Capitol Ave., Indianapolis 46225.

Christmas In The Spanish Mission In New Orleans

Ed Note: We know that it is a little late to be reading about Christmas events; but this delightful article by Marta Sanfiel, wife of the minister, is so delightful we have published it exactly as she wrote it.

The Spanish Mission in New Orleans has a significant Christmas Program this year. With only around eight practices twenty eight children and youth presented the Scene of the Nativity, fourth Christmas Carol in a handbell chorus, poems, dialogs and other performances. A Christmas Message was also delivered. And we registered an attendance of sixty persons. A beautiful Christmas tree was in the Chapel and the three Wise Men (following the Latin American tradition) gave candies and very nice toys to each child on the night of the 14th of December of 1979.

The whole program was the end of an effort of love and dedication. Love and dedication from these Latin American families whose gave the best of themselves to celebrate the Nativity. Love and dedication from the UMW of five of our Methodist Churches, who donated the Christmas tree and decoration, the candies and toys, from the Office of the District Superintendent and his secretary, who coordinate the donations.

At the end of the program, the spirit of joy and happiness, the spirit of grateful was there. One of the mothers told me, with tears in her eyes, "I will never forget this Christmas, because my daughter (a two and a half year old girl) received the toy she want and because I don't have the money to buy it I was very sad and now she has the doll she love in her arms." Some of the mothers call me to let me know her child sleep with the toy. But this is not the end of the Christmas Season for the Spanish Mission in New Orleans.

Let me explain briefly a Latin American tradition. In our countries the day for the presents interchange is the Epiphany, January 6th And January 6th will be the Sunday of dedication of the life to God, and this day many of the parents of the children will dedicate their life to God and His Church and one of the children will receive the Sacrament of Baptism.

We believe wonderful things God is doing among His people, because the Spanish people are also a people of God. Thank to our Lord for this Christmas Season, thanks to all of you for your contributions to the Spanish Ministry. Pray for our people and God will pour His spirit over the American and the Latin American and will be only one People, the People of God.

First row: Mrs. John Markerson, Sr., Christian Social Involvement; Miss Kitty Chase, Treasurer; Second Row: Mrs. Robert Pontiff, Jr., retiring president; Mrs. Spencer Todd, Jr., new president; Miss Martha Simonton, secretary; Mrs. Albert Hurley, Christian Personhood; Mrs. Hand Boudreaux, Christian Global Concern; not shown in the picture are: Mrs. David Stiel, Jr., vice president; and Mrs. Alva Gregg, Supportive Community. These are members of the First UMC, Franklin. Their officers were installed at a recent UMW meeting by the Conference President, Mrs. Janet Hoffpauir, who is also a member of the Church in Franklin.

Local Pastors School

For the past three years, persons seeking to become new ministers have undergone a new kind of training. Prior to the 1976 General Conference, a person seeking to be "Licensed to Preach" took a correspondence course. It included studies in Bible, worship, preaching, etc., and was directed and administered by a special department in the General Board of Ministry in Nashville, Tenn.

Now that has all changed. The previous conference directed a new program, administered from the Annual Conference level, by the committee on Associate Members and Local Pastors. Rev. John Lee, who is chairman of that committee, has responsibility for the training.

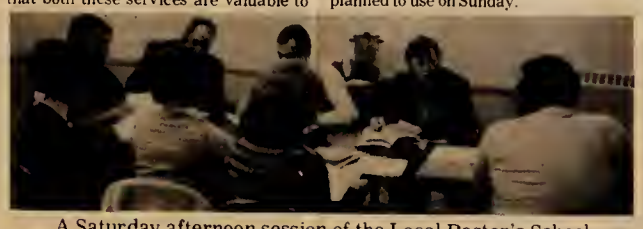
For ten successive Saturdays, beginning early in January, there are two schools — one at Trinity, in Ruston, and the other at First UMC, Baton Rouge. Persons seeking to become ministers must attend one of these schools. They last from 8:00 on Saturday morning until 5:00 in the afternoon.

One young man, David Milem, lives in Florien — just south of Many, near Hodges Gardens. David drives all the way to Ruston for his 8:00 class.

The classes are taught by ministers in the conference. They are asked to share practical experiences from their rich background in many fields. How do you prepare for a funeral? What do you do when someone joins the church? How do you baptize someone? What about keeping membership records? or preparing a worship service? or planning for a meeting of the Administrative Board?

Ministers like: Rev. Eddie Morgan, Dr. Webb Pomeroy, Dr. J. W. Hearn, Rev. Robt. Peyton, Rev. Lea Joyner, Rev. Henry Blount, Rev. George Calvin — and many, many others — share out of the rich experience of the local church to help brothers and sisters begin a sacred calling.

The program has been a practical one, rooted in the needs of the local church and the parish ministry, and the results, according to Rev. John Lee, have been better preparation on the part of the new ministers, and a deeper commitment on the part of those who have taught in the school



A Saturday afternoon session of the Local Pastor's School. This group is meeting in First UMC, Baton Rouge: 3 women and five men. They come from all across the southern section of the state.

It may be a little difficult to tell, but that is Rev. Ted Smith on top of the camel. Some people may have trouble distinguishing the camel from Ted, but just the same! Of course, you are aware that the terrain is not Greensburg, where Ted is the minister; he has returned from a trip to the Holy Land and Rome. Rev. Smith did sort of intimate, in his note to us, that he is thinking of using this means of transportation to make pastoral calls during the energy crunch.

The United Methodist Reporter
Louisiana United Methodist
J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820
Official publication of the United Methodist Church in Louisiana Conference.

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Editorial

How will we respond to gloomy projection of the UMC's future?

A poll designed to project future trends for United Methodism, based on informed perceptions of present trends, produced results which, at best, can be regarded as a sobering diagnosis of a serious problem (see TM/UMR, Jan. 25).

The Delphi Poll, conducted by the UMC's General Council on Ministries, revealed that most of those questioned believe "the UMC lacks both the will and the leadership to lift itself out of its present malaise."

As reported by Dr. Alan Waltz, the poll suggests that without the will to change, the UMC will be concerned primarily with "administering its past and describing the symptoms of its present malaise." He further concluded that, if present trends continue, the UMC will find itself to be less and less a major influence on society, local congregations will focus more and more attention on their own maintenance needs rather than on outreach ministries, and the rising expectations of the ordained clergy will create increased tensions between pastors, conference officials and the laity.

Dr. Waltz noted that the poll's pessimistic projections for the UMC's future "need not prevail." An alteration of present trends, however, will require "a clear sense of direction, strong leadership, and a sense of expectancy and hope," he said.

Such an assessment could easily be seized upon as evidence to support the belief of some that there is nothing right going on within the UMC. Such a conclusion would be both inaccurate and unfair. The poll identifies general trends across the denomination, and is not a blanket indictment of every church program at every level.

Others, who are predisposed to discount or ignore unfavorable news, could just as easily dismiss the poll's results as "exaggerated doom and gloom," and choose to go on with "business as usual." Such a reaction would be tragic, however, because it would serve only to illustrate and underscore the validity of the portrait painted by the poll.

A year ago, this publication offered the editorial opinion that the UMC today faces an "identity crisis, characterized by fragmentation and the lack of a sense of basic identity and spiritual direction." We suggested that this might well be the most important issue the 1980 General Conference needs to face, and yet we expressed the apprehension that this issue was likely to receive the General Conference's attention scarcely, if at all. Although the editorial in question evoked an unprecedented flow of positive feedback from TM/UMR readers, and the UMC's "identity crisis" has been discussed in various church circles during the past year, there is still little evidence to suggest that this issue will occupy a very prominent place on the docket of the 1980 General Conference.

A similar assessment has now emerged from a poll by one of our church's official agencies — an agency within the UMC's national bureaucracy which has nothing to gain by portraying the general state of our church in an unflattering light. As if an "identity crisis" is not enough to deal with in itself, the poll projects that we, as a church, lack both the "will and the leadership" to create a better and more hopeful future.

Before an illness can be treated and cured, it must be diagnosed. Having received an anything-but-hopeful diagnosis of the UMC's condition from the GCOM poll, we dare not ignore it unless we are content for United Methodism to end its second century "administering its past and describing the symptoms of its present malaise."

At its core, we believe this "malaise" is not only institutional, but also theological; it is more a problem of the heart than of the head. We are members of a marvelous institution with an inspiring heritage. But in too many instances, we have lost confidence in the transcendent, transforming power of God, and have sought to save the world by our own efforts. We need to recapture the vision that we are the People of God, entrusted by God as revealed through the living Christ, with a holy mission in a world which needs to hear His Word proclaimed and see it acted out in every type of worldly setting.

When the presence and power of God are experienced, "the will and the leadership" will emerge among us to provide institutional identity and direction. Against prevailing odds and trends, we persist in the hope that such divine empowerment will be earnestly sought and found as the 1980 General Conference grapples with all the other important institutional items on its agenda — and that the resulting sense of renewed identity and direction will spread with rippling effects from Indianapolis across the church.

My Witness

A 'faded' Jesus? Not as long as Christians live

By DONALD L. HILDEBRAND

The society page of a small midwestern weekly newspaper described a local wedding followed by a reception in the basement of an old Methodist Church. A part of the account read, "Sandwiches, punch and cake were served from a table in front of a picture of a faded Jesus."

Reader complaints about reference to this picture prompted the following retraction by the newspaper. "Our published account last week of a wedding and reception at the local Methodist Church was in error and should be corrected. The account should have not said . . . "a picture of a faded Jesus," but rather, "a faded picture of Jesus."

Two thousand years after his death, Jesus shines brighter, Jesus shines purer than all the angels heaven can boast.

Jesus is the guiding light that shines in the darkness and beckons us to come home from storm-tossed seas of life and rest safe in the harbor of God's love.

Jesus is the door through which we may enter to be in the kingdom of God.

Jesus is the rock on which we can build our lives and the battering rams of Hell can not break it down because Jesus is a firm foundation.

Jesus is the wise counseling teacher who gives us wisdom to live by.

Jesus is the good shepherd who tends his flock with tender loving care and searches out us lost sheep who have strayed from the fold of righteousness.

Jesus is the good doctor who cures our ills and makes us whole persons again.

Jesus is the forgiving spirit, not weighing our merits but forgiving our offenses.

Jesus is the sympathetic listener who hurts when we hurt, and who cries when we cry.

Jesus is the happy spirit who laughs when we laugh and is pleased when we enjoy good fellowship one with another.

Jesus is our vision that allows us to see how what we do today affects tomorrow.

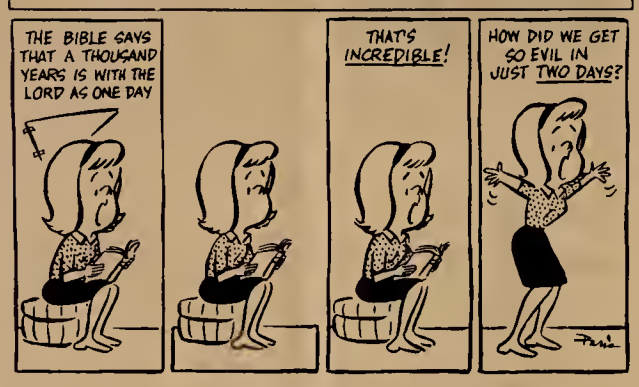
Jesus is our guide who shows us which is the straight and narrow path of life.

Jesus still calls us over the tumult of life's wild restless seas and bids us follow Him.

Follow Him, not to riches or fame or to a life without misfortune, but, follow Him to peace of mind and right relations with other human beings — two precious and desirable attributes.

Jesus' picture may fade in old church basements but as long as true Christians live, Jesus the Christ will never fade.

This week's contributor to "My Witness" is Donald L. Hildebrand of Union, Illinois.



Here I Stand

Who is to blame for the crisis in Iran?

By ALICE RILEY

The media are full of reports of the people's reaping seed that were sown twenty-five years ago in Iran — seed that Christians and non-Christians alike will continue reaping until the very last bitter seed sown by the CIA twenty-five years ago has been reaped in deep repentance.

The CIA claims that one of its most successful covert operations was the overthrow of Mossadegh, the Premier of Iran, in 1953 and raising to power the recently deposed Shah. The CIA alleged that the great derring-do was led by Kermit Roosevelt, son of Theodore, with the help of the Iranian Tudeh Party. The CIA maintained that the covert operation was made to keep the Soviet Union from grabbing Iran's oil reserves.

Facts: The chief mover was not Roosevelt; The Tudeh Party was too small and unimportant to be a major factor; at that time Russia was not about to confront the United States over Iran's oil.

So what was the real reason for the great derring-do at such great expense to the American taxpayers?

'The facts'

Here are the facts: Mossadegh had nationalized the Anglo-Iranian Oil Company and had taken over the large refinery on the Persian Gulf. So when the United States had put the present deposed Shah safely in power and the hubbub had cleared, who really had won?

Iran, the country? The people?

No! The people of Iran are reaping the covert-sown seeds just the same as the people the world over.

There were two winner-claques. First claque: Five American oil giants — Standard Oil of California, Gulf, Standard Oil of New Jersey, Texaco and Mobil. These five oil giants obtained forty percent of the Iranian oil.

The second winner-claque: The United States' military-industrial complex. How? The Shah of Iran and the elite of Iran received the remaining sixty percent of the Iranian oil, the proceeds of which they pocketed for themselves, plus the millions of dollars the Shah received through the CIA.

The Shah, pushed into power by the United States, became the chief mover and promoter of higher crude oil prices — oil prices we Americans are paying at the gas pumps, while Iran became the country with the worst human rights record in the world.

Since 1972 the Shah used these higher prices to buy $15 BILLION worth of the most sophisticated arms from the United States. So the biggest winners of the CIA's great derring-do were the United States' munition makers. We Americans are paying the munition makers millions of dollars through the gas pumps and through higher food prices at the supermarkets — higher prices aggravated by the great DERRING-DO.

Quote from the *London Sunday Times* — an interview between an Italian journalist and CIA Director Colby: "I remind you that it is you Americans who throw countries into the arms of the Communists always. It is you who buy and corrupt and protect all the fascists in the world. America, Mr. Colby, is the biggest manufacturer of Communists in the world."

How can the people of other nations expect the people of the United States to be sane and moral with such corrupt leadership?

Over a half-century ago Justice Louis Brandeis said: "Our government is the potent, the omnipotent teacher. For good or ill, it teaches the whole people by its example. Crime is contagious. If the government becomes a law-breeder, it breeds contempt for law; it invites every man to become a law unto himself; it invites anarchy."

'Irangate?'

So with Watergate, Koreagate, Vietnamgate, Irangate, and all the other "gates" the world over, who is responsible for the chaotic conditions in the world today?

And what are we Christians doing about it?

We can no longer hold our spiritual fists clenched in our laps muttering, "There is nothing we can do about it."

There is something we can do about it.

We can rise up, girded in our spiritual arms, and demand that we no longer pay billions into the coffers of the military-industrial complex. We can demand that the billions be used to feed the millions who are literally starving to death. We can demand that huge conglomerate corporations with millions invested in nonfarming land cease buying millions of acres of farm land, putting the family farm out of commission.

Church groups could urge and demand that President Carter make good on his human rights stand in all countries, including Iran.

Christians can demand that the billions be used to raise the cultural level of the people of the world rather than to destroy people. We can require and demand that our leaders manage affairs so that we can manifest the love and power of God in our personal lives and in our national and international relationships.

It can be done!

God requires and demands that we do it!

We, as Christians, should require and demand that our nation attempt the steep spiritual climb needed to restore our moral leadership so that the people over the world will be spared the privations, sufferings and horrors inflicted by war.

"Here I Stand" is a column through which TM/UMR readers may express their concerns and opinions about church-related issues.

This week's contributor, Alice Riley, is a member of Winterfield UMC in Longview, Texas.

Anyone may submit an article for consideration for "Here I Stand" or "My Witness." Send submission to: TM/UMR, P. O. Box 221076, Dallas, Texas, 75222.

Letters to the Editor

Writer misused Bible in attack on welfare system

To the Editor:

Hooray for Mr. David J. Wenta and his "biblical evidence" in the "Here I Stand" column (TM/UMR, January 18) that welfare programs of the government are unsound and even anti-Christian. I say "hooray" because he has demonstrated so well how easy it is for a person to read the Bible, but still not understand its content.

Mr. Wenta bases his first biblical defense of an anti-welfare position on "man shall not live by bread alone," and from this seems to draw the conclusion that a little starvation and nakedness is good for one's character. Welfare, according to Mr. Wenta, only deprives one of these character-building experiences. How does Mr. Wenta explain away Genesis 3 and its clear message that we are indeed our brother's keeper?

For his second "biblical evidence," Mr. Wenta does a flip-flop and acknowledges that our Lord said "Feed and clothe the needy." However, according to Mr. Wenta, Jesus was speaking to us as individuals, and not to us collectively. How absurd! Throughout all Jewish history, they never thought of themselves as individuals, but as parts of a whole, a nation, a community. Their culture revolved around the group, not the individual. Jesus was a product of this culture and therefore could only think and speak in terms of the community. I think Mr. Wenta is, at the very least, guilty of using his own western culture and its emphasis on the individual, and reading that culture into a book that was written by people who were part of an eastern culture. Think Hebrew, Mr. Wenta, think Hebrew.

I must confess that Mr. Wenta's third biblical implication that increased taxes and deficit spending are the product of some unidentified Anti-Christ completely escapes me. Doesn't Mr. Wenta's Bible contain Matthew 22:21 (render unto Caesar the things that are Caesar's . . .)?

If Mr. Wenta wants United Methodists to support the viewpoint that all able bodied persons should work for a living, and that the government, as good stewards of the taxpayers' money, should use that money only on worthwhile projects that benefit those when they are not in a position to help themselves then I say Amen! But in the meantime will someone please enroll Mr. Wenta into a good Bible study program so he can learn what the Bible really contains.

John T. Williams
Albuquerque, New Mexico

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

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The United Methodist Reporter (USPS 845-000) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2529 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

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Position backed

To the Editor:

Having just read William Simon's book "A Time for Truth," it was especially refreshing to pick up TM/UMR for Jan. 18 and read David Wenta's article headlined "UMC's position on Welfare Unsound." I agree wholeheartedly with Mr. Wenta. Both Mr. Simon (Ex-Secretary of Treasury) and Mr. Wenta exhibit clear thinking by our citizenry.

A disturbingly large fraction of our "welfare" funds are extracted from citizens by force rather than voluntary sharing. And I'm afraid much that is extracted in the form of taxes is wasted or misapplied.

Thank you for having the courage to publish Mr. Wenta's thoughts in the face of what appear to be official church lines.

Henry Bossert, Jr.
Drexel Hill, Pennsylvania

Where is harm?

To the Editor:

I read the "Here I Stand" article "UMC's Position On Welfare Unsound" by David J. Wenta that appeared in the Jan. 18 issue.

What harm is there for people who have a need to receive help, even if that help is from welfare? Are we not to help one another out as brothers and sisters? If a person is on welfare the caseworker would know why. Does Mr. Wenta know? Has he ever been on welfare and does he know what it's like? I'm thankful that I live in a country that can help our brothers and sisters in other countries. So why complain about people in our country who need help. For example there have been people who have died from freezing to death that could have used help. Let's be concerned about a person's well being and not condemn others who need help and where this help should come from.

Edward Puoit
New Kensington, Pennsylvania

Thought provoking

To the Editor:

There's always a first time to write and say how much I appreciate TM/UMR. My husband, a "floating" Presbyterian Minister (campus work) does too. I devour the paper fore to aft and today I really appreciated David Wenta's "Here I Stand" on the National Health Program (TM/UMR, Jan. 18).

As a certified registered nurse practitioner, I am deeply concerned about adequate, good health care provisions. Mr. Wenta gave me much to think about.

Nancy Lower
Edinboro, Pennsylvania

Regulations useless

To the Editor:

As a reader of TM/UMR, a broadcaster and a United Methodist, I am compelled to reply to your editorial appearing in the January 11 issue citing your views of what you consider a "real threat" to religious programming posed by issues currently under study by the Federal Communications Commission.

With more than forty years in the communications industry — both print and broadcasting — I must sharply disagree with the conclusions which the editorial draws.

Contrary to your view, it is my firm conviction that one of the great retardants to the realization of its full service potential by the radio industry has been the imposition by the FCC of useless regulations.

By no stretch of the imagination will there be a decapitation of the public interest with enactment of measures of de-regulation. In my view, the very opposite will prevail. My broadcast property, in particular, has taken great pride through the years in the regular presentation of a full range of religious programming. True, there are commercial presentations, but on the other hand, outstanding public service offerings such as Dr. Billy Graham's weekly broadcast and programs provided by the Radio-TV Commission of the Southern Baptist Convention are offered — with pride — in the public interest.

There can be no denial that the local marketplace will always be the determining factor in local station programming. Advertisers compose only a small segment of this force. And, in the final analysis, could there possibly be a more qualified judge?

As to technical standards and compliance, there must — of necessity — be regulation. I submit to you, however, that de-regulation of programming and commercial standards by the FCC will offer radio its greatest opportunity to genuinely serve the public interest, convenience and necessity. A responsible broadcaster recognizes this obligation and will meet it.

James W.R. White
McMinnville, Tennessee

Sex films unneeded

To the Editor:

After reading your editorial of January 18th concerning the use of explicit sex films for instruction of counselors, I am moved to comment on the subject.

1. If the films have been available and discussed for the past 10 years, it seems unnecessary to have further discussion before arriving at a conclusion.

2. I doubt that counselors find it necessary to experience sin in order to avoid sinning or causing other people to sin.

3. The films showing explicit sex acts do not enlighten the viewer as to his or her own human sexuality. If the films are used to train counselors, then I submit that the counselors do not have their own sexuality clearly defined.

Finally the irony of the situation to me that when the press uncovers a misdirection of spiritual efforts, it is called "sensationalism"; yet when political wrongdoings are uncovered it is considered "responsible journalism."

I do not feel it is necessary to use explicit sex films for counselor training when Christ's direction is extremely clear to the Christian.

Troy W. Kelley
Irving, Texas

Word overdue

To the Editor:

I appreciate Spurgeon Dunnam's "TM/UMR Beat" comments regarding Oral Roberts in the Jan. 25 issue. It is a truthful and wise word that is overdue in UM circles. I appreciate his taking the time to write it and the space to publish it.

David K. Jaeger
Longmont, Colorado

Hymn misread

To the Editor:

Do you suppose that Dr. Elizabeth Bettenhausen has really read hymn number 242 in our hymnal? As reported in TM/UMR's January 18 issue, she said: "A second dominant theology can be summed up by another hymn — 'Once to every man and nation comes the moment to decide.' The hymn goes on to make clear that those on the right side will be rewarded with unlimited abundance — material affluence."

The hymn does not "make clear" any such thing! Dr. Bettenhausen attributes a blatent materialism to James Russell Lowell that cannot be substantiated. The point of the poem is quite the opposite from what she demands. Rather, the hymn proposes that truth, justice, and following Christ are treasures more valuable than material success.

The last verse summarizes this message — clearly: "Though the cause of evil prosper, Yet 'tis truth alone is strong; Though her portion be the scaffold, And upon the throne be wrong; Yet that scaffold sways the future, And, behind the dim unknown, Standeth God within the shadow Keeping watch above his own."

Bernard Via, Jr.
Roanoke, Virginia

Join in harvest

To the Editor:

These are a few comments in response to the article headlined, "UMC's mission said second to none" (TM/UMR, Jan. 11). In it Dr. Tracey K. Jones presents the church's priority in mission as the creation of churches and not mission fields. I personally applaud this emphasis in approach to foreign missions. I see, however, a need to clarify terms. A "Mission Field" to me is an area of the world which is unreached by the Gospel of Jesus Christ. The "Church" is then the gathering together of the body of Christ who were at one time a part of a "Mission Field."

The whole world is yet a mission field in which there are millions of people who have never been presented with the Gospel of Christ. In Dr. Jones' discussion of our excellent standards for selecting missionaries, the impression was given that our church was mainly seeing itself as a support group for the social outreach of our sister churches. Nothing was said about the great need for church planting evangelism in the world today. Our Third World brethren indicate that the harvest is ripe with more need than they can handle. High standards are important, but when the harvest is ripe it will spoil if it is not harvested.

As a member of a great evangelical church, I don't believe that we should be content with the churches we have already planted, but we must join in the harvest and help our brethren establish new churches in new fields of mission.

Michael C. Johnson
Borden, Indiana

U.N./Photo by J.K. Issac

REFUGEES 40 YEARS OF CARING

There are now 14 million refugees yearning for the basic life-sustaining shelter we call home. One half of these uprooted persons are children.

As Christians we are faced with two options the first is to let "big brother" government take care of the problem, the second is to recognize that these persons are our own brothers and sisters and we have a responsibility

As United Methodists we have a solid record of actively showing our responsiability. Through United Methodist Committee On Relief we have responded to the needs and cries of displaced persons for over 40 years. Where disasters and violations of human rights have caused suffering, we have been there with UMCOR.

Todays's needs are great. For information about refugee sponsorship and specific areas of concern, write UMCOR, 475 Riverside Drive, New York, NY 10027.

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UM PUBLISHING HOUSE PHOTO

NASHVILLE — Checking the "signature," the final run from the printing press before the sheet is cut and folded to make bulletins, are Gertrude Daugherty (left), editor of United Methodist weekly church bulletin service, and Francis Huffman, supervisor of art and production for the bulletin series.

Worship bulletins — how are they made?

By CLYDE CHESNUTT
Associate Editor

NASHVILLE — John and Barbara Natola have at least one thing in common with members of more than 12,000 other United Methodist churches. When they come to worship service on Sunday morning at their home church — First UMC in Monroe, N.H. — they always receive a worship bulletin printed by the UM Publishing House.

A brightly colored picture on a religious theme graces the cover of the four-page bulletin with an inspirational message and scriptural reference ordinarily printed on the back cover. On the inside pages the pastor has listed the order of worship for the service and a few items about church events for the coming week.

Does Mr. Natola know who thinks up the ideas for the picture covers, meditations and scripture on the covers of those bulletins? No, although he says he has often wondered.

TM/UMR decided to find out — in case anyone else wonders in the more than 12,000 UM churches that use the United Methodist. Publishing House's weekly church bulletin service.

The idea for each bulletin cover begins with a committee of seven people here in Nashville, headed by Gertrude Daugherty, editor of the process for the last 18 years. She says the committee starts a process that takes two full years before people like John and Barbara Natola are handed the finished product as they step into their local church.

Mrs. Daugherty says that while the first step is the selection of scripture passages, almost immediately, a search starts for suitable photographs or artist's drawings to illustrate the scripture on the cover for each of the 52 Sundays in the year.

The most difficult job is finding just the right picture from places such as museums, magazines and commercial photographers. The picture must "strike fire," be stimulating and lovely, "and be available for reproduction," she adds. This part of the process takes almost six months, so the committee started its search for the 1982 bulletin cover pictures several months ago.

Beginning last month, Mrs. Daugherty says, the selection of the scriptures has been made easier. From now on, the committee will follow the United Methodist version of the ecumenical lectionary — the suggested passages from the Old Testament, Gospels and Epistles to be read in the worship service on each Sunday of the year. The section on worship of the UM General Board of Discipleship has endorsed the lectionary, she says.

A brief message on the scripture-picture theme is printed on the back cover, although some churches receive that page blank in order to print their own announcements. Persons in the general boards and agencies of the UMC usually write these messages. Mrs. Daugherty says this has the advantage of tying the actual work of the church's program boards to the individual worshipper.

And John and Barbara Natola's pastor agrees. The Rev. C.E. Benedict says the messages are "very good. I often encourage the congregation to read them." A retired missionary, Mr. Benedict says he has used the UM bulletin service during the six years he has served Monroe UMC.

The UM Publishing House printed 84.4 million weekly church bulletins last year. That effort places the firm in the top three of the more than 20 church bulletin companies in the U.S.

The outreach is quite impressive, she says, pointing to the latest statistics available. The bulletin service estimates it reaches 47 percent of the UMs attending a worship service on any given Sunday with its 1.7 million bulletins distributed. More than 90 percent of congregations using the bulletin service receive 200 or fewer bulletins per Sunday. This suggests that the bulk of churches using the service are small membership congregations, she notes.

A UM minister's widow, Mrs. Daugherty says she enjoys the job because she works with the "inspirational part of peoples' lives" and with a service that "gives people a lift."

Church colleges receive support

U.S. exec lists four assets they offer to American education

By SHARON MIELKE
Senior Staff Writer

WASHINGTON, D.C. — Church-related colleges received a resounding vote of confidence from the nation's new Secretary of Education here last week.

Judge Shirley M. Hufstedler, representing President Jimmy Carter, said her answer is an "unequivocal 'yes' " to the question whether these schools have any "special contribution to make to American education in the 1980s."

The Secretary of the Department of Education addressed some 450 church-related educators and denominational officials at the closing session of the National Congress of Church-Related Colleges and Universities Feb. 1-2. The congress was part of a two-year special effort to attract the attention of the churches and the public in learning about church-related schools. The congress brought together participants from 23 denominations representing 600 schools to study key problems and share action plans for renewing commitments to church-related higher education.

Judge Hufstedler said that from her national and personal perspectives these schools offer four distinctive assets:

• Excellence. "Faculties dedicated to teaching and accessible to students, high expectations and firm standards, careful academic counseling and personal attention to the progress and problems of each students . . . are the road to excellence," she listed.

• Flexibility and innovation. "Smaller, independent colleges have always been the innovators in American higher education," she said.

• A sense of community. "As public institutions grow ever more impersonal, you offer education on a human scale where there is a sense of support and concern for one another."

• Diversity. These schools run the gamut of diversity in almost any category. She noted that among them, "they represent an enormous portion of the total range of educational choices available to young people today."

Wary of federal purse

The Secretary said that while Constitutional guidelines must be followed, she believes there "can and should" be further assistance to young people attending private institutions. But, she cautioned, they should be wary of "dependence" on the federal purse.

She said the "safest way" for government to help is through student aid programs. However, the secretary said, student loan programs are in trouble and she called on college administrators to exert more leadership in this area.

Judge Hufstedler urged church-educators to face up to coming enrollment declines and skyrocketing costs. She congratulated the congress for studying critical problem areas and developing action plans. She noted that church-related schools have survived worse times and have been around for 340 years.

Last year these schools grew faster than ever with larger enrollments — "Not bad for a doomed species," she said. Combined enrollments of these schools last year totalled 1.2 million students.

Action documents

Among the actions of the congress delegates was the adoption of several documents to help individual denominations and their individual church-related institutions "rethink" their common mission

Eight basic affirmations and some 20 pages of action plans were coupled with a lengthy "inventory for renewal" and adopted for the purpose of initiating renewal and recommitment in and to these schools.

The "Inventory" is for trustees, college presidents and denominational leaders to use as a checklist of the strengths and weaknesses in seven key areas: mission and purpose, educational program, social concerns, governance, legal issues, public policy and financial support and management.

UM officials endorse

United Methodist higher education officials enthusiastically endorsed the work of the congress.

"The gains made here in ecumenical strategies for higher education are gigantic," said Dr. F. Thomas Trotter of the UM General Board of Higher Education and Ministry, Nashville.

Dr. Trotter said it is the "broadest ecumenical gathering ever" drawing together such diverse groups as the Roman Catholics, the Mormons, Seventh Day Adventists and Southern Baptists.

The congress not only shattered dividing lines between the denominations but also the isolation of church-related colleges. "We feel awfully dinky out there by ourselves," Dr. Trotter pointed out, "but seeing the impressive numbers here and last June at Notre Dame for the first meeting of the congress, shatters that idea."

"Concern for survival" brought this diverse group together, but the congress developed a whole new landscape of reasons and ways these schools can work together — in academics, church-relations and public policy, Dr. Trotter said.

Dr. Julius Scott, president of UM-related Paine College said the congress was "revolutionary" in its breadth of participation and its style of dialogue.

A "special program" emphasis on higher education is being proposed to the 1980 General Conference. The UMC has more church-related schools than any other Protestant denomination with a total of 106 colleges and universities, 17 secondary and other schools and 13 seminaries.

UMC aids mail effort to hostages

WASHINGTON (UMNS) — Several hundred written messages, plus family tape recordings, left here the first of February for the American hostages in Iran, under a United Methodist-aided message exchange effort.

The letters and tapes were taken by John Thomas, an American Indian who had earlier in the month brought 151 letters from the hostages to their families and others. Mr. Thomas, who was permitted to carry out the mission by the Iranian students holding the hostages, secured the support for delivering of the messages from the Rev. John P. Adams, staff member of the UM Board of Church and Society. Mr. Adams left for Iran with him Feb. 1 to serve as a "facilitator." On Jan. 29, leaders of the board approved using funds contributed to the board for conflict resolution, an area in which Mr. Adams works, to support the mail exchange on the basis that this is a "good service" and needed.

Some 500 letters were ready at the time of a Jan. 27 worship service for some of the hostages' families in the United Methodist Building here. The service was followed by a press conference at which Mr. Adams announced formation of the Mail Exchange Service, established by Mr. Thomas, who represents the International Indian Treaty Council, and the Student Council at the U.S. Embassy in Teheran.

The service was committed by agreement to hand deliver the letters to hostages' families without using the U.S. mail service, and a number of United Methodist and other pastors and Indians across the nation have provided delivery. Mr. Adams met with several of the families at the UM Building here and at the Interchurch Center in New York.

Mr. Adams said it was understood that all letters would be personal and non-political, as all would be read by the hostage-holding students.

the church today

UMs oversubscribe $2 million relief for Cambodia

NEW YORK (UMNS) — United Methodists have oversubscribed a $2 million churchwide appeal for funds to aid starving people in Kampuchea (Cambodia). The sum of $2,284,071 had been received as of Dec. 31, according to officials of the United Methodist Committee on Relief (UMCOR).

With Advance receipts for January 1980 running higher than last year, the total figure may reach $3 million, the Rev. R. Gerald Schmidt, secretary for program in UMCOR, predicted.

However, Perry Smith, first U.S. church relief official stationed in Phnom Penh for Church World Service (in which UMCOR is a participant), said at a news conference here Jan. 29: "The food situation will worsen because the rice harvest in December was only 25 percent of what it should have been. International agencies will have to give more rice."

Church offers natural as well as spiritual food

PITTSBURGH — Breakfast Sunday School is getting underway here at the Church of Our Savior, an ethnic minority United Methodist Church of the Western Pennsylvania conference.

Made possible through an $8,000 grant from the denomination's Ethnic Minority Local Church Missional Priority fund, a hot meal will be served as a part of the church school program, according to an article in the Western Pennsylvania edition of TM/UMR.

The church's pastor and project director, the Rev. Chandler D. Wolf, described the project as "a holistic approach to feeding. The project represents not only a spiritual feeding through Sunday School, but a natural feeding as well."

Breakfast Sunday School also relates to the other two UM missional priorities — hunger and evangelism — by providing a hot meal and evangelistic outreach to this isolated public housing area where approximately 9,000 persons live, the article said.

Famed Presbyterian scholar, George Buttrick, dies

LOUISVILLE, Ky. (UMC) — The Rev. George A. Buttrick, widely known professor, preacher and author, died here at Suburban Hospital Jan. 23 at the age of 87.

Dr. Buttrick, ordained a Congregationalist minister but who came to prominence later as pastor of Madison Avenue Presbyterian Church in New York City, wrote several books published by Abingdon Press, the book-publishing arm of the United Methodist Publishing House. He was also general editor of two of Abingdon's most significant works: "The Interpreter's Bible" and "The Interpreter's Dictionary of the Bible."

People in the news . . .

Oh, how liturgical

"Oh, how liturgical we've gotten," says Eleanor Bovard, manager of the Cincinnati (Ohio) Cokesbury Store who retired last month after 45 years of service which began in 1934. Back then, she recalls as she reflects on some of the changes during those years, "ministers wouldn't be caught dead in a (clerical) robe. Now it's the thing to do." Eleanor is also the last UM Publishing House employee to retire who once worked for the Book Concern of the former Methodist Episcopal Church before it merged with two other bodies to become the Methodist Church in 1939.

Doctor-son runs mission

The son of evangelist Billy Graham has teamed up with two surgeons in Boone, N.C. to provide emergency medical care in Third World countries. "I think this is the ministry the Lord has given me to do," says William Franklin Graham III, who locates mission hospitals needing surgeons for short periods of time and then recruits doctors to travel there at their own expense. Dr. Graham estimates he traveled more than 100,000 miles last year locating mission hospitals for the non-profit organization, World Medical Missions, Inc.

Mopeding in the parish

"I do my bit for energy," says the Rev. George Hobbs, pastor of St. Luke United Methodist Church in Louisville, Ky., as he sits astride his moped. He says he finds the moped inexpensive with gasoline — about 100 miles to the gallon — and easy to ride as he makes house and hospital visitations. Of course, in really bad weather, he says he opts for the automobile.

George Hobbs

Not allowed many basic rights, women still helped shape church

Conference views women's role in church history

By JUDY ELSWICK
Staff Writer

CINCINNATI — The story of women in the United Methodist Church is that of a group which — even without the rights to vote, hold office or be ordained for many years — managed not only to help shape a major denomination, but the world around them as well. This observation recurred many times throughout the national conference, "Women in New Worlds," held here Feb. 1-3 to examine the role of women in the church's history.

The conference, which drew 457 participants, was sponsored by the UMC's General Commission on Archives and History under the auspices of its Women's History Project. The project, mandated by the 1976 General Conference, will involve publishing selected papers from the 60 presentations at the conference.

The conference was a landmark in several ways, according to Dr. Kathryn Kish Sklar, associate professor of history at the University of California at Los Angeles, who presented the opening address. "I believe this is the first conference in women's history to be organized by historians who are employed outside of colleges and universities," she said. "This is also the first such conference to be sponsored by the historical agency of a major denomination."

She explained that sources detailing UM women's activities will continue to be important as the history of women in the 20th century is chronicled. The professor cited, as an example, the UM Women's Division's recent involvement in a class action suit concerning federal funding of abortions. The suit resulted in a landmark court decision that restrictions on Medicaid payment of medically unnecessary abortions was unconstitutional. This participation in reform is in keeping with the tradition of Methodist women in particular, and American church women in general, she noted.

"This class action suit placed United Methodist women at the forefront of current reform among Protestant churches. It therefore means that United Methodist women will receive a considerable amount of scholarly attention from historians in the future," she said. She also predicted that information on UM women's past gathered through the Women's History Project will not only serve as a resource, but will attract historians to the study of Methodist tradition.

The growth of women's leadership in the church was traced by several speakers to the development of relatively autonomous mission organizations, and women's struggle to gain or keep control of these groups in the various denominations which eventually merged as the United Methodist Church.

Religion was often the impetus behind social changes, it was noted in specific studies of outstanding UM women leaders. One example is that of Frances Willard, longtime Women's Christian Temperance Union president, presented by Dr. Ida Tetreault Miller of the Women's Center for Theological Education in Rochester, N.Y.

"She has had an experience with Christ . . . and this compels her to action," Dr. Terrault said of the leader. She noted Ms. Willard showed that the whole Bible gives "an imperative" to move out into action.

Women's history is "everyone's history," according to Dr. Donald Mathews, professor of history at the University of North Carolina at Chapel Hill. He told TM/UMR that there are similarities in the shaping of history and struggle for rights by groups such as women and blacks.

"Traditionally, history has only studied the powerful. Because of women's and black movements, we have learned people who are 'powerless' have developed a history, too. We become aware of the power of the 'powerless,' " he said.

Noting women's influence on social change, Dr. Mathews pointed out that "if we're going to take women's history seriously, we are going to have to look at the institutions they were part of, the institutions they used to get into public life." He said women's activities made possible the creation of a "collective identity" among women upon which a study of reform in the "progressive era" of the late 1800s and early 1900s could be understood.

He said that traditionally, church membership has had a larger number of women than men, comparing the church to the study of history in general. "Can you imagine ignoring over 50 percent of the population?" he asked.

In another presentation, the study of women's history as fundamental to the present and future was stressed by Dr. Norma Taylor Mitchell, chairperson of the Women's History Project and associate professor of Early American History at Troy State University in Troy, Ala.

She elaborated upon the value of the project, observing that, as Hebrews of old, "we see God working in our lives as we look back, and gain courage for the future."

An 'archival revival' is urged

TM/UMR Staff Special

CINCINNATI — "We need an archival revival!" urged the Rev. William C. Beal Jr., speaking to participants of "Women in New Worlds," a national conference dealing with women in UM history held last weekend.

Mr. Beal, archivist of the UMC's General Commission on Archives and History, said the excitement, adventure and urgency of eschatology — the section of theology which deals with "last things" such as death, the return of Christ, the final resurrection — needs to be brought to work on the archives of the church.

Pointing out that only five percent of all written material in this century is expected to survive beyond the next century, Mr. Beal urged participants to be the "good Samaritans" of UM records, "binding up the wounds" of resource materials which are deteriorating due to use of highly perishable paper and binding as well as other causes.

"You will be the last generation of United Methodists who can collect the papers and records of this first half of this century," he said, noting some materials will deteriorate beyond use in as little as 25 years. He added the UM archives' section for restoring materials and bindings is known as the "resurrection section."

The archivist urged conference participants to pay particular attention to preserving records of women's activities in the church, "so their influence is not lost at any level of church history." He stressed that documenting current women's efforts is important so they will not be forgotten "when the heat of the battle is over and the mission is accomplished."

Historical records must be "attuned to the pulse of the world," giving a true reflection of the times they represent, participants were told by Carroll Hart, director of the state of Georgia's Department of Archives and History, and vice-chairperson of the UMC General Commission on Archives and History. Thus, church records must be included in the materials which represent the various periods of history, she indicated.

She urged participants to keep good local church records and write the histories of their churches and organizations. "People say records aren't challenging — by golly, they ought to be, and it's up to you to make them that way!" she told participants.

Mr. Beal pointed out also that the effects of Christian women on the social milieu would be different in historians' views without benefit of material on women's activities such as that gathered for the Women's History Project.

"I am calling on each of you to become an 'archival Samaritan,' " he said, noting that now is the time, "in the best revival spirit," to make the effort to preserve records that could otherwise soon be lost to history.

"Let the revival begin!" he urged.

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Emphasis on statistics claimed to be 'faithless'

By CLYDE CHESNUTT
Associate Editor

SAN ANSELMO, Calif. — Venturing onto the turf of the West Coast's "Church Growth Movement," a United Methodist bishop from the Dakotas told an ecumenical gathering here that the current emphasis on statistical gains by Church Growth advocates may be both faithless and irrelevant to the gospel.

Bishop James Armstrong of Aberdeen, S.D. said the "right kind" of church growth requires a genuine conversion which involves the "glad acceptance of Jesus Christ as personal savior." But such a conversion, the bishop continued, also means that Christ is lord of "all" life, and that includes the risks and sacrifices necessary to make public and institutional changes.

Speaking to the third annual Church Growth conference here at Presbyterian-related San Francisco Theological Seminary, Bishop Armstrong also called "unfaithful" any program that goes "panting after the statistical gains promised by a sprawling suburbia" while turning away from the problems of the inner city and the challenge of ethnic minority churches.

The event was sponsored in part by the California-Nevada conference of the UMC, and drew approximately 400 participants who spent Jan. 25-26 attending worship services, lectures and more than a dozen workshops related to church growth.

'Unholy trinity'

In the keynote address, Bishop Armstrong — known for his outspokenness on social issues — listed as the "unholy trinity" statistics, celebrities and self-ishness. To the degree that the "Church Growth Movement" (which emanates from Fuller Theological Seminary in Pasadena, Calif., and has influenced the thinking of an increasing number of United Methodists) is preoccupied with these, it is unfaithful and irrelevant to the gospel, he said.

"A Sunday school can boast of a thousand children flying balloons that say 'Jesus saves' and sucking free lollipops," he said but declared when the cost of discipleship is missing, the "exploding numbers make mockery of the biblical faith we say we represent."

As for the religious experiences of famous personalities, he warned against hanging on their every word, saying: "A religious experience does not an instant authority make; does not a reliable theologian make." He also questioned the emphasis upon "What's-in-it-for-me?" by the preachers on TV and radio.

Additionally, the bishop decried the church growth proponents who claim the church will grow faster if it concentrates on forming new congregations with people "who look alike, think alike, talk alike and vote alike." That approach gives in to "our own base instincts," he said, and has "forgotten the nature of New Testament Christianity."

Three global models

As models of "genuine growth" for American churches to learn from, Bishop Armstrong suggested three global examples:

The church in Africa, he said, has learned to adapt its culture to the gospel. "The thriving church bears the label: Made in Africa," he said, adding that example shows that every local congregation must draw strength from its own soil and rely on the resources and imagination of its own people. "Many of the growth principles applied at Garden Grove (Calif.) Community Church won't work in Buffalo Gap, South Dakota."

The second model the bishop suggested is the church in Korea, which he said is an example of "responsible" growth. The phenomenal numerical growth is balanced by the church's commitment against political repression and violation of human rights, he explained.

The third model comes from Latin America — the Pentecostal and Roman Catholic Churches. The Pentecostals provide an exciting experience in worship and prayer, the bishop said, along with an active involvement with poor people. And the "revitalized" Roman church, which he said has sided with the poor and powerless, has not only adopted a theology of liberation but, particularly among the rural people, developed small cells of believers which are a "redemptive fellowship."

Taking issue

Taking issue with some of Bishop Armstrong's remarks was a "Church Growth" advocate, the Rev. Neal Neuenburg, pastor of Hope UMC in Sacramento. Mr. Neuenburg, who led one of the workshops at the two-day conference, is a candidate for a Doctor of Ministry degree in "Church Growth" at Fuller Theological Seminary.

"The Church Growth principle of forming congregations of people who are alike is controversial," Mr. Neuenburg told TM/UMR. "I know it sounds racist and classist, but it's based on fact: birds of a feather flock together. Studies have shown that a person's first entrance into a congregation comes through a friend or relative who invites the person. It is web relationships and social contacts that bring people in."

He said the church he serves has a number of different social and racial units that tend to stay separate for many activitiés but all join together for worship and many forms of service.

Mr. Neuenburg also cautioned against being too hard on the "electronic" church. "I have had a number of people join our church who were spiritually awakened by the religious programs on television. And it can't be all bad when statistics show that 25 percent of the unchurched people during the past month have watched a TV religious program," he said.

Labels not much use, bishop finds

TM/UMR Staff Special

SAN ANSELMO, Calif. — "I am an evangelical, fundamental, conservative, liberal radical," United Methodist Bishop James Armstrong said recently to illustrate the impropriety of bandying about labels to describe other Christians.

"I am evangelical in the sense of the classic Christian creeds which affirm Jesus Christ as Lord and Savior," he told the ecumenical audience at San Francisco Theological Seminary here (see related article on this page).

"I am also a fundamentalist because what I believe is fundamental to me, just as what you believe is fundamental to you," the bishop of the Dakotas Area said.

He noted additionally that he was "conservative," which he said means that a person "conserves those significant values of the past for the present and future."

Bishop Armstrong said that being "liberal" means having an open mind. "A closed mind, like a closed parachute, can be deadly," he added.

And a "radical" is one who gets to the "root, the bedrock of any matter," the bishop concluded.

Researcher discovers 'hostility' to unchurched

TM/UMR Staff Special

SAN ANSELMO, Calif. — A research expert says he has found an "underlying hostility" among church members toward a group of people in American society who are prospects for church membership — the unchurched.

William J. McKinney, executive of the United Church of Christ, asked a Church Growth conference audience here, "Do we really want them as our brothers and sisters?" (See related articles on this page.)

If the answer is "yes," churches must foster an openness that will accept outsiders, Mr. McKinney said.

In an address on "The Unchurched — Believers on the Outside," the research expert quoted statistics from a Gallup Poll released in 1978 on attitudes and beliefs of people who had never been church members or had dropped out of active involvement. Among the summary statements he made about the results of the poll, he noted that the poll showed the unchurched carried general religious beliefs about God but they did not need or did not want the organized church. The attitudes found most sharply in contrast between the unchurched and church members were those on sexual and social issues.

Urging mainline denominations such as the UMC, Presbyterian and United Church of Christ to reach the unchurched, Mr. McKinney suggested five actions. In addition to fostering an openness in the church, he suggested:

• Seize the opportunity of this moment in which conservative, evangelical churches are in the ascendancy by offering to the public the mainline congregations as an alternative. "Develop a strategy to remind the public who we are and who we are not," he said.

• Explain better why we belong to the church, he offered. Emphasize the congregation as a community of Christians rather than as a collection of individuals who come together under one roof.

• Take the institutional life of the church more seriously by understanding what it takes for an institution to survive in tough times. "We cannot cut financial resources and sit back expecting people to flock into our denomination," the research expert said.

• Evaluate the quality of congregational life because "the next generation of the unchurched are being prepared right now on the inside." Many youth and adults in the church are preparing to move to the periphery and then out altogether because their needs are not being met, Mr. McKinney said.

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Old pipes-- new life

MOULTRIE, Ga. — When the old organ pipes that graced First United Methodist Church here with music were replaced with a new $150,000 organ, they took on new meaning to the church. With the help of artist Bill Pickens, the pipes still have a place at the church — this time, as a sculpture gracing the meditation garden.

According to an article in the Wesleyan Christian Advocate, Mr. Pickens answered the Rev. Elick Bullington's question of what should be done with the pipes by spending 300 hours in planning and construction of a sculpture depicting Christ and two children in a modernistic piece with a weathered bronze appearance.

The pipes — ranging in size from 14 to 20 feet long and six to 18 inches in diameter — were opened, unfolded and cut into strips with the aid of Moultrie Manufacturing Company employees. The new sculpture, made of lead, zinc and tin from the parts, was riveted together to connect the various segments of the sculpture.

The artist, who worked on a master's degree in sculpture at the University of Urbino in Italy, is also a former player for the Detroit Pistons basketball team and the Kansas City Chiefs professional football team. He said he dedicates the sculpture to the past and future of Moultrie First UMC.

WESLEYAN CHRISTIAN ADVOCATE PHOTO

Bill Pickens stands beside the sculpture of Christ and two children which he created from old organ pipes for First UMC's meditation garden in Moultrie, Ga.

Copyright problems loom

UM black hymnal hits a snag

By JUDY ELSWICK
Staff Writer

NASHVILLE — The United Methodist black hymnal, "Songs of Zion," has hit a snag which could mean some major works will not be included in the hymnal.

Negotiations with companies to obtain permission to use some copyrighted songs have not yet been successful, according to the book's co-editors, Verolga Nix, former Philadelphia public school music teacher, and Dr. Jefferson Cleveland, professor of music at the University of Massachusetts at Boston.

Among major works lacking permission for use are: "Precious Lord, Take My Hand," by Thomas Dorsey; "He'll Understand and Say 'Well Done,'" by Lucie Campbell; and "Amen," by Jester Hairston. Several members of the hymnal task force, meeting here recently, expressed dismay at the prospect that these and other songs considered "essential" or "important" to the book might not be included. The group agreed to continue efforts to obtain copyright permissions.

The task force, meeting for the first time with the completed hymnal manuscript, went into closed session to deal with the issue of "sexist" language in some songs. Prior to going into closed session, the group discussed limitations on such changes due to copyright and examined the possible inclusion of notations with optional wording on some pages. Concern was also expressed with preserving the "integrity" of songs in making changes in wording.

Approximately 300 musical compositions are presently planned for the book, scheduled for release in 1981. These include songs by black poets and composers, as well as songs by non-blacks which have been adopted through heavy usage in the black tradition. Some original compositions or arrangements — many by Ms. Nix and Dr. Jefferson — are in the book, as well as some old songs that are apparently not available anywhere else in written form. These songs — such as "Changed Mah Name" — have been written for the hymnal as they have been passed down through the years, since no written record of them could be found, according to the editors.

The book is intended not just for black churches, but for "all of Methodism," according to Dr. Jefferson, who also predicts its usage will extend beyond the denomination. He noted that the hymnal, with historical notes and directions on singing black music, can be widely used as a general music resource.

"It is a unique and diverse collection of the black experience through song," said Ms. Nix, noting that it reflects the diversity of the black experience, from the spirituality, sorrow and prayerfulness to the joy and liberation found in the black heritage.

"We blacks have been known for spirituals and, to some extent, gospels," Dr. Jefferson said, observing the new hymnal reflects much more fully the black heritage with its inclusion of spirituals, gospel songs and hymns, responses, chants, liberation and patriotic songs, and anthems.

A 32-page "sampler" of the hymnal will be distributed at the UMC's General Conference in April.

Among the groups developing the hymnal are the UM Publishing House and Black Methodists for Church Renewal. The project was initiated by the General Board of Discipleship's section of worship, as part of its supplemental worship resources program. Most of the funding has come through the denomination's Ethnic Minority Local Church missional priority monies.

Birth of four new commissions asked

EDITOR'S NOTE: The General Conference of the United Methodist Church convenes April 15-25 in Indianapolis. This is the sixth in a series of articles summarizing major issues to come before the delegates.

By BUD HERRON
Associate Editor

United Methodism will be asked to give birth to three new "standing commissions" and one new "study commission" when delegates to the 1980 General Conference begin their deliberations in April.

The commissions — which the UMC defines as organizations "created for the fulfillment of a specific function for either an indefinite or a limited period of time" — would join three standing commissions still in operation after being created by previous General Conferences.

Included among the new commissions being proposed are: (1) one dealing with Native American ministries; (2) one which would administer the denomination's communications efforts; and (3) one which would handle the UMC's relations with other denominations and religions. The proposed study committee would compile a four-year study of "language about God" with particular reference to language which refers to God in male terms.

• **Commission on Native American Self-Development:** This commission — with a proposed annual budget of $425,000 and a nine-person staff — would be charged with strengthening ministries to and through United Methodist American Indian congregations with memberships of about 14,000 across the nation. The commission has been recommended by a Native American study commission set up by the 1976 General Conference.

Backers of this proposed commission list five central purposes: (1) development of Native American theological concepts; (2) provision of support services for other general agencies of the church; (3) delivery of program services and resources to local churches; (4) research and planning; and (5) development of human resources.

• **General Commission on Communications:** This proposed commission is a restructuring of the current Joint Committee on Communications, which — under the popular name "United Methodist Communications" — carries out the national communications program of the church, both internally and with the secular media.

Commission status would move the communications agency away from its current position as a committee of the General Council on Ministries to an independent agency directly amenable to the UMC's General Conference. Main purpose of the proposed change would be to make the agency more able to give communications leadership to all general agencies of the church in a "holistic way," according to legislative proposals.

• **Commission on Christian Unity and Interreligious Concerns:** Another restructuring effort, this commission would be created by removing the current Division of Ecumenical and Interreligious Concerns from the UMC's General Board of Global Ministries and setting it up as an independent commission.

The commission would carry out most of the functions now assigned to the division, but would structurally be amenable to the General Conference rather than the mission board.

The legislation which forms this new commission also mandates that annual conferences of the church set up similar commissions or committees. The annual conference agencies would work closely with the national commission, and would coordinate cooperative efforts between the UMC and other denominations.

• **Study Commission on Language about God:** This study commission is proposed for a single four-year period for the purpose of studying and making recommendations concerning the way United Methodists refer to God. Proposed by the UMC's General Commission on the Status and Role of Women, the commission would "inquire into the power and meaning of current language about God" and would study how the use of masculine references to God affect perceptions of God.

The commission would forward recommendations to the 1984 General Conference. The commission would have 27 members and, although exact budget askings are yet to be completed, preliminary estimates say the study would cost about $80,000.

Probe of UM school proposed

NEW YORK (UMNS) — An investigation of civil liberties at Boston University, a quadrennial study on work, and the broadening of the disciplinary understanding of evangelism are the subjects of petitions to the United Methodist Church's 1980 General Conference given high priority by the executive committee of the Methodist Federation for Social Action (MFSA).

Meeting here Jan. 18-20, the federation leadership set the MFSA 1980 national meeting for April 13-15 in Indianapolis, immediately prior to the denomination's top legislative assembly there.

The petition on UM-related Boston University asks the denomination's Board of Higher Education and Ministry to investigate "serious allegations that civil liberties and academic freedom are being widely violated at Boston University, that tenured faculty are being threatened with removal . . ., that the administration is arrogant and tyrannical." The board is requested to "determine whether the university is being operated in accord with the high standards which the church expects of its affiliated institutions."

Federation petitions on evangelism seek to define the target of the church's evangelistic outreach to include not only individuals but also the "structures and systems which affect persons' lives."

The proposed quadrennial study of work, coordinated by the Board of Global Ministries, would examine ways to "review a creative alliance between the church and working people's organizations," to explore "alternatives in work styles," to address "the widespread alienation experienced in work life," and "to recommend improvements in patterns of work and overwork" among church employees including pastors.

MFSA will give attention also to securing support for the Nestle boycott, authorization for the denomination's communications agency to enable more conferences and local churches to publish their own periodicals, equal pension benefits for equal time served, and changes in the Social Principles' references to work (including a statement that "persons come before profits").

The federation will oppose ordination restrictions based on sexual orientation, and also what it terms "inordinate attacks on boards and agencies" through designated giving/withholding, sunset review and restrictions on civil suits.

Singles fellowship blooms in Eden--New York, that is

EDEN, N.Y. — Two years ago, the Rev. Walter Connor noted an interesting fact about his 500-member congregation at Eden United Methodist Church: more than 30 single parent families were among the group.

With a little prodding and a lot of help from lay people, the church began a single adult group called "Venture II" for people over 30 years of age who had never married or were divorced, separated or widowed. It has blossomed into an interdenominational fellowship whose 68 dues-paying members come from all over the Niagara frontier. A spin-off group for singles under 30 has also been formed.

The group is "a positive Christian fellowship for singles," according to its statement of purpose. The group fills a deep need, said Jackie Wenglik, one of the founders of Venture II. She noted that in her efforts to find a group where she didn't feel out of place, she tried a married couples' group and women's fellowship at the church, and even a singles' bar, in spite of the fact that she doesn't drink.

"I think churches all over the country are lacking in this ministry," she said. "There isn't a place for singles to belong. You feel like a fish out of water. You have friends who are married and you feel like a fifth wheel."

She said Venture II serves as a support group and helps provide companionship. "We try to ease the hurt, and tell people they're not alone."

Meetings are casual, with programs designed by the members. Topics have ranged from self-image to Christian sexuality to auto mechanics. Some meetings include social activities and music.

In developing such groups, the single men and women in the congregation should be involved in the preliminary planning, according to Ms. Wenglik and Mr. Connor. They also recommend that the church make it clear from the start that the group is not a "matchmakers club."

"Until recently, the church has left the needs of singles up to the secular world," Mr. Connor said. "People are crying for a group that isn't trying to sell them something."

This article is edited from one that appeared in the Western New York conference edition of TM/UMR.

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LOUISIANA UNITED METHODIST

edition

VOLUME 8 NUMBER 10 Send P. O. Form 3579 to Box 221076 Dallas, Tx. 75222 FEBRUARY 15, 1980

Conf. Has A 631 Membership Gain

Around The Conf.

HAYNESVILLE — Bruce Olsen, "a man who knows what it is to lie wounded on a jungle trail awaiting the final arrow from the taut bows of 15 'stone age' South American Indians," will speak to members of First UMC this month. He is a missionary who works with the Motilone Indians in the jungles of Colombia.

SULPHUR — Bishop J. Kenneth Shamblin dedicated the education building fellowship hall of Henning Memorial UMC in January. Rev. B. E. Bond is pastor of the church.

SPRINGHILL — A Deputation Team from the Wesley Foundation at Louisiana Tech. University conducted the worship services of First UMC.

SHREVEPORT — Members of First UMC helped Mrs. Vada Bagley celebrate her ONE HUNDREDTH birthday. Dr. D. L. Dykes, Jr., pastor, presented her with a special certificate of recognition and appreciation. The paper did not say, but we reckon she also deserved a congregational rendition of "Happy Birthday," and even a D. L. kiss!

BLACKWATER — Liz Stockwell, a member of the Blackwater Church, and a member of the Centenary College Choir, spoke to the church recently about the Choir Trip to Russia.

BATON ROUGE — Rev. Henry C. Blount, Senior Minister of Broadmoor UMC, has an article in the current issue of "The Circuit Rider," a monthly publication of the United Methodist Publishing House for all U M Clergy. Rev. Blount wrote on the subject, "Our Sacramental Heritage."

ATLANTA, GA. — And speaking of authors, Millie Feske, a senior at Candler School of Theology, and an ordained Deacon in the Louisiana Conference, has an article in the current Ministry and Mission, a journal of the School. Millie's article is entitled: "Third Year: Adding New Chapters to the Christian Story."

CENTENARY COLLEGE — Rev. Bert Scott, acting director of the Centenary School of Church Careers, completed a four-week study-work field trip to a number of churches near Stuart, Florida, with 19 students.

HAMMOND — Dr. Tom Matheny, Conference Lay Leader and President of the Judicial Council, was one of the speakers for a Convocation on Preaching at Dauphin Way United Methodist Church in Mobile, Ala. About 500 ministers and their spouses and 1,000 lay persons from Alabama and northwest Florida were expected to attend the event, according to the Mobile Press Register. Other speakers were Bishop Finis Crutchfield, Dr. Glenn Draper, and Bishop Roy C. Nichols. We are tempted to say the reason Tom is such an expert on "preaching" is because of the extraordinarily excellent preachers who have served his home church!!

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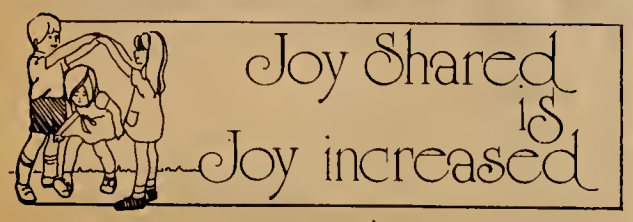
Members of the various Boards came together for a few moments only when it was time to eat. You can see, if you look closely, that, for many, business continued, even when it was time for eating.

Dr. Sam Walker, president of the Lafon Board, met with the Council on Finance and Administration to request a special grant so that the Board may continue its operation while negotiations are underway to begin their new building. Rev. J. Henry Bowdon is secretary of CFA; that is the reason he is writing so intently.



Convocation Of Boards

Rev. Tommy Bergeron led a discussion of the Candidacy program for new ministers while members of the Cabinet were present in the meeting and could be consulted about various persons on the list. Rev. Merlin Merrill is chairman of the Board of the Ordained Ministry and Rev. Lael Jones is the Secretary.

The Bishop and Cabinet not only deal with appointment matters, but every meeting is also deeply concerned with program matters. This meeting took place prior to the Convocation of Boards.

Jack Paris, Jimmie Pyles, and T. J. Butler share a few words together during a break in the Convocation. All three are members of the Board of Discipleship.

Some of the members of the Board of Global Ministries during their meeting at the Convocation of Boards. Donald Hall is the chairman.

Bill Patrick, chairman of the Conf. Commission on Higher Education, Will Finnin, and Don Avery chat between sessions of the Commission meeting.

Preliminary figures indicate that the churches in Louisiana experienced an overall membership increase during 1979. There will likely be some changes when the final count is made and audits have been checked; but the reports turned in from audit sessions recently indicated the change in membership totals.

The Louisiana Conference has had a small membership gain every year in the past few years, while most of the Church has experienced a membership loss; but this is the largest gain reported in some time. Leaders in the Conference, who pointed to the excellent financial year and the membership gain, have expressed confidence in the future for Louisiana Methodism.

There will be a Special Page in this paper as soon as it can be put together. The page will show the gain/loss for each local church; the percent of apportionment that was paid; the amount paid by the church and the pastor to the Pension Crusade.

The LUM unofficial tally for membership changes in each district is shown below.

Baton Rouge/Hammond District	+ 315
Shreveport District	+ 211
New Orleans/Slidell District	+ 208
New Orleans/Houma District	+ 123
Monroe District	+ 50
Lake Charles District	− 8
Alexandria District	− 84
Baton Rouge/Lafayette District	− 90
Ruston District	− 94
Total	+ 631

In a Thursday afternoon meeting of the Board of the Ordained Ministry and the Cabinet, Dr. Robert F. Kohler, Director of the Division of Ordained Ministry, from Nashville, Tenn., spoke on the pending legislation at the General Conference, especially that which concerns "Consultation." It is imperative that, in sessions such as this one, the people who will deal with the results of legislation, thoroughly understand what is being proposed; so there were many questions, opinions, and differences.

Our Sympathy

Rev. J. C. Zerangue, Sr., retired Associate Member of the Conference, died on February 2nd. Services were held at the Melville UMC on Sunday afternoon, February 3rd. Mrs. Zerangue died only a few months ago.

Dr. Clyde Clark announced a new scholarship program to the Board of the Ordained Ministry. The money is administered by the United Methodist Foundation, of which Dr. Clark is Executive Director; and a committee will choose the recipients, who will receive the scholarship during the Annual Conference.

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On Saturday morning, Bishop J. Kenneth Shamblin announced to a special Breakfast Meeting of the Board of the Laity, called by Dr. Matheny, that Dr. Alfred Norris will be appointed Director of Special Ministries, effective June 5th, when he completes his term as superintendent of the NOH District.

Editorial

Registration should signal debate on possibility of a future draft

In the aftermath of President Carter's announcement last month that he plans to reinstitute registration for the draft, a group of religious leaders — including several United Methodists — have responded with "deep concern" and opposition to this decision.

Those opposing registration express fears that America's young people are being used as pawns in the escalating "cold war" with the Soviet Union. In a statement signed by three United Methodist bishops and leaders from several other denominations, the registration has been called unnecessary for any purpose beyond "political expediency" (see TM/UMR, Feb. 1).

We applaud these religious leaders for raising such "red flags" concerning draft registration, and encourage all Christians to consider the implications of any such action. Although **registration** is not the same as **conscription** — a practice which our denomination opposes during peacetime in its "Social Principles" as "incompatible with the gospel". — we believe that even the largely symbolic act of beginning registration deserves the concerned scrutiny of all Americans.

Registration is the first step toward reinstatement of the military draft and must be discussed and debated within that context. Such a debate in the abstract now is likely to be more fruitful than it might be if we were to wait until such time when actual conscription might be proposed.

While we believe that in a time of war there is nothing inherently wrong with military conscription, we believe much has been wrong in the past with the way conscription has been carried out in the United States.

We believe that in a time when war becomes unavoidable due to an external military attack on our country, the government has the right to call its citizens to service. At the same time, however, we believe that same government has the obligation and the moral responsibility to call its citizens to service in a way which is fair and equitable.

We hope Christians will take the announcement of registration as cause to begin dealing seriously with the inequities which were a part of the Selective Service System — especially during the recent Vietnam conflict — in an effort to make sure that such inequities are not repeated in any future draft.

We believe the system must be designed from the beginning to close the loopholes which during the Vietnam years allowed many affluent whites and other persons of "know-how" and privilege to escape service — leaving the dirty work of war primarily to the poor — working-class whites and ghetto blacks — and those who lack political influence.

Should new draft legislation ever become necessary, we believe the system should be run on a strict lottery basis without regard to each person's educational, marital, professional or political status. Qualified women as well as men should be subject to the draft. The draft should not be restricted to persons between the ages of 18 and 26, but should include for consideration all physically able persons over 18 who have never served in the military. And provisions should be made to respect the beliefs of persons who reject participation in war as a matter of conscience, such as alternative, non-military national service to satisfy the obligations to society.

We believe that equity across class, race, sex and age lines is as good a deterrent to unilateral military action by our government as any to be found.

We urge Christians to use the "warning" of the possibility of a future draft to discuss and debate the kind of equity which should accompany any new draft system that might be brought into being. And we should express our views on this subject to our representatives in Congress, who must make the ultimate decision on the "whether" and the "how" of any new draft.

Here I Stand

What happened to the camel? Did Christians really swallow it?

By JUDY ROMERO

Does Jesus have a sense of humor? If you don't know, I suggest you read chapter 23 of Matthew with a fresh view. When He began to preach this sermon — "The scribes and Pharisees sit on Moses' seat, and you should do as they tell you . . ." — the people must have groaned inwardly. Was Jesus going to turn out to be a company man after all? Was this to be another dull diatribe like they heard weekly on supporting the church's program? But at the finish of the line, "But don't follow their example, for they say and don't do," I can hear the whoops of laughter.

This wasn't a new thought to them, but the Pharisaical faults could only be whispered about in private. After all, if you dare to criticize religious leaders in public, doesn't lightning hit you or something? Jesus had the nerve to say out loud what they all knew to be true. And He said it right to their faces, which I am sure by this time were red and indignant. I can hear the delighted guffaws of the people as Jesus continued. "You blind guides, who strain out a gnat and swallow a camel!"

Probably the last thing our church would be accused of in most places would be Pharisaism. In many communities the UMC is dismissed by some other churches as having no faith left at all. What the fundamentalists have done in one corner — straining out gnats of doctrine and swallowing camels of judgmentalism — we have done in the opposite corner — picking out gnats of "religious fanaticism" and swallowing the camel of humanism. We both end up the same: with bulging bellies of self-righteousness . . . no one can dare suggest we make mistakes.

We started off with a good balance — Christian experience producing proper social action. But somehow, when we weren't looking, the social action grew into a bulgy dromedary in our water bucket. Perhaps we even picked a few fleas from his mangy hide before we gagged him down. After all, if he was in a bucket labeled "water" then that's what he had to be! If something is labeled "Christian" then it must be. Right? Wrong! Now we are taught that social action IS, in effect, the Christian experience. Get in there and liberate all the oppressed people of the world and that warm feeling you'll have is "Christ." It's about time we wake up and realize it could instead be an ulcer forming around that rotting carcass of the camel we've swallowed.

Now we have donned thick-lensed glasses for spotting "Biblical errors." Of course, when we are wearing those microscopic, gnat-catching spectacles, it's impossible to see something as big as a camel, and we're in the process of swallowing another one — unbelief. We are so self-righteous that we don't even need repentance anymore. Just psychology. We can always stick a couple of Bible verses at the beginning of our lessons to make them look "Christian." The rest of the lesson can be liberation theology or sensitivity training.

When a church looks into its own mirror and says, "My, what a good boy am I," it develops a Son-blindness while admiring its own image. It becomes hard to humble ourselves — we must keep up our image, you know — and it becomes heretical to suggest we may look a little silly with puffed-up heads and coke-bottle glasses (for spotting gnats), licking manure from our lips.

Do we dare to speak lovingly but honestly to our church leaders, or have they become sacred cows — fat and protected while our people starve spiritually?

"DO AS THEY SAY . . ." Yes. Political action is good, if kept in the proper perspective, and if it doesn't become the whole of our religious experience. But don't vote on every issue as the church leaders say to. They are human, too, and THEY CAN BE WRONG. Seek the Lord in prayer, based on Bible study, for your personal leading. Be informed. Read every side of an issue, not just what our church says.

"BUT DON'T DO AS THEY DO." It is becoming tragically evident by the fruits in the lives of some church leaders that something is extremely wrong with their spiritual lives. "By their fruits you shall know them" (Matt. 7:16). The fruits of a life without God are listed in Gal. 5:19-21. The fruit of the Holy Spirit is in Gal. 5:22, 23. Do as some church leaders do and you'll end up like them — politically active, but miserable inside. If this description already fits you, there's great news in the first chapter of the gospel of John: "But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name." Believing is more than words. Believing is doing.

We CAN have our cake and eat it, too! We can have the satisfaction of being politically active in the right way — from a base of real inner peace and insight which comes only as a fruit of the Holy Spirit — Jesus living in us.

Our enemy surely has been having his laughs at us, watching us gnat-picking at the Bible while gagging on our camel of unbelief. He knows he has us backed up in the Pharisees' old corner. Isn't it time we regain our humility and admit to being a little foolish in our zeal for squashing gnats?

Can't we cough up that camel? It's smelling pretty rotten by now. If we managed to swallow it, surely we can swallow some pride and tell the world we have made a colossal mistake. Then, when our self-righteousness is out of the way, we'll see the true light of our Lord. Then, instead of calling us blind guides, He will call us good and faithful servants.

The world is laughing at us, because we've been stumbling in never-ending circles, blinded by our own self-importance, while calling to the world to follow us. They'll stop laughing when we gain sight of the One worth following, and start going somewhere spiritually ourselves. We CAN. We "can do all things through Him who strengthens us" if we will.

This week's contributor, Judy Romero, is a member of Taos United Methodist Church in Ranchos de Taos, New Mexico.

My Witness

Christian influence like ripples

By CHARLES W. ULMER

Recently, at the death of my mother, I took a good look at our family. I was amazed to discover the expanse my parents (the late Charles and Margaret Ulmer of Montoursville, Pennsylvania) have had for Christ and His church.

They had 11 children, all of which survive. All are active members of churches. Nine of the families are active in the United Methodist Church. There are 36 grandchildren in these families. Twenty-nine of these families are active members of the United Methodist Church. There are 30 great-grandchildren, and most of them are being taken to United Methodist Churches.

The ripples continue to reach out from these families to other families of their respective communities. Who knows where or when those ripples will end, and what all of good may be accomplished? From this we see that our influence for Christ and His church is unlimited.

This week's contributor to "My Witness," the Rev. Charles W. Ulmer, is pastor of McDonaldsville St. Paul UMC in North Canton, Ohio (East Ohio Conference).

Letters to the Editor

Predictions of poll already coming true in UMC?

To the Editor:

I am responding to the article headlined "UMC lacks the will to change, poll says" (TM/UMR, Jan. 25). In this article it was pointed out that "local congregations increasingly will be preoccupied with their own maintenance . . . and will see programs beyond the local church as a burden and a drain."

This has already happened to many local churches, and the general church has no one to blame but itself. When I receive my sheet from the Annual Conference telling me the number of programs the local church is supposed to support, it is staggering. The number is now around fifteen, and growing. Every four years the General Conference dumps more askings on the local church until it has become a real problem.

I believe the General Conference should take a long look at all the various items we are asked to support. At one time, World Service took care of most of the divergent needs, but this is no longer so. And the World Service asking has become suspect in the face of bad publicity the boards and agencies supported by that fund have gotten in recent months.

Local churches are not to be faulted for their lack of support. If the general church had any idea at what is happening to grass-roots Methodism, it would evaluate its entire program. It certainly would not attempt to polarize the church with something as inconsequential as homosexual rights.

George Harbuck
Gretna, Louisiana

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Judy Elswick, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS645500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2320 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Weary of predictions

To the Editor:

Sharon Mielke's article in your January 25 issue triggered my "letter to the editor" reflex. She wrote from El Paso that the UMC lacks the "will and leadership to lift itself out of its present malaise," according to a recent poll. She was quoting Alan Waltz of the UMC's General Council on Ministries in Dayton, Ohio not only on our malaise, but also on some cures. By my reading of things, Dr. Waltz is right on target with his diagnosis, but I am a little uncomfortable with his (or any) predictions of the future. We can alter trends!

My main purpose here is to express my weariness with predictions of gloom which ignore the vast amount of data available to us today for turning an institution around. There are clearly documented studies by the dozen of all the factors involved in making organizations effective, producing a sense of commitment and involvement. And the organizational hot-shots can bring it off if given a chance.

So, if these methods are available, and if the gospel calls us to transform the ceremonial "water" of the old era into the "new wine" of the kingdom (see John 2:1-11), then let's get on with it. By my reading we have been reluctant to bite the bullet, to expend the effort, to tool up for the necessary change. I'm sick of "malaise" talk that doesn't remind us that we are the people who can, in the power of God and by the best of human knowledge, do something about it! I'm ready. I'll bet I'm not alone.

Wallace Chappell
Dallas, Texas

Concern over films

To the Editor:

I am deeply grieved after reading the editorial headlined "Use of explicit sex films deserves discussion, less sensationalism" (TM/UMR, Jan. 18).

Surely church sex counselors or physical advisors are able to command language which expresses instructive and informative thoughts.

Notice the words of Saint Paul: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's (I Cor. 6: 19-20).

"So now also Christ shall be magnified in my body, whether it be by life or by death" (Phil. 1:20).

Anything pertaining to sex should be secret and sacred. It is the only thing which can create life.

Lucy W. McKellup
San Francisco, California

Good 'old' hymns

To the Editor:

As a Christian currently of the Roman Catholic tradition and having been raised a Methodist, I find most interesting what was voiced recently regarding music (TM/UMR, Jan. 18).

I take exception to what Susan Thomas stated that "if we were Catholic we would know the Gregorian Chants." Granted, some Catholics are familiar with Gregorian Chant, but by and large the congregations in most of our parishes across the United States have been learning all new music the last few years.

I, for one, am delighted that we are now singing the "old favorites." Most of our people have had to learn them but already they are fast becoming their old favorites too. In the parish where I serve we have a full church Sunday "raising the roof" singing all the verses of all the hymns. And it's wonderful!

Brian McCloskey
Washington, D.C.

More on music

To the Editor:

As a singing Methodist I take exception to Allison Cambre's and Susan Thomas' letters of Jan. 18 and agree with Mr. Flint's letter of Dec. 28 at least as to the importance of good soul-stirring music in the church. One of the primary reasons we go to church is to praise God. What better way to praise God, than to lift our voices in song. Praise His Holy Name! The spiritual fellowship we can gain by blending our voices in song should never be underestimated.

So, which are the songs we can put most of ourselves into. The songs that are easy to sing. The songs with a heart-warming message and yet have a sweet sound and lively beat. Naturally these are the songs we sing over and over, songs like Charles Wesley and Fanny Crosby wrote came from deep within the soul. But surely we must give men like Lowell Mason and William B. Bradbury credit for that wonderful music. We knew we liked them the first time we heard them.

Our Methodist Hymnal is big and has lots of variety. It must have been edited by someone who wanted a challenge of something hard to sing. But they had little appreciation for sounds and cadence that are sweet to hear. It has too many songs that are like chants. Those are for Catholics. If you want lots of soul-stirring songs, go back to your old Cokesbury hymnal.

Recently our minister chose two songs new to everyone, because the words fit in with his sermon. Because everyone was so intent on following the tune, they paid no attention to the words. None of us derived any good from the songs, but the preacher. We only gained a feeling of frustration and wished we were in the back room somewhere learning a good song.

We come not to church primarily to bear a cross, but we come seeking Christ and to praise him because He bore the Cross for us.

Clarence Spickelmier
Labadie, Missouri

Reaction predictable

To the Editor:

The Protestant reaction to the Vatican's handling of Prof. Hans Kueng was predictable (TM/UMR. Jan. 4 and Jan. 18). It demonstrates the shallow kind of ecumenism that typifies liberal Protestant thinking: a superficial oneness which substitutes a vague sort of good feeling for a deeper unity in the basic beliefs and principles that all Christians hold in common. It sees unity as necessarily linked to a theological stance that allows individuals from many churches to join in a common rejection of Scriptural, traditional Christianity.

What the Vatican has done is simply to insist that when a theologian speaks as a teacher who represents the church, he ought to have something in common with the body he represents. That may sound repressive to some, but in fact it is simply the act of a church being itself.

Nor is the main issue papal infallibility, which by itself would have brought little notice. Rather it is Prof. Kueng's rejection of much that is at the heart of the Christian faith held in common by all traditions.

Prof. Kueng has indeed made great contributions to theology and ecclesiology in our time. He is an able scholar. But his theological prejudices and the way he presents them have made him a destructive force within the church. His book, "On Being a Christian," for all its comprehensiveness and power, betrays an attitude of ridicule and judgmentalism that have invited the action recently taken.

I am glad that Prof. Kueng will continue his work, which in its proper sphere has great value. But I also applaud the Vatican for calling a spade a spade.

D. Gregory Van Dussen
Cattaraugus, New York

Gains possible

To the Editor:

TM/UMR's recent story about concern of Protestant theologians over the Vatican censure of Professors Hans Kueng and Edward Schillebeeckx is most welcome and encouraging following as it did an earlier report of initial guarded comments.

After decades of ecumenical "dialogue" with apparently meager results, it would seem that gains could be made if "dialogue" became "debate."

Possibly candor in the forum of religious thought could dispel the fog of tolerant pluralism while strengthening the exercise of religious liberty.

Let us United Methodists hope that the goodwill of concensus will not soften the rigors of theological search, nor condone their restraints.

Earnest Shepherd
Bolton, Connecticut

History will say

To the Editor:

Perhaps, as Mr. Dunnam has stated, history alone should be the judge of an individual's greatness (TM/UMR Beat, Jan. 25). Certainly an attempt to place the achievements of Dr. Martin Luther King along side those of Washington and Lincoln is at best premature.

On the day after Millard Fillmore was elected president, it would be possible to imagine his adherents declaring his greatness and the clamor for building monuments would begin. Yet, the passage of time has placed that particular individual in a place of ridicule. On the other hand, time has been very kind to Harry Truman, who like Lincoln was an object of scorn in his own day by his peers, and who has emerged as one of the leading figures in presidential history.

There is time. And for many who stood in Birmingham and Memphis and watched the by-products of Dr. King's marches — the destruction of property, personal injury, the creation of fear and terror in the hearts of innocent citizens, the breaking of a multitude of laws and a deepening feeling of frustration about relations between blacks and whites — it will take a long time to recover. No, Dr. King did not personally do any of the above, but as is the case of many "charismatic" leaders, they fail to understand the mass psychology which affects sheep-like followers. Or perhaps they understand it perfectly, as exemplified by another religious leader of Iran.

Yes, there is plenty of time to give Dr. King his due.

Barry DeZonia
Dallas, Texas

ORU not 'excellent'

To the Editor:

Mr. Dunnam's remarks about Oral Roberts University in the January 25 issue of TM/UMR were unfortunate. He refers to ORU's commitment "to excellence — academic and otherwise." He got a little carried away in trying to be conciliatory.

I refer you to Jerry Sholes' "Give Me That Prime Time Religion" (New York: Hawthorn Books, 1979), especially to chapters 5 and 7, which deal most directly with what goes on at ORU. When Sholes' testimony is added to that of Wayne Robinson and other ORU defectors, the picture that emerges is that of an empire built on deceit and mediocrity. By all reports, I've heard the quality of education at ORU is continuing to sink daily under the weight of the City of Faith project.

I refer you also to the 16 detailed violations of NCAA rules by the ORU basketball program that appeared in recent newspaper articles. ORU will not contest the allegations and will not appeal the resulting one-year probation. It seems to me that a funny idea of how to achieve excellence has come into play here.

Sanford Wylie, Jr.
Stillwater, Oklahoma

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MUNCIE, Ind. — Members and friends of High Street United Methodist Church here line up at the sanctuary door hoping to find a seat for the Dec. 16 service in which $1.1 million was raised in a single offering for the reconstruction of the building. More than 1,200 persons attended the service.
GARY BURNEY PHOTOS

$1.1 million laid on altar

Fire destroys, rebuilds church

By BUD HERRON
Associate Editor

MUNCIE, Ind. — Two fires have swept through High Street United Methodist Church here in recent months.

The first one — along with two explosions — nearly leveled the 50-year-old downtown landmark and left its 1,500-member congregation without a building.

The second one ignited the congregation in a blaze of ministry and commitment which doubled the church's program and raised $1,120,000 in a single offering for the reconstruction of the facility.

On a cold January day in 1978, however, there was no forewarning of either fire. It was Friday and the third day of a blizzard which had paralyzed north-central Indiana and much of the Midwest under a 30-inch blanket of snow. Winds whipped the snow into drifts which touched the rooftops of some houses and the temperature dropped five degrees below zero. Schools and many businesses closed and Muncie residents holed-up in their homes to wait-out the storm.

At 4:30 p.m. the phone rang at the home of the Rev. A. Hunter Colpitts, senior minister of High Street church. It was one of two Ball State University students who lived in an apartment in the church while serving as night watchmen for the facility.

"We smell gas in the building," the students told the minister. Advising the students to leave, Dr. Colpitts called the gas company and began getting ready to inch his way to the building through the drifting snow.

Two explosions later

Thirty minutes and two explosions later, Dr. Colpitts stood in the street outside the church's five-story sanctuary watching 50-foot flames lick the side of the building and listening to the sickening sound of the priceless stained-glass windows as they cracked and popped from their casings in the heat. The college students had escaped unharmed, but the firemen could do little to save the 85-room building.

"You couldn't have placed two bombs in the church with the intent of blowing it up and done a better job," Dr. Colpitts reflected later.

By the time the fire was finally extinguished and the smouldering building could be re-entered hours later, the losses were staggering.

"We were stunned," Dr. Colpitts told TM/UMR. "We met a week later on Sunday in the auditorium of the university for our worship service. It was like a wake. Everyone was crying. I've never been in a service like that in my life. We were devastated."

But amid the tears a mood of togetherness also began to emerge, Dr. Colpitts said. It became quickly obvious that the members of the congregation were in no mood to give up.

Within a few days the word came from engineers and architects who had studied the burned-out building that restoration was possible.

"We called a meeting to discuss the future," Dr. Colpitts said, "and out of the meeting came the consensus that we would restore the building. No one asked the cost or questioned whether we could do it. It was simply decided it would be done."

Committees were appointed to work out the details — 150 persons divided into four corps and were assigned to various tasks necessary to get the reconstruction started. And behind $2.1 million secured through insurance, restoration began.

As the months passed, however, the finance committee met another crisis. Early projections of the cost of restoration were clearly off base. To complete the building, church officials learned total costs would be more than $4 million.

The figure was not only almost double what most of those involved had expected, but it fell more than $1.5 million short of what insurance coverage and other sources of funding could provide.

"We spent the next 10 weeks in real depression," Dr. Colpitts said. "The finance committee walked all around the problem and met obstacles at every turn. Even if we could have borrowed that much money, how could we begin to meet the kind of repayment it would demand? Our whole ministry would have been

Hunter Colpitts

crippled. We considered asking for three-year pledges, but saw no way to generate more than $700,000 of what we needed."

In the midst of the depression a woman came to the pastor with an idea — an idea that sounded a bit "far-fetched" at the time. She had heard about a Congregational church in Seattle, Washington where $1.5 million in cash had been raised in a single Sunday.

"Could we do that?" she asked. By now it was late summer 1979, the reconstruction effort was well underway, but insurance money was projected to run out in October. "Anything is worth a try," church leaders decided.

Contact was made with the Seattle church and one of its leaders was flown to Muncie to discuss how it could be done.

No secret formula

"The gentleman was an exciting speaker," Dr. Colpitts said, "but he had no secret formula. Basically what he said was 'we did it and so can you.' He talked about sacrificial giving and how everyone had something to give. He told us how members of his congregation had converted boats and campers and other goods into cash."

The next day, 65 leaders of High Street's reconstruction effort got together and decided to "go for the cash."

On Sept. 30 a congregational meeting was held to explain the situation. Five hundred members attended. The congregation was told how much money would have to be raised to complete the building and that it had to be raised immediately.

Work began to generate the money and last Dec. 16 was set as the day the money would be "placed on the altar" of High Street church at the first service in the unfinished sanctuary.

Ask for a miracle

The closeness which had grown within the congregation during the months of working together to restore the building was coupled with the excitement of asking for a miracle. The people began to raise money to give to the church.

the church.

"The people knew they were not building a monument," Dr. Colpitts said. "They were building a base for ministry, a ministry that already had bloomed to include 33 activities during the average week in 22 locations around Muncie — even without a building."

While one large donor prepared to give $250,000 on Dec. 16, response also was brewing among the less affluent members of the congregation. One man sold his leather coat, a woman sold her platinum wristwatch, a middle-class family with small children took out a bank loan for $2,500.

When Dec. 16 arrived all of Muncie — not just High Street church members — was excited.

Why have we done it?

"Why are we doing what we have done?" Dr. Colpitts asked from the pulpit that Sunday. He offered three answers: (1) to say "a wilderness experience in futility, trauma, trouble and pain can have positive results"; (2) say that while no building is a church, a church must "have an identifiable base"; and (3) as "an outward expression of an inner faith."

When the offertory came, 1,200 members and friends of High Street Church filed by the altar, and in 35 minutes left $1,120,000 in cash there.

This July they hope the newly reconstructed building will be debt-free, and can be officially dedicated.

dedicated.

More important, Dr. Colpitts says, the church has, as a result of the reconstruction effort, "caught fire" in ministry.

"We've learned a lot about faith together," he says. "I have personally learned that a lot of things about faith that I have been preaching so long are true. We've learned that faith is not the exception; faith is the way life is built."

He says that "first fire" built that "second fire" and that what at the time seemed to be High Street church's "greatest disaster" has proved to be its "greatest blessing."

Pastors sift hot ashes

Prison tragedy stirs action to improve facility

By JUDY ELSWICK
Staff Writer

SANTA FE, N.M. — Families of prisoners — frustrated as they waited outside the New Mexico State Penitentiary for information following the savage prison riot earlier this month— ran the gamut of emotions as they maintained their vigil, according to a United Methodist pastor here who visited the site and talked with family members.

"The tragedy is horrible," the Rev. J. B. Sharp, senior minister of St. John UMC here, told TM/UMR late last week, reflecting on the riot of the previous weekend.

The pastor explained the ministerial association was considering ways in which local churches might be able to help meet the tragedy. "The ministers of the community have tried to become involved, but about the only thing you can do at this time is minister to the families of the inmates," he said, mentioning many could be seen waiting at night around bonfires outside the prison walls. Some, he said, expressed determination to sue the state for failing to protect the inmates.

"It's pretty grotesque. It's unbelievable," he said of the riot.

The pastor said Santa Fe residents appeared to be "shocked and sickened" by the inmates' 36-hour siege at the maximum-security prison. The riot left more than 30 prisoners dead and much of the penitentiary in ruins as some inmates tortured and murdered others and set fire to the prison.

"Everybody is trying to place blame — but where do you start to place blame and where do you stop? There's more than enough to go around," he said. "Everybody's guilty of not doing what needed to be done."

The Rev. Axel Bolin, a Baptist minister who serves as the Protestant prison chaplain, said prisoners have been asking him about fellow inmates and wanting to get word to their families. He told TM/UMR he had been at the prison until about 10 p.m. each night following the riot.

In addition to talking with the inmates and performing "usual chaplain duties," his function has included meeting basic needs such as taking a five-gallon can of water from cell to cell during the time the water was contaminated. He said a crew of inmates was due to begin clean-up efforts late last week on the Protestant prison chapel, which was "gutted."

The chaplain said he is trying to meet prisoners' needs as he sees them arise. "We're just going to make out as best we can," he said.

Mr. Bolin reflected that before the riot, groundwork was being laid for a "Prison Fellowship" group, which would match inmates with persons outside the prison who have similar interests or occupations. The volunteers would be expected to visit the inmates and serve as "big brothers" when they are released.

"So many were interested in it," Chaplain Bolin said, but added the project would apparently have to be postponed for awhile, since there is no place at the prison now for fellowship members to meet.

Looking to the future, UM Pastor Sharp said the Santa Fe ministers' group expressed concern with seeing that past errors are not repeated as state officials consider plans for a new penal facility. Following a ministers' meeting last week, Mr. Sharp was asked to try to arrange a meeting with New Mexico Governor Bruce King and four representatives of the ministers' organization.

Mr. Sharp said the group wants to urge state officials to strive for a "blue-ribbon" facility that can be considered "the best." The group wants New Mexico "to lead the way" in penal facilities, he said, rather than simply re-do what previously existed — for rehabilitation efforts are a major concern of the group. "The ministers are not saying they know exactly what should be done," he said, explaining the committee will encourage an intensive study to determine the best approach for the prison.

Prison chaplain says

People outside guilty of neglect

By JUDY ELSWICK
Staff Writer

SEAGOVILLE, Texas — While people are still stunned by the brutality of "man's inhumanity to man" in the Santa Fe, N.M. prison tortures and murders, a United Methodist prison chaplain points out that many people in the mainstream of society are also guilty of ignoring the humanity of inmates in different ways.

The Rev. R. A. Neustifter, Protestant chaplain of the minimum-security federal corrections institute here told TM/UMR that, for instance, he has heard people comment that "the worst of society" is locked up in corrections institutes, and should stay there.

"I don't accept that," the chaplain said flatly. "I look at each person as a child of God needing help. I believe in every person there is some good, and that it can be brought out. As a minister to a child of God, I cannot refuse to do whatever I can with individuals to find out who they are — to help redirect their thinking, and find another purpose in life."

He noted that while many people are reluctant to see tax dollars spent for anything more than absolute necessities at prisons, rehabilitation — including recreational activities — is an important part of incarceration.

"We need an attitude of 'What can we do to help this person to become a productive member of society?'" he said. He expressed support for efforts of the federal prison system to close large, "warehouse"-type federal penal facilities and use smaller ones, with populations which generally are around 500, allowing more individual attention for the prisoners.

He stressed that he cannot speak for the Federal Bureau of Prisons, but draws on his 18 years of prison chaplaincy at several institutions in believing a positive approach to inmates is best.

Chaplain Neustifter, a member of the North Texas conference, said he felt the Santa Fe prison riot was "inevitable," considering the conditions at the facility. "That really bothers me a great deal — especially when I know the former warden of that prison had warned of the overcrowding," he said.

"Why does it always happen that lives have to be lost, why does it happen that innocent people have to be hurt, before anything happens to change these conditions?" he said, his voice rising. "I hate to say this, but I suppose the Santa Fe riot had to happen," he said, comparing its effects to those of the Attica, N.Y. prison uprising several years ago. Following that riot officials of other penal institutions across the country began evaluating their situations to see if similar events could occur there, and what could be done to prevent them.

The chaplain conceded that it is hard for people to live with the reality of the tragedy at the maximum-security Santa Fe prison, where inmates tortured and executed fellow prisoners. "The important thing now is what you learn by a situation like this — how do you correct situations so things like this don't happen again?

"I hope people will be disturbed, concerned enough to write their congressmen and state officials to ask 'What are the conditions?' in these institutions. We as taxpayers have a right to ask that question, and not only ask it, but get a response," he said.

Mr. Neustifter expressed his approval of the type of approach taken to inmates at institutions such as that here at Seagoville, which houses approximately 300 young adult male inmates. In addition to work on the compound — and also in the community for some inmates approved for the program — those at the minimum-security facility may participate in activities which include an active religious program and recreation such as golf and handball. This leads some critics to label it a "country club" penal facility.

The opportunities for individual attention, productivity, exercise and self-respect at such institutions are an important part of rehabilitation efforts, according to the chaplain. "If people have to be imprisoned, it ought to be like this — where they're humanly treated," he said.

The chaplain coordinates a religious program which draws 75-100 volunteers each month from the community to work with the inmates, sometimes by simply talking to them.

He pointed out that the people on the inside and those on the outside are all human and have all failed at some point.

"I think of that scripture, 'We have all sinned and come short of the glory of God,'" he said. "That doesn't leave out anyone."

UMs give $72 million last year

EVANSTON, ILL. (UMC) — United Methodists in the United States and Puerto Rico gave a record $72,535,952 in 1979 to support benevolent and administrative work of their denomination at the national and world levels, including $12 million to fight world hunger and meet emergency relief needs.

According to a report released here Jan. 28 by the General Council on Finance and Administration, the 1979 total is 7.3 percent ahead of 1978. Not included in this report is some $1.4 billion spent at local and regional levels by the denomination's 38,500 congregations.

The Rev. Ewing T. Wayland, general secretary of the church's fiscal agency, termed the increase in giving to hunger-fighting programs "remarkable." The $12 million for hunger and emergency assistance means that "one out of every six dollars administered by general church agencies was given for these causes," Mr. Wayland said.

the church today

Third group of bishops oppose use of sex films

DALLAS (UMN) — United Methodist bishops of the South Central Jurisdiction issued a statement here Feb. 6 "questioning the wisdom of using explicit sex films" by church agencies for training and counselling in sexuality.

The statement also requested the denomination's General Board of Discipleship to develop "more appropriate material which is clearly within the Christian context." They further advised that the "present sex films" not be used in the UMC.

The statement, which "affirmed the position" taken earlier by the Southeastern Jurisdictional bishops and the executive committee of the Council of Bishops, was in response to a controversy which has arisen over the Board of Discipleship's decision to continue using certain sexually explicit films in training workshop leaders in the area of human sexuality.

Upper Room Citation goes to black minister

NASHVILLE (UMC) — Howard Thurman, black minister, philosopher and educator, will be awarded the annual "Upper Room Citation" in San Francisco on March 12.

Announcing the award was Upper Room World Editor Maxie Dunnam who described Dr. Thurman as a "unique Christian communicator of the Twentieth Century."

Dr. Thurman, 79, is the author of 22 books of spiritual discovery and inspiration. Life magazine cited him as one of the 12 "great preachers" of this century.

Ebony magazine senior editor Lerone Bennett Jr. as a "shy, retiring, God-intoxicated theologian who shuns the spotlight and discourages the personal tributes of disciples and admirers." Some followers, according to Mr. Bennett, consider Dr. Thurman a "saint, or at least the nearest thing to a saint we are likely to see in the Twentieth Century."

Young adults identify emerging issues

WASHINGTON (UMC) — Blatant racism, young adult church membership and militaristic patriotism were cited as a few of the emerging issues that young adults should be concerned about, by the United Methodist Young Adult Interagency Team here last month.

The group identified several issues it considered important to young adults and, of those, agreed that scriptural authority, changes in lifestyle, human sexuality and sex role changes, ethnic minority concerns, church-related colleges and the development of inclusive language should be of major concern to the church.

The purpose of the Young Adult Interagency Team, the group determined, is to nurture the empowerment of young adults for the ministry of the church at the general level. It is composed of young adults who are members of the boards and agencies of the UMC and are named to the team by their agencies.

People in the news...

Making music together

Because the Cliftons "have helped the congregation glorify God and share our joy through musical praises to the Lord," says the Rev. Harry Starbuck, First UMC in Dinuba, Calif. honored Ruth and Verne Clifton at a recent celebration. In their 31 years of music ministry, the pastor says the Cliftons have composed more than 20 original pieces, she writing the words and he the music. Verne has also served as organist and choir director.

A reluctant clown

A UM minister who reluctantly agreed to be a clown for a town's homecoming celebration in 1973 has turned that experience into a ministry that has spread to 46 states, three countries and 27 denominations. The ministry exemplifies "a chance to bring a little laughter, a few smiles, and a genuine sense of love and concern for each person we meet." That's what they said about the Rev. William J. Peckham of Springfield, Ill., founder of the Holy Fools Clown Ministry, at the town banquet honoring him. He also received the Aaron Award for "preparing persons to communicate the loving concern of the church" from United Methodist Communications.

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UM pastor heads Olympic hosts

By RALPH A. MARINO

LAKE PLACID, N.Y. — Sitting at his desk on the second floor of the Town Hall here, the Rev. J Bernard Fell was asked, "How did you get involved with these Olympic Games?"

The Lake Placid native unhesitatingly replied, "Some others and I returned after the end of World War II and realized the community needed something to help restore its life."

That short statement goes a long way toward explaining how and why an associate member of the Troy Annual Conference of the United Methodist Church came to be president of the Lake Placid Olympic Organizing Committee. The themes of cooperation, commitment, community and religious life are essential ingredients in the mix of things which brought the 1980 Winter Olympic Games to the Adirondacks, he said.

For Mr Fell the Olympic Games are much more than just good economic sense for the area. The restoration of life includes the spiritual dimension as well. He quotes with approval the motto of the Olympic Religious Affairs Committee: "The Whole Man." This symbolizes his expectations of completeness for the competitors and for the people who make their homes in these mountain villages, he said.

His involvement with the community is long as well as deep. For many years, during which sponsoring the Olympics was only a dream, he served as a member of the town board and helped organize the town sports council. Though for a period he served a two-point charge downstate, in 1971 he returned as an ordained elder to serve the Bloomingdale UMC. His secular work is that of sports director of the North Elba Township, which includes Lake Placid Village. He was chairman of the unsuccessful 1976 Bid Committee and then of the 1980 Bid Committee which brought the games back to Lake Placid again where they were held in 1932.

OREN J. LANE PHOTO

LAKE PLACID, N.Y. — United Methodist minister J. Bernard Fell, head of the area committee that hosts the Winter Olympics held here Feb. 12-24, says the religious dimension is an "essential ingredient" in the international games.

The question of how appropriate Olympic involvement is for a member of the clergy is resolved for Mr. Fell with the understanding that "the whole person" must include a religious component. He said the full development of mind and body as required for Olympic level competition is a genuine expression of Saint Paul's thought that the body is a temple of the Holy Spirit.

He points out the games originally grew out of a religious concern and he feels they continue to reveal religious themes. Mr. Fell sees this as a truth which extends even to athletes from East Germany, Russia and other communist nations. He admits they "profess" atheism but he refuses to believe that atheism is their inner conviction.

Mr. Fell believes his very presence as a Christian minister adds a supportive dimension to his work on the Olympic Organizing Committee. His personal involvement with the Olympics is a natural extension of Christian commitment and he said his clergy status has "a tendency to lift people, to cause them to reach higher."

For him, that seems to summarize what both the Olympic games and the Christian faith are all about.

Mr. Marino, UM pastor in Volley Folls, N.Y., is reporting the Winter Olympics for TM/UMR.

Energy tops concerns

Church agencies raise issues in stockholder action

By SHARON MIELKE
Senior Staff Writer

NEW YORK—Energy is the latest target for Protestant and Roman Catholic agencies raising questions about the social responsibility of big business — and several United Methodist agencies are involved in the effort.

In this year's round of stockholder resolutions, for example, Dayton (Ohio) Power and Light is being asked by the Women's Division (United Methodist Women) for a policy to halt further construction of nuclear power plants.

The resolution is part of a campaign by 25 religious groups — among them the Women's Division of the denomination's General Board of Global Ministries — against the American nuclear power industry.

With increased public interest in energy issues and because utility companies are widely held in church agency investment portfolios, the Dayton company and 11 other utilities are being asked to adopt a policy of no new nuclear plants "since the dangers associated with their operation and waste disposal remain unsolved," according to Peggy Halsey, Women's Division secretary for financial interpretation.

The resolution also requests that the companies take "urgent steps" to develop conservation practices and alternative energy programs to meet customer demand for electricity and report back annually on their progress.

Other strategies used

However, resolutions represent only one way of using investments to influence corporate policies, another mission board executive said.

"Increasingly we are using a group of strategies instead of just filing resolutions, and increasingly our style is to take the positive approach — dialogue with executives and persuasion — instead of the confrontation approach," the Rev. Kinmoth Jefferson of the National Division told TM/UMR. Both the National Division and World Division of the General Board of Global Ministries are authorized to file resolutions, as well, although neither have any filed this year.

Included in a new kit of approaches are efforts to inform United Methodists about the questions being raised with companies, to develop networks with local churches in company headquarters towns as well as with other interested community groups and to tackle public policy issues through legislation, Mr. Jefferson said.

The areas designated for attention are energy, genetic and reproductive hazards in the workplace, domestic equality, military arms and production of nuclear weaponry, loans and sales of computer equipment to South Africa, the impact of industrial plant closings and alternatives, community reinvestment by commercial banks and infant formula abuses.

File on other issues

The Women's Division has also filed a resolution with Sears, Roebuck and Company on their Equal Employment Opportunities policies and practices, Ms. Halsey said. The resolution is being contested by the company with the Securities and Exchange Commission which has strict regulations about what can and cannot be filed as a resolution in the stockholders' report. Ms. Halsey said the division has always won contested resolutions but the outcome of the Sears action is pending.

She said the division has also filed for the second year with Wells Fargo Bank of San Francisco, asking that policies of no loans to the governments of South Africa and Chile be established. At the stockholders' meeting, the resolutions won unusually high percentages of the vote for the first time in 1979.

Several religious orders have begun negotiations with five leading commercial banks across the country about shareholder resolutions which ask the banks to support extension of 1975 "anti-redlining" legislation — the federal Home Mortgage Disclosure Act.

"Red-lining" is a bank or insurance company's arbitrary refusal to make loans (or insure property) in certain urban neighborhoods. These policies are believed to contribute to the decline of neighborhoods because mortgage loans cannot be obtained.

Conversations fruitful

Mr. Jefferson said the National Division, which filed resolutions calling for commercial banks to reinvest in their neighborhoods last year, is not filing this year but is engaged in conversations with these institutions with some positive results. Both the First National Bank of Boston and the Chemical Bank of New York have expressed a desire to establish community investment work groups.

"Our emphasis is on the positive," he said, "urging banks to take positive steps to invest in their neighborhoods" — rather than emphasizing the negative or just asking for withdrawals. He also heads the Community Reinvestment Committee of the Interfaith Center for Corporate Responsibility, a group related to the National Council of Churches.

As another example of the dialogue approach's positive effects, Mr. Jefferson said the National Division requested AT&T and General Electric to provide information on their involvement in developing nuclear weapons.

"Both agreed to disclose this information and we agreed to withdraw our resolutions," he said. "We are sending letters to commend these companies for their willingness to initiate a study on the ethical implications of nuclear weapons and to make a presentation to board members."

But not all companies want to sit down and talk. Mr. Jefferson said Sperry Rand, for example, "refuses to listen and refuses to discuss" religious groups' requests that they ban computer sales to the government of South Africa.

UM school to orient Chinese

TM/UMR Staff Special

WASHINGTON, D.C.—A Chinese student orientation program on the campus of Alaska Pacific University announced here last week is being called "the most spectacular educational scheme going today."

Dr. Glenn Olds, president of the UM-related school in Anchorage, Alaska, met with officials of the Chinese Embassy here Feb. 1 to negotiate the details. The agreement on the new program was reported to the National Association of United Methodist Colleges and Universities last weekend.

The China-Alaska Institute on the Anchorage campus will offer four areas of orientation for Chinese students coming to the U. S. for higher education, Dr. Olds told TM/UMR.

The four areas are orientation (1) into the English language, (2) into American culture, (3) into the value systems of American society — its religious base, private enterprise and capitalism, and (4) into the American educational system.

Dr. Olds said the Chinese Embassy officials also requested that the university play a role in placing the students in other universities after receiving orientation. He said he expected this could open "a new era of partnership with China" for United Methodists through UM-related colleges and universities.

The 640 corporations in the International Trade Council — who want to do business with China — are being asked to help finance the training of these Chinese students.

Another phase of the orientation which will come later is providing orientation for U. S. citizens going to China, he said.

"It's the most spectacular educational scheme going today," said Dr. F. Thomas Trotter, head of the denomination's General Board of Higher Education and Ministry, of Nashville.

'One true religion' claim hit

CLAREMONT, Calif. (RNS) — All world religions achieve at least a glimpse of transcendent reality, declares British religious philosopher John Hick, who says that calling any faith the one true religion is a form of bigotry.

Historical and cultural differences have shaped such images of deity as the God of Israel, Allah, or the non-personal Void of the Eastern traditions, Mr. Hick told an audience at United Methodist-related Claremont School of Theology here.

"God as experienced by this or that individual or group is real, not illusory," he maintains, "and yet the experience of God is partial and is adapted to our human spiritual capacities."

If this thesis is accepted, Mr. Hick adds, "then the very plurality and variety of the human experience of God provides a wider basis for theology than can the experience of any one religious tradition taken by itself."

Mr. Hick's propositions "toward a philosophy of religious pluralism" came during a two-day conference on "New Directions in Philosophy of Religion." It also marks an inaugural of sorts for Mr. Hick, who is joining the school's faculty as Danforth professor of religion. He teaches the rest of the year at the University of Birmingham in England.

Mr. Hick, in his prepared remarks, said he cannot share the self-confidence of theologian Karl Barth who felt other religions should abandon their ways. "Such sublime bigotry could only be possible for one who had no real interest in or awareness of the wider religious life of mankind," said Mr. Hick.

"For it is evident," he continued, "when one witnesses worship within the great world faiths, including Christianity, that the same sort of thing is going on in each, namely the directing of the worshippers' attention upon a higher and transcendent reality, in relation to which lies the human being's ultimate good."

The large and difficult question that emerges next, which Mr. Hick did not address, is the relative value of different religions and of different claims within each religion. "For it is clearly possible that they are not all equally adequate, but that some mediate God to mankind better than others," he said.

Exec tells TM/UMR editors UMC opposes new draft registration

By SHARON MIELKE
Senior Staff Writer

DALLAS—The United Methodist Church has been on record "for some time" opposing women and men being registered, and perhaps drafted, the denomination's top social concerns executive said here.

"Even registration opens the way for the draft," said Dr. George Outen, general secretary of the General Board of Church and Society in Washington, D.C. "Where armies are built, opportunities for military action are aided and abetted. If we had the draft now, we might now be at war," he said.

However, he said, "if a draft is legislated, it should include women as well as men."

The general secretary addressed editors of the 41 annual conference editions of the Texas Methodist/United Methodist Reporter last week at the seventh annual Editor's Conference sponsored by TM/UMR. He then answered questions in a free-wheeling discussion session.

Dr. Outen talked about the role of the general board in relation to the local congregation which, he believes, is "the future of the church." He said it is the intention of the board through its

George Outen

restructure proposal going to General Conference in April to launch a new emphasis on helping the local church with the board's staff allocating a major part of their time for that purpose.

He said the agency also plans to develop "study papers" offering both sides of issues "not yet polarized" in United Methodist members' minds. He said topics have not been decided as yet but that energy and bio-ethics might be possibilities for such papers.

"They would not replace position statements on issues or the advocacy role of the board, however," he said.

"We hope local people will learn that social issues don't bite," he said, and that eventually "every local church ought to be as controversial as the board sometimes is now."

The general secretary said the petitions being sent to the 1980 General Conference from the social action board will be permeated by five principles: (1) interdependence and pluralism, (2) universality, (3) solidarity with the poor and oppressed, (4) vulnerability and (5) accountability.

Dr. Outen said the "frantic search for accountability" going on today in the UMC won't be resolved through such suggestions as designated giving — "an idea whose time has come and past," or sunset legislation — "If the General Council on Ministries can't do it meeting twice a year how can the General Conference when it meets only once in four years?" Neither does he see the resolution coming through the Council of Bishops — "Many people don't listen to the bishops any more than to any one else."

These suggestions, he said, appear to be more like attempts to gain sovereignty than Christians properly being accountable to each other.

At the three-day conference, the editors received extensive evaluations of their annual conference editions from Tom McAnally, news director of United Methodist Communications in Nashville.

In encouraging the editors to continue to improve their conference pages, Mr. McAnally said "print is here to stay" in spite of all sorts of prognostications about its demise "but we are up against competition for people's attention as never before," he added.

New editors, listed with their conferences, who attended for the first time were: Jerry Canada, Arkansas; John McEllhenney, Eastern Pennsylvania; Adrian Roberts, Kentucky; Byrl Moreland, Louisiana; Ardis Walters, Louisville; Frances Dickson, Missouri West; Ann Mosher, New York; Bob Walker, North Texas; Marvin James, Northwest Texas; Bette McNear, Peninsula; Suzanne Calvin, Rocky Mountain; T.C. Whitehouse and Ann Whiting, Southern New England; Suzie Delamanin, Southwest Texas; David Fessenden, Western New York; Connie Kramer, Western Pennsylvania; and Gloria Zimmer, Yellowstone.

Television proposal up for consideration

EDITOR'S NOTE: The General Conference of the United Methodist Church convenes April 15-25 in Indianapolis. This is the seventh in a series of articles summarizing major issues to come before the delegates.

By BUD HERRON
Associate Editor

A proposed step by the United Methodist Church into the field of television — with both prime-time programming and station ownership — will be up for consideration when the 1980 General Conference convenes in Indianapolis this April.

Described by advocates as "absolutely essential if the church is to influence society during the remainder of this century" and by adversaries as a "risky incursion" into the business world, the proposal has been recommended for approval by both the denomination's General Council on Ministries and the General Council on Finance and Administration.

If approved by General Conference, the church will attempt to raise $25 million — part of which will go toward the purchase of a commercial television station as early as 1982. The funds would be raised through voluntary gifts and other means, not including any system of apportionments or quotas on financial giving by local churches.

Being presented as a "national television presence and ministry," the long-range plan would be for the church to buy numerous television and radio stations and to use profits from these stations to help finance "national programming, upholding the outreach and ministry of the United Methodist Church."

As a matter of high priority, the plan calls for the production of a prime-time television program by the church which might be aired as early as the fall of 1981. This initial program would be paid for by the fund.

Regarding the proposed purchase of radio and television properties, the first priority would be to buy a network-affiliated television station in an "area of sizable United Methodist constituency." Cost of such a station is estimated to be between $10 million and $20 million. Profits from such a station, backers estimate, would exceed $1 million annually after the second year.

The 1980 General Conference will be the first one ever to consider formal legislation which would put the church into the television and radio industry on such a scale. Numerous proposals for a greater presence by the church in broadcasting have come before previous General Conferences, however, particularly from the floor of the conferences.

The 1976 General Conference in Portland, Ore., discussed the need for a "broadcasting presence," and established the current Mass Communications Fund which has been used to produce the "Connection" radio series. Comments from the floor that the church should become involved in prime-time programming were rejected with some delegates saying the cost of such programming is prohibitive.

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THE WOMEN'S DIVISION is receiving applications now through April 1 for three staff positions. Staff Assigned to Regions. The salary range: $16,000-$25,000. Send applications to Barbara E. Campbell, 475 Riverside Drive, NYC 10027. Room 1504

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Interchurch Meeting

Brown Elected President

BATON ROUGE — The Right Rev. James B. Brown, Bishop of the Diocese of Louisiana of the Episcopal Church, was elected president of the Louisiana Interchurch Conference for 1980 and 1981. The election was held at Broadmoor Presbyterian Church in Baton Rouge.

This was the eleventh annual meeting of the Louisiana Interchurch Conference. Other new officers selected included: Mrs. Margaret Browder, Board Member representing the Presbytery of South Louisiana, Presbyterian Church U.S., first vice president; the Rev. Cecil Janway, District Superintendent, Louisiana District Council, Assemblies of God, second vice president; Dr. Francis Williams, pastor Butler's Chapel AME-Zion Church, secretary; and Mr. Winter Trapolin, Board member from the Archdiocese of New Orleans, treasurer.

The Most Rev. Gerard L. Frey, outgoing president of the Louisiana Interchurch Conference and Bishop of Lafayette, said, "The Conference gives leaders in the various denominations an invaluable opportunity to get acquainted and thus improve their ability to function as a stimulus for ecumenism at the local level and to work together for a better Louisiana."

One important goal of the Conference during the past year has been raising money for the construction of a chapel at the Louisiana State Penitentiary at Angola. The Conference has worked with the Louisiana Baptist Convention in this project. It was reported that $196,081.72 has been committed thus far to the Chapel Fund, and the LIC and the Louisiana Baptist Convention plan to continue this project for 1980.

In addition to the business session, a Workshop on Evangelism and Ecumenism was held at the First UMC in Baton Rouge. The lecturer for this event was the Rev. Alvin Illig, Executive Director of the National Conference of Catholic Bishops' Committee on Evangelization.

Rev. Illig and Dr. Robert L. Lee, Executive Director of the Louisiana Baptist Convention, were guest speakers at the worship service, held during the Conference Sessions, at Our Lady of Mercy Catholic Church. Music for this service was provided by the Southern University Choir, directed by Dr. Aldrich Adkins.

Governor Edwin Edwards was a special guest of the Conference. A resolution of appreciation was presented to him for his efforts to improve the quality of life and human rights for all citizens, and for his cooperation with the churches during his administration.

"The sign says it all!" says Rev. Larry Stafford. The Live Oak Church just concluded a Building Fund Campaign. The goal was $150,000 in cash and pledges, over a three-year period. At this time, $216,000 has been received. The Rev. Howard Davidson of the National Division of the Board of Global Ministries helped to conduct the campaign. Mr. Stafford says that the church expects to begin construction of the new sanctuary and educational building shortly.

Church Careers Head Announced

President of Centenary College, Dr. Donald A. Webb, has announced the appointment of Dr. Donald G. Emler as Director of the Centenary School of Church Careers.

The announcement was made by Dr. Robert Ed Taylor, Chairman of the Department of Religion at the college. Dr. Emler replaces David Dykes, who resigned from that post January 1st.

Dr. Emler, a native of Kansas City, Mo., received his B.A. degree from the University of Missouri, his master of divinity degree from Garrett Evangelical Theology Seminary, and earned his doctorate in education from Indiana University in 1973.

He is a certified Minister of Education of the UM Church; Certified Trainer of Participation Training Groups at Indiana Univ., and an ordained United Methodist Minister.

He has taught at Central Methodist College in Fayette, Mo., the University of Missouri at Kansas City, and has been assistant professor of Religion at Centenary since 1976. He serves as Director of the Christian Education Center at Centenary and coordinates the Church Consultation Service.

The School of Church Careers at Centenary is a program of the Department of Religion for students of any denomination who are interested in pursuing a career in Christian Education, Sacred Music, or who plan to attend Seminary.

Ethnic Minority Retreat

There will be a retreat for Ethnic Minority ministers at Camp Istrouma, near Greenwell Springs, on March 7 and 8th, according to the Rev. George Calvin, chairman of the Conference Committee on the Ethnic Minority Local Church.

The retreat has been planned as one of the final projects of the conference committee, which was established for the quadrennium to be responsible for coordinating the Missional Priority on the Ethnic Minority Local Church.

Mr. Calvin said that a large number of Ethnic Ministers within the conference expressed a need to get together and discuss their own peculiar problems, hopes, and frustrations. The Committee has designed the retreat with that in mind.

Slated to be held at the Istrouma Camp, participants will be together for meals and lodging in a comfortable surrounding, and thus enabled to spend all of their time together.

"The retreat will include discussions on the problems and future of ethnic minority ministers, with emphasis on evangelism and recruitment," according to Mr. Calvin.

Meals and lodging are to be furnished from funds provided by the Committee on the Ethnic Minority Local Church. It was felt by the committee that this would make it possible for all ethnic minority ministers to attend.

Rev. Calvin requested that all ministers who will attend should contact him by the end of the month so that plans may be completed for accommodations. His address is P.O. Box 73685, Baton Rouge, 70807; and his telephone number is 775-4106.

THE JOYFUL NOISE, a seventeen member choral group from La. Tech's Wesley Foundation, recently presented the musical, *The Story Tellin' Man*, at the Hodge and New Hope UMCs. *The Story Tellin' Man* presents some of the parables of Jesus and relates their message in such a way that even a child cannot miss their point, according to Rev. Douglas Foreman, pastor of the churches. It was written by Ken Medema, a composer widely known for "sermons-in-song." THE JOYFUL NOISE is one aspect for the ministry to the Wesley Foundation, United Methodism's outreach to the college campus. Rev. William M. Stokes, Jr. is the director and campus minister of Wesley, and Stephanie DeFreese (second from the right), a student at Tech, is the director of the group.

Lewis Series At Tulane

Two of the works of C. S. Lewis were the focus of a four-evening series which the members of Tulane Wesley Foundation began its second semester program. The series was co-sponsored by the Campus Episcopal Center.

Guest lecturer, Mrs. Mary Rogers, spoke about Lewis' books, *The Screwtape Letters* and *The Four Lives*. Each Center alternated in hosting an evening supper for the students.

The Rev. Prim Smith, Episcopal Chaplain, introduced Mrs. Rogers, who is a graduate of Oxford University, where she studied under Lewis' tutelage, and shared many acquaintances and a home town in Ireland with him. She observed that Lewis is showing great popularity in the States again; a fact that may be attributed to his being "an excellent scholar, as well as an imaginative and creative Christian."

"The success of the program was more than evident in the appreciative way in which all received Mary Rogers; while 50 students were served supper and over 60 attended the lecture," the Rev. Robert Wagener, director of the Tulane Wesley Foundation, said.

Sonia Wagener and Dixie Robertson prepared dinner when it was served at Wesley. Dixie is a Perkins theology student serving in the Intern Program at St. Mark's in New Orleans; Sonia is the wife of the director.

Breakthrough For Union

By ROBERT F. HARRINGTON

Delegates to the Consultation on Church Union (COCU) approved a "breakthrough document" in the long search for American church union when the controversial Chapter VII on Ministry was adopted at a Cincinnati meeting.

Acting as an adjourned session of the 14th Plenary of the Consultation, it considered a re-edited version of a paper describing the roles and functions of ordained ministry in a united church.

With this accomplishment ahead and only some editorial adjustments to be made by the theology commission, it is expected that this important document will now be sent to all ten denominations comprising COCU, emphasizing the ministry of all church members but "enumerating an ordained ministry of bishops, presbyters (pastors) and deacons."

COCU churches come to more than 20 million members, representing all three forms of church polity: episcopal, presbyterian, and congregational.

The leadership of the United Methodist delegation, headed by Bisbops Jack M. Tuell, Edward C. Carroll, Joseph Yeakel and Dr. Robert W. Huston of the Ecumenical and Interreligious Concerns Division, has plans to get a copy of this chapter on ministry into the hands of every United Methodist pastor as soon as practical.

The ten denominations participating in the Consultation are: African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Church (Disciples of Christ), Christian Methodist Episcopal Church, the Episcopal Church, National Council of Community Churches, Presbyterian Church in the U.S., United Church of Christ, United Methodist Church, and the United Presbyterian Church in the U.S.A.

A filmstrip, reviewed at the adjourned session, is available at a cost of $5.00, and would be helpful to local work area chairpersons on ecumenical affairs.

Dr. Robert F. Harrington, Director of Education for the Louisiana Moral and Civic Foundation and a member of the Louisiana Annual Conference, is one of the ten voting delegates who represent the United Methodist Church on the Consultation on Church Union.

Mrs. Mary Rogers addresses students from the Tulane Wesley Foundation and the Campus Episcopal Center.

Around The Conference

LAFAYETTE — Dr. L. L. Haynes, Jr. and the Rev. L. Ray Branton exchanged pulpits in observance of Human Relations Day. Dr. Haynes is pastor at Wesley in Baton Rouge; and Mr. Branton is minister at Asbury.

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MONROE — The Epistle, published by St. Paul's, announced a Sunday evening class for "Singles and Single Again." They are to begin studying "A Christian Perspective on a Variety of Life Styles."

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BLACKWATER — "Project — Get Together" has been announced to members of the church. Seven or eight couples at a time are to get together so they can get better acquainted. The program is to begin at the church parsonage, and then "spread . . ." We noticed that the minister is no "dummy" either, he announced that the meal is to be "covered dish."

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NEW ORLEANS — UPTOWN UNITED METHODIST MEN will meet at Parker this month. Men from Rayne Memorial, Napoleon Avenue, and Carrollton churches are involved. The bulletin noted that "Lou Byrd and the minister" (who ain't no Methodist Man) will serve the meal. Rev. Dorothy McGowen is pastor at Parker.

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BOSSIER CITY — Members of St. Stephens were reminded this month of the Poor Man's Supper, a means by which churches in the area gather to help the poor and needy. We gather from the announcement that members of St. Stephen's assemble at the Sister Margaret Catholic Church to participate in the program.

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DERIDDER — Wesley UMM announced a number of activities including a supper, when Rev. and Mrs. Henry Bowdon showed slides of the Holy Land; joint sponsorship, with the Merryville UMM, of "The Methodist Hour" on a local radio station; painting the stairs of the educational building, building a "wind-break" between the Sanctuary and the educational building (Ohh! what a place for a comment!), and installing new heaters in the nursery and fellowship hall.

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MERRYVILLE — Not to be outdone, the other part of the charge has similar activity: the UMM heard the pastor of the United Pentecostal Church; worked on the windows in their fellowship hall; and are making plans to connect the fellowship hall to the new city sewage system. Rev. Art Baker is pastor of both churches.

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NEW ORLEANS — The "Uptown Churches" are planning a "Hymn Sing," according to Rev. Robert Peterson, from Napoleon Ave. Church.

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BATON ROUGE — The bulletin from the Ingleside Church arrived all covered with valentines and hearts and the announcement of a Church Party. They did not specify who the "top named" entertainer was to be, but the Rev. Albert A. Collins was to give the devotional. We were intrigued that they requested persons to "bring their Sweetheart and the little 'Valentines'" which they identified as "children." So that's what they call them now!

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WALKER — The youth of the church observed their Sweetheart Banquet with the Rev. Mickey Stringfield as the speaker.

FRANKLINTON — And since everybody else was doing it, the "GREEN LEAVES" held a Valentine Luncheon. We know that it is wintertime, having struggled through the snow in Dallas, so we are curious about any group, this time of the year, called "Green Leaves." Reminds you of the "Comelately" Sunday School Class in Sulphur; but one can see how they earned the name.

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RAGLEY — The Older Youth Class at Squyres Church announced that they were collecting Campbell's Soup labels, to be sent to the Navajo United Methodist Mission School in Farmington, New Mexico. We gather these labels can be exchanged for audio visuals and sports equipment.

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ARCADIA — And speaking of the Navajo United Methodist Mission School in Farmington, New Mexico; the Rev. Morris L. Floyd, associate superintendent of the school, was at First Church to address a Family Night Dinner about the program. The announcement did not say whether they would be serving soup.

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HOMER — Talking about men working in the church; Bud Guice must be one of the world's most persuasive people; because the "Chapel Notes" spent most of one column telling how he got the men to clean up, repair, paint, remove trash, put up peg boards, improve the lighting in classrooms, and so forth and so forth and so forth. The pastor, Terral Lowe, was careful not to reveal "how he got Bud to do it."

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BATON ROUGE — Perhaps it is not an original idea, but we have not seen it before, but the folks at Broadmoor have adopted a "Dial-A-Ride" program for the handicapped and elderly in their church to get to church functions. Ms. Deanie Irving, herself blind and "often in need of this service," is coordinator of the program.

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CENTENARY COLLEGE — The first alumni meeting of the Centenary School of Church Careers will be held tomorrow at a luncheon in the school cafeteria. Dr. Bentley Sloane tells us that 90 have been invited.

Some 27 staff members and 347 registrants participated in a Council on Ministries Workshop for the New Orleans/Houma District at Aurora in January. Staff members are shown, l. to r., front row: Betsy Latham, Lottie Palazzo, Alfred Norris, Kathi Finnell, Margaret Mielke; second row, Samuel Walker, William Mayo, Robert Wagener, Earl Barfoot, Jimmy Harris, Timothy Lawson, Lael Jones, Louis Smith; third row, Carey Martin, Robert Peterson, Brady Forman, Warren Blakeman, Milton Cook, Ferdinand Grayson, Dwight Ramsey, Nathaniel Williams, Robert Lawton, and Jerry James. Not shown in the picture but on the staff: Richard Meek, Sharyn Slaughter, Abraham Davis, Vernita Booker, and John Winn.

PHOTO BY RICHARD MEEKS

The United Methodist Reporter
Louisiana United Methodist
J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820
Official publication of the United Methodist Church in Louisiana Conference.

Editorial

Issue of prayer in public schools needs finally to be laid to rest

A recently-enacted Massachusetts state law which permits voluntary prayer aloud in the public schools is the latest chapter in a controversy over school prayer which has now spanned nearly two decades.

In 1963 the Supreme Court of the United States in a landmark decision ruled that Bible reading and praying aloud in the public schools violates the U.S. Constitution's clause forbidding the "establishment of religion" by government.

Since that time, various individuals and religious groups have engaged in lobbying efforts to negate that decision by Congressional action or Constitutional amendment.

Through 17 years of controversy, the matter has become so emotionally encumbered that the central issues have become obscured. And it appears unlikely that either the new Massachusetts law or legislation presently before the Congress will serve to illuminate those issues or to achieve a consensus agreeable to all parties.

In a more religiously homogeneous society with a different system of government, we believe it might be possible to include public prayers and Scripture readings in the public schools without infringing on the religious beliefs, or lack of such beliefs, of others. By now, however, it should be apparent that in our society, with our system of government, it is not possible to engage in such activities in a way that is both legal and meaningful.

We believe that the attitudes of American Christians should be informed on this issue by two basic understandings:

• **The concept of separation of church and state is a protection and not an adversary of religious freedom.** We must, in order to protect our right to the free exercise of our religious beliefs, equally defend the right of others with whom we differ in faith. For a public school system — an extension of government — to sanction prayer or Bible reading as a school activity is to open the door to the possibility that a government-enforced religion could someday become the rule in our country.

• **No one desiring to pray is presently prohibited from doing so in the public schools.** There is no law on the books which says a pupil wishing to bow his or her head in prayer at any time during the school day cannot do so. Neither is there any prohibition to keep students from witnessing to their faith to other students. Such freedoms are guaranteed within our system of government. What the law does prohibit under the federal constitution is for the school formally to organize such a time and thereby "establish" the practice of religion.

We believe that the Supreme Court's decision in 1963 was basically a sound one, in spite of the fact that it often has been understood as an attack on rather than a protection of religious expression.

We believe American Christians would be far more helpful to the cause of Christ if they would spend less time worrying about prayer and Bible reading in the public schools and would concentrate more on engaging in such practices in their own homes and their places of worship.

In light of recent findings by the Gallup polling organization that only one in 10 American youth actually reads the Bible on a regular basis, and that one-fourth of all teenagers have never even opened a Bible, it seems that the real threat to the future of religion is more in our homes than in our public schools.

Whether we like it or not, we believe the time has passed in this country when Christian prayers and Bible readings can be included as a formal part of the activities in our public schools. The only type of religious activity which could possibly pass the scrutiny of the Supreme Court would be so bland and void of religious content as to be meaningless.

We believe the energies of Christians can be much more effectively utilized by concentrating on where religious activities can have a meaningful formative effect — in our homes and in our churches — rather than by continuing to wage a battle that cannot be won.

Here I Stand

Institutional church must listen to pews

By MICHAEL O'CONNOR

When I was in college, I was a member of a Christian campus organization that had just the year before started its work on campus. The organization had begun its history on military bases before it expanded to include college work, and perhaps because of this beginning, the authority structure tended to be rather militaristic. Much of the program centered around two areas: evangelism and discipleship.

Michael O'Connor

Discipleship training was supposed to teach people how to lead the Christian life, but unfortunately training really centered on how to obey orders from the campus leader. This was supposed to teach us discipline and the concept of spiritual authority. Instructions were to be followed to the letter, and objections were not recognized. One was to do as he/she was told because that was the way it was done in that organization, and loyalty to the organization was measured by how well orders were followed.

The loyal advanced and the "disloyal" eventually left and were soon referred to as "out of fellowship with the Lord." We were often told that we had placed ourselves under the leader's authority, and that he was trying to accomplish God's will for the group and for us as individuals. In essence, what he was saying was that he would interpret God's will for our lives to us, and that we should follow along. I quit that group for that reason.

Great frustration

I tell that story because it relates to a frustration that I feel these days concerning the United Methodist Church. I have read a great number of articles in church publications lately about various of our disputes with one another: selective giving, denominational literature, accountability, etc. and in those articles I keep hearing the leadership of the church saying much the same things that the leadership of that campus group were saying: Do what we tell you because this is the United Methodist way of doing things, and if you don't want to do it that way, then you are disloyal, or don't belong, and perhaps you would be happier elsewhere.

In a meeting of local church women with area representatives of the Women's Division, one woman was told that she ought to trust those and other officials of the division because the leaders were attempting to do God's will for the church. Therefore, the local women were to use the literature as produced and to send their pledges undesignated. In essence, then, she was saying: We will interpret God's will to you.

Community 'wisdom'

The Protestant tradition has always affirmed both the wisdom of the community, and the individual's own access to God's will and wisdom through the Holy Spirit. My frustration, and that of many of my friends, is that we seem to be losing that second emphasis. The church is called upon first to be Christ's Church, and then the United Methodist Church. At times, that order seems to be reversed, and people are crying out against movements within the church they feel have made the priority shift. They speak and act not out of disloyalty, but out of a sense of love for Christ and for their church. Efforts such as the proposal to allow selective giving, the use of other literature, and the call for accountability of the general boards and agencies are products of people's desire to change their church and to protest what they see are its excesses. And they are intended to be done through the channels of the church, or in some instances, come only after official channels are unresponsive.

Such efforts are denounced by the leadership of the church as a threat to connectionalism, to the very institution itself. This is no new phenomenon; Luther was told much the same when he decried the indulgence system; Arminius was put on trial when he tried to call the Dutch Reformed church back to what he felt was a proper understanding of Calvin's theology; and Wesley was told to stop preaching in fields because it was not part of the Anglican tradition. All these felt they were being loyal to their church and tried to remain in it. Eventually, however, there were splits with the parent churches as they failed to respond to the call of the reformers. Two things are worthy of note: The institution survived, and history proved the reformers correct.

Protest serious

Protests of the sort we are seeing today may not prove to be the best solutions for the problems they represent, but they should not be ignored or dealt with lightly. Nor should they be denied as valid, or dismissed as disloyal. To do so would be to deny our members the right to protest, and how can we do such a thing in a time when we are affirming rights for all kinds of groups and their causes?

The problem of the church is aptly reflected in a statement by Henry Kissinger in his memoirs: "A large bureaucracy, however organized, tends to stifle creativity. It confuses wise policy with smooth administration. In the modern state, more time is often spent in running bureaucracies than in defining their purposes. A complex bureaucracy favors the status quo, because short of an unambiguous catastrophe, the status quo has the advantage of familiarity, and it is never possible to prove that another course would yield superior results."

I have the feeling, likewise, that our church is trying to maintain its system, whether there is a purpose for it or not. It may not be possible to prove that another system is better, but that is no reason to refuse to try other systems. No guarantee exists for effectiveness, or the correctness, of the current system.

The genius of the original Methodists was not their organization, but their emphasis on the changed life. Worldwide, the organizational structure differs. If we become concerned about protecting the institutional structure, we will miss what the protestors are saying — that the needs of many people are not being met.

There is much talk that the next General Conference will be a pivotal time in the life of our church. If we insist on not listening to the voices of those calling for change and responsiveness by the institution, we will lose them. Let us learn from the past, that we might not repeat it.

"Here I Stand" is a column through which TM/UMR readers may express opinions about church-related issues.

This week's contributor, the Rev. Michael O'Connor, is pastor of Fritch UMC in Fritch, Texas.

Reader-Editor Dialogue

How can members petition the General Conference?

In view of the upcoming General Conference in April, I have seen nothing in TM/UMR pertaining to how to write petitions to the conference. I know there are many persons like myself who are concerned about some issues and would like our voices to be heard by the General Conference delegates.

However, we are unsure how to write petitions and the Discipline is rather vague about this. I do know they are to be written in duplicate and sent to the Rev. Newell P. Knudson, P. O. Box 5098, Eureka, California 95501, before March 1.

It seems we are to copy the section of the Discipline we are concerned about and then write our suggested correction or addition. As I talk to ministers, as well as lay people, no one seems sure of the procedure and it would be a shame to make the effort to write a petition and then not have it considered because it was incorrectly done.

I feel it would be a great service to us if you could give us instructions in the paper for all to read. Since March 1 is coming fast, we don't have much time.

Mrs. Rebecca J. Stiffler
Baltimore, Maryland

The official procedures for submitting petitions are stated in Paragraph 609 on page 233 of the 1976 Book of Discipline.

Any member or group within the United Methodist Church may submit a petition.

A petition may relate to any subject which the petitioner believes the General Conference should address, and is not limited to subjects and procedures currently included in the Discipline. If the petition proposes changing — by deletion or addition — or retaining a particular paragraph in the Discipline, it should refer to that paragraph by its number. If changes are proposed, the petition should state how you would like the paragraph to read in the next edition of the Discipline.

There is no limit to the number of petitions an individual member or church group may submit on different subjects.

You should be certain to submit two copies of your petition, and include your name, address and local church if you are a layperson, and your annual conference if you are an ordained minister under appointment. And you should sign your petition.

Petitions should be addressed to "The Members of the General Conference," and mailed so as to reach the Petition Secretary, Newell P. Knudson, P. O. Box 5098, Eureka, California 95501 by March 1 (45 days prior to the opening of General Conference). This means that you have less than one week left to submit a petition if you wish for it to be considered. If these basic procedures are followed, I believe you may safely assume that the persons responsible for handling your petition will not be eagerly looking for ways to disqualify it from consideration.

Once received, petitions are referred to one of 10 legislative committees. Each petition is considered by the appropriate legislative committee and sent with a recommendation of either "concurrence" or "non-concurrence" back to the General Conference in plenary session for action.

Given the number of petitions that are submitted (nearly 20,000 in 1976) and the limited duration of General Conference (less than two full weeks every four years), persons submitting petitions should not develop unrealistic expectations that their petitions will be adopted. Many more petitions receive "non-concurrence" than "concurrence." However, this fact should not discourage persons from submitting petitions. The petitions process allows you to express your views to those who will be making legislative decisions which will affect all United Methodists. Every petition received is considered. The number of petitions received expressing similar views on a given issue does tend to have an influence on the decisions which are subsequently made. And there are always some petitions which are submitted from the "grassroots" of the church which receive "concurrence," and thus become a part of the law of our church.

Spurgeon M. Dunnam III
TM/UMR Editor

Letters to the Editor

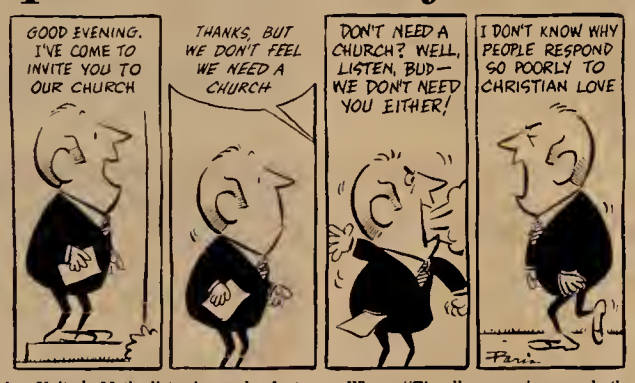
Term 'responsible use of alcohol' opposed

To the Editor:

The General Board of Church and Society provided the churches of United Methodism with an excellent leaflet for Drug and Alcohol Concerns Sunday giving the rationale for abstinence as a Christian response to the pain and tragedy related to the use of beverage alcohol in our society. But in describing the use of beverage alcohol by many United Methodists the author speaks of such use as "responsible" and, it seems to me, suggests that such "responsible" use is in harmony with the official position of our church.

I would like to know where such approval is expressed in action taken by the General Conference and what is meant by the word "responsible"? Are we ready as a church to recommend some "reliable and trustworthy" way to use beverage alcohol?

In its purely ethical sense, the use of the word "responsible" recognizes that each United Methodist is a free moral agent and presumably capable of determining his or her own acts and being accountable therefore. And in that sense, the word could legitimately apply to the use of drugs completely outside the pale of United Methodist approval. But I do not believe such a meaning of the word is intended. The impression given by the Board of Church and Society is not simply that the use of beverage alcohol



by United Methodists is a de facto reality, but also an option approved by its highest policy-making body. I strongly oppose the use of language which suggests or implies that official sanction has been given by our General Conference for some "responsible" sort of use of beverage alcohol.

This seems especially untimely when secular agencies are moving in to fill the moral vacuum left by the churches in the face of confirmed scientific findings such as the Fetal Alcohol Syndrome, which, when linked with the massive increase in female alcoholism, is likely adding scores of thousands of permanently impaired children to our society every year. Isn't there a better word than "responsible" to describe the use of beverage alcohol by some United Methodists?

Donald Mackay
Winter Haven, Florida

Double standard

To the Editor:

I have noted in your publication that when a clergyperson contributes a column such as "Here I Stand," he/she is identified as a clergyperson. However, when a non-clergyperson — a category that includes most of the world's population — contributes a column, he/she is identified as "member" or "layperson." I for one would appreciate a little more attention to professional occupational nomenclature in the future.

A case in point: David J. Wenta's "Here I Stand" column on "Welfare" in the January 18 issue. Mr. Wenta is dealing with issues of economic and social policy, applying certain limited theological and Biblical principles to them. It would be helpful to know from what economic base he is approaching this delicate but important issue. One might assume from reading the article that a vested economic interest in the status quo might be exercising more persuasion in his argument than the principles upon which the United Methodist Church's alleged "unsound" position rests.

David F. Lehmberg
San Diego, California

Figures inaccurate

To the Editor:

The article on General Conference issues (TM/UMR, Feb.1) includes a statement that the incidence of homosexuality in the U.S.A. is 10 percent of the population. This figure is widely quoted despite the disclaimers of authoritative researchers.

When "Time" magazine used the figure, Dr. Paul H. Gebhard, Director of the Institute for Sex Research, Bloomington, Indiana (producers of the Kinsey studies), wrote "Time" as follows: "The Institute for Sex Research disclaims the estimates of the incidence of homosexuality you gave 10 percent (April 23). The percentage of adults in the U.S. who are predominately homosexual at any given time is approximately 4 percent for males and 1 percent to 2 percent for females (May 28, 1979).

Wayne K. Clymer
Minneapolis, Minnesota

Interesting issue

To the Editor:

In the January 25 issue of TM/UMR, I found a number of things which interested me. First, I should like to mention the editorial on "secular competition" facing the church. You are to be commended for your straightforward placement of responsibility on the church membership. The final paragraph is an excellent statement which deserves to be read and pondered by all of us in the church.

I found myself in complete sympathy with the ideas expressed by Nancy J. Arnold with regard to the language with which we talk to and about God.

The special insert on World Hunger was very well done. It informs and at the same time arouses the desire to do something to solve the heartbreaking needs in our world today. I am very proud that United Methodism is actively participating in the efforts to help feed and heal suffering people of all ages everywhere. The love of Jesus motivates us and must be demonstrated by us.

Ever since the Lord walked here on earth among us it has been shown again and again that He loves us, body and soul. The church can give itself to ministering to the temporal needs, but unless it also, and just as enthusiastically, tells the good news of a savior, forgiveness not only of the sins but also cleansing from the guilt, mercy, and love any secular organization can do just as much just as well. I pray that our great church will always be mindful of the Lord's command to evangelize.

Miriam Healey
Los Banos, California

Addendum to letter

To the Editor:

The beautiful letter from Mrs. Turnbough, full of true Christian perspective (TM/UMR, Jan. 25) prompts this addendum.

No one chooses to be homosexual, and the Christian community must be brought to understand that.

In spite of the research of the last decade, we still do not know what causes one person to be homosexual and another to be heterosexual. Some do believe that the orientation was established before birth. The great majority, belonging to the behaviorist school of psychology, hold that the orientation is learned BUT there is today almost unanimous acceptance of the fact that orientation was established by the time the child reached 3½ or 4 years of age. And, with that is the conviction that the likelihood of changing the orientation is nearly nil.

What the Christian must then face is that the homosexual is faced with the choice ONLY of what to do about that orientation. He (equally applicable to she) may choose to deny his orientation and marry someone of the opposite gender, thereby risking unhappiness for self, spouse and family; he may choose to be celibate, not an easy choice for most; he may seek furtive, secretive outlets for his orientation (many married do just that), with the danger of disclosure and disgrace; he may, if society and economics permit, live an openly homosexual life style, the best solution if possible; or he may choose suicide — and far too many do.

In the last two years, three boys, in their early 20's, who were very close to me — as counselor, confidant and, finally peer-like friend — chose that irreversible way out. At least one of the three did it because of the sin-and-shame pressures of the church, exercised through parents. Just maybe, the church or the parents did not kill that boy. But no question exists that their insensitivity and ignorance did. I shall not forgive them. I hope a loving and compassionate God can.

Let us all pray that we become more Christian in our outlook toward those who appear to be "different."

Fred R. Methered
Honolulu, Hawaii

Amen!

To the Editor:

I would like to say AMEN and shout hallelujah, to the words of Billy Graham and Oral Roberts in the Jan. 11 issue of TM/UMR.

We do have the machinery and literature, facilities, evangelicals, materials, background, and above all else we have the Bible and the Savior — plus His great commission in Matt. 28:19 & 20.

We worry about social issues, morals, sex offenses, alcoholics, gamblers, drug addicts and others; once they really meet Jesus Christ and commit their lives to Him they overcome these habits and problems.

So let's get our feet off the desks and onto the ground, and put them into action to take us where the people are. Jesus didn't sit in the Temple and wait. He went where the people are. So if Jesus is our Savior, Lord, guide and example, then we should do likewise.

Our founder John Wesley went out where they were also; are we better than they?

John J. Olsen
Corfu, New York

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Judy Elswick, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS054500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

SEND CORRESPONDENCE AND ADDRESS CHANGES TO:
P.O. Box 221076, Dallas, Texas 75222
Phone: (214) 630-6495
(Include mailing label with address changes.)

Individual subscriptions: $6.00 per year for national edition; rates for Annual Conference editions, and for groups of 10 or more subscriptions to the national edition, available upon request.

Second Class Postage paid in Dallas, Texas. POSTMASTER: Please send address changes to: P.O Box 221076, Dallas, Texas 75222.

Photo by John Goodwin

Caring and Sharing

A vital part of today's Christian ministry is caring and sharing. Health and Welfare Ministries enable thousands of local churches to establish programs with the elderly, the housebound, the retarded, with distressed children and adults and persons with handicapping conditions.

One example is that of some church-related retired men and women who have been serving as "shepherds" to elderly persons, so they can continue living in their own homes or apartments with the provision of needed services such as meals-on-wheels, in-home health care, shoppers' services, transportation and recreational and adult study programs. This ministry has significance for the large majority of persons over 65 who not only cherish their own independence but wish to help others retain theirs.

Health and Welfare Ministries is making it possible for this shepherd concept to be applied more widely through a series of pilot projects in a number of cities. As persons are strengthened to exercise their talents during the whole of their lives, the whole life of the church is blessed and enriched. For more information write to Health and Welfare Ministries, Room 350, 475 Riverside Drive, New York, N.Y. 10027.

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focus on

ETHNIC MINORITY LOCAL CHURCH

A MISSIONAL PRIORITY OF THE UNITED METHODIST CHURCH

EMLC: Where We Have Been, Where We Are Going

By MELVIN G. TALBERT

Now that the United Methodist Church is in the last year of the 1977-80 quadrennium, it is appropriate to assess the Missional Priority on the Ethnic Minority Local Church (EMLC).

What have we accomplished? Was it a worthy undertaking? What have we learned? What about the future?

These, among others, are logical questions that should be answered as individuals, as agencies and as a denomination. I shall attempt to answer them from the perspective of a person who has been in the midst of promoting and implementing this priority during the quadrennium.

What have we accomplished?

At local, district, annual conference, jurisdictional and general church levels, there is an increased awareness of the nature of the crisis, as defined in 1976, that exists for the various ethnic minority constituencies:

A decreasing number of ethnic minority pastors, a lack of education and training specifically directed toward the needs of ethnic minority constituents, a lack of the inclusion and enhancement of ethnic minority traditions, a lack of new evangelistic strategies aimed at ethnic minority constituents;

A lack of commitment to ensuring the visible presence of ethnic minorities in the various structures of the church, a lack of encouragement of interethnic accord and a lack of recognition of ethnic minority local churches as viable points of entry for engaging ethnic minority communities in effective mission and ministry.

Throughout the denomination, evidence is mounting to substantiate the fact that intentionality does make a difference.

The record will show that by the end of 1980 more ethnic minority congregations will have been started in this quadrennium than in any four-year period in the history of our denomination or its predecessor bodies. There are more ethnic minority persons (students and faculty members) in seminaries in 1980 than in 1976.

Significant strides have been made in training and enabling lay leadership among ethnic minorities. There is mounting evidence that annual conferences have made giant steps toward developing and implementing missional strategies for evangelizing large ethnic minority populations in the metropolitan areas of our denomination. These are but a few examples of what has been accomplished in a relatively short time.

Was the EMLC worthy of undertaking?

It certainly was. It has forced the denomination to begin to come to grips with the profound theological implications for its future. We are beginning to struggle with such questions as whether or not we are serious about:

1. The Great Commission to evangelize the world;
2. Addressing the root causes of racism in our churches;
3. Addressing the issue of justice in society;
4. Efforts to foster an inclusive society and church where persons are affirmed for who they are in their ethnicity and in their cultural traditions;
5. Efforts to ensure that the law of justice prevails in our denomination with love as the motivating principle for human community.

These concerns, and others, have moved us in the direction of seriously questioning who we are as God's "chosen people" in light of the Gospel. That is a significant and worthy accomplishment.

What have we learned?

Obviously, there have been some significant learnings:

- We have learned that a fragmented approach to financing is costly and confusing.
- We have learned that money, alone, is not the answer.
- We have learned that intentionality does result in creative changes in persons, in structures and in the way institutions deploy their resources and services.
- We have learned that four years is a short time in which to expect giant goals to be achieved.

Our commitment must span decades. We have only begun to scratch the surface.

We have learned that the crisis is real. Also, we have learned that the nature of the crisis is attitudinal and behavioral, thus requiring profound and radical changes in the minds and hearts of the ethnic majority, as well as sociological changes.

We must be reminded that to change the oppressing and depressing sociological conditions that victimize ethnic minorities will demand radical conversion experiences for many ethnic majority persons. This is a major agenda for those who would dare proclaim the Gospel.

What about the future?

Our future is our hope. God is choosing persons to be part of his Kingdom — the faithful community. God empowers, with his Holy Spirit, those who seriously seek to know his will for their lives. And God sends them forth to bring "justice" — his way — to all peoples of the earth.

To claim our future, we must meet the challenge of going forth to serve in a manner that will evangelize large populations of ethnic minorities for Christian community in our denomination. For me, that is a dream worthy of our constant pursuit. I believe it is God's desire that our denomination model for Americans and for the world what true inclusiveness can be.

Dr. Talbert is general secretary of the Board of Discipleship and chairperson of the Interagency Coordinating Committee on the Ethnic Minority Local Church.

Black Churches Launch Program To Combat Drug, Alcohol Abuse

By RICHABD BAILEY

A new program to attack the problem of alcohol and drug abuse in Kent County on Maryland's eastern shore has been started by 14 rural black churches, which form the GrapeVine Cluster. The program, which deals with the addictive lifestyle, the first of the Cluster's Growth Minority Local Church Missional Priority grant from the Board of Church and Society.

The GrapeVine Cluster was formed eight months ago to provide cooperative ministries to the communities served by the 14 churches: Church Hill, Burrsville, Rock Hall, Fairlee, Still Pond, Coleman, Chestertown and Pomona.

"Our program does not judge or condemn people but helps them grow from where they are," said the Rev. Hervey Greer, a member of the Cluster's probe staff which designed the program. According to Mr. Greer, the Growth Center is part of an overall plan called Project Hope, which will soon include a School of Religion and Employment Project.

Already funded from the General Commission on Religion and Race is a full-time director who was to be hired early this year. The director will help identify families willing to be trained to help persons with addictive life styles. Gambling will soon be added to the addictive lifestyle the program is attacking.

Mr. Bailey has been associate director of the Peninsula Conference Council on Ministries with responsibility for communicotions.

Intense concentration and caring love are evident in this glimpse of the United Methodist day-care center serving Hispanic and other children in Zolfo Springs, Fla. It is featured in the Ethnic Minority Local Church film *One In The Lord*, available from conference resource centers or for $15 rental from United Methodist Film Service, 1525 McGavock St., Nashville, Tenn. 37203.

PHOTO BY ARCHIE HAMILTON

Priority Brings Improvement In Salaries

By THOMAS ROUGHFACE SR.

Providing salaries to 75 pastors and other personnel in the Oklahoma Indian Missionary Conference (OIMC), is a big chore and involves a lot of people.

It is no secret that our salaries in the OIMC are low when compared to the average salaries paid throughout the church, so we appreciate all the assistance given to us in this critical area.

We received salary supplement assistance from the Ethnic Minority Local Church Missional Priority, through the National Division, Board of Global Ministries, from EMLC funds.

Grants for salary supplement have enabled us to facilitate increases in salaries, and though they still are not yet adequate, they are greatly improved.

Overall the response to the EMLC as a priority is disappointing, but United Methodists need to see the impact of what is being done and perhaps catch a vision of what could be!

The people of the Oklahoma Indian Missionary Conference appreciate the assistance received through EMLC salary assistance and perhaps in the long run, we can achieve some of the goals hoped for through these funds.

We do indeed have a distinct ministry to perform where we are and in many ways we have a uniqueness of our own.

Moreover, through these ministries and this uniqueness, it is our profound hope that we are demonstrating that "the ethnic church is the church."

Mr. Roughface is pastor of the Ponca Indian United Methodist Church at White Eagle in the Oklahoma Indian Missionary Conference.

Christ is like a single body, which has many parts: it is still one body, even though it is made up of many parts . . . If the whole body were just an eye, how could it hear? And if it were only an ear, how could it smell? As it is, however, God made every different part in the body just as he wanted it to be . . . All of you are Christ's body, and each one is a part of it.

Ethnic Centers Offer Varied Ministries

One of the primary ways in which the Board of Higher Education and Ministry has utilized Ethnic Minority Local Church Missional Priority funds has been to establish and support four ethnic centers at United Methodist theological seminaries.

The centers include the Multi-Ethnic Center for Ministry at Drew University Theological School, Madison, N.J.; the Center for Hispanic Studies at Perkins School of Theology, Southern Methodist University, Dallas, Texas; the International School for Native American Ministries at Saint Paul School of Theology, Kansas City, Mo.; and the Center for Asian-American Ministries at the School of Theology at Claremont, Claremont, Calif.

Each center reflects the multifaceted natures of the ethnic minority it serves. Each serves different constituencies and pursues different strategies and goals. However, the centers do share several prime objectives:

To recruit ethnic minority persons for ministry, to provide support systems and models of leadership on campus, to support work opportunities, to encourage research, discussion and writing on theological issues, and to help the total church better appreciate and profit from the richness of its ethnic diversity.

The Multi-Ethnic Center for Ministry based at Drew University is the only center that is multi-ethnic. The center is intended to enhance the ministry of black, Hispanic, Asian and Native American United Methodists.

Though located at Drew, the Multi-Ethnic Center develops its programs in cooperation with the three United Methodist seminaries in the region, including the Boston University School of Theology and Wesley Theological Seminary in Washington, D.C. The executive director of the center is the Rev. William B. McClain.

The International School for Native American Ministries (ISNAM) is located on the campus of Saint Paul School of Theology. The executive director is the Rev. Homer Noley. ISNAM serves the estimated 159 United Methodist Native American churches in the United States.

The Center for Hispanic Studies is at Perkins School of Theology. The executive director is the Rev. Roy Barton. The Center is committed to preparing the church's ministerial leadership with the knowledge and skills for an effective ministry in the bilingual and bicultural traditions of the southwestern United States.

The Center for Asian-American Ministries is located at the School of Theology at Claremont. Its mission is to be a center for dialog, a resource and a training center for Asian American clergy and laity. Its executive director is the Rev. Chan-Hie Kim.

This article was prepared by the Office of Interpretation staff, Board of Higher Education and Ministry.

The Rev. Chan Hie-Kim, left, with students at the Center for Asian-American Ministries. PHOTO BY CHARLES COLE

They Serve North Mississippi

By MERLIN D. CONOWAY

One of the most exciting events that I have ever been a part of was the certification service of Parish Program Associates in the North Mississippi Conference.

More than 100 laypersons received certificates signed by the general secretary of the Board of Discipleship, the Rev. Melvin Talbert; the assistant general secretary for Discipleship's Section on the Ethnic Local Church, the Rev. Fletcher Bryant; the episcopal leader of the Jackson Area, Bishop Mack B. Stokes; and the conference director of Black Church Development, the Rev. Merlin D. Conoway. The certification service took place during the annual session of the North Mississippi Conference.

Those certified are serving in local churches in a variety of ways.

The laypersons receiving certificates had met the requirements prescribed by Discipleship and the North Mississippi Conference. The Southeastern Jurisdiction also was involved in this program.

Some of the requirements included devoting 90 hours to supervised study and field experiences, passing a "take home exam" on the work covered and passing an oral exam with representatives of Discipleship and the conference as the panel.

Participants in the program took part in a mini-lab and studied:

- The nature of the Church,
- The work of the local church Council on Ministries,
- The work of the local church Administrative Board,
- United Methodist curriculum and resources,
- Leadership dynamics,
- Reentry program.

The 90 hours were spread out over an eight-month period. Participants came to the study center once or twice a week and sometimes on Saturday.

Study centers were strategically located in the conference in order that participants would not have too far to travel. There were centers at Rust College, Holly Springs; Griffin United Methodist Church, Starkville; and Wesley United Methodist Church, Greenwood. Sessions usually were held at night. Local churches with participants in the program provided snacks and refreshments for the session.

A grant from Ethnic Minority Local Church funds made it possible for participants to receive a small scholarship which would help pay for books, materials, supplies and other expenses.

Attendance at the study sessions was almost 100 percent. The program got started in "full blast" and went that way until the end.

The Parish Program Associates has been an excellent approach toward meeting the need for a trained laity in North Mississippi black congregations. Persons certified now are working in local churches as volunteers or as part-time workers with great satisfaction — and greater satisfaction to the local church.

Local pastors cooperated with the program and attended a "reentry" or communication session. To quote an outstanding black minister of the North Mississippi Conference, near retirement: "This is the best thing that I have seen happen for black churches during my entire ministry."

Dr. Conoway is director of Black Church Development and associate director of the North Mississippi Conference Council on Ministries.

Quad Cities — Reaching Out To Hispanics

By BETTIE W. STORY

An Hispanic ministry is going strong in Central Illinois! It does not include church sanctuaries and educational units.

Instead it may crop up as a Bible study in a mobile home, a volleyball game or the United Methodist minister assisting a priest by reading Scripture lessons in Spanish at a mass out-of-doors for migratory farm workers.

"John Wesley organized small study groups on a geographical basis," said the Rev. Hugo Lopez. "Later classes, larger groups and then churches were formed. This is a viable approach among Hispanics in this area. Small groups in their own neighborhoods are more important right now than a single church location."

A native of Chile, Mr. Lopez is the United Methodist minister of Hispanics in the Quad Cities, Ill., on the Mississippi River.

Mr. Lopez' congregation is scattered among the 15,000 Spanish-speaking people in the metropolitan area of Moline-Rock Island.

"Many of them feel strongly attracted to the basic principles of Protestantism when they are presented to them in their cultural context," said the pastor. "They can make a positive contribution to the Anglo-Saxon outlook on worship, social concerns and missions based on their particular cultural background.

"I use every opportunity to present the Gospel of Christ and de-emphasize denominationalism among these people, trying to reach those who are not participating in any church," he added.

The United Methodist Hispanic Ministry began in the Quad Cities in June 1978, when the Central Illinois Conference appointed Mr. Lopez as pastor to Spanish-speaking residents.

By the end of summer, a congregation of permanent residents known as the "Spanish Fellowship" had begun weekly Sunday worship services in Spanish at Grace United Methodist Church in East Moline. The church is a convenient location because of the good response to the ministry among Latin Americans in that neighborhood.

The ministry also involves coordination with community and state organizations and agencies which provide specialized services to Hispanics. A United Methodist Hispanic Ministry Committee, comprising interested persons in the cities, also has administrative and advisory functions to the Ministry.

Spanish-speaking volunteers assist Pastor Lopez in summer ministry at the 21 migratory farm workers' camps southwest of Moline-Rock Island. This outreach is coordinated with Churches United, an ecumenical organization.

"Spiritual nourishment after a hard day's work under the hot sun," said the pastor, "may often begin with a volleyball game. Then we joyously sing some coritos. Volunteers then take the children aside with coloring books which tell Bible stories in pictures while I lead adults and older children in studying one of Jesus' parables.

"They share actively in drawing conclusions and everyday life applications from the Scriptures. And my closing prayers are supported by their strong 'amens' and 'gloria a Dios.' "

The ministry is supported by the annual conference, local churches such as Grace, and funds from the Ethnic Minority Local Church Missional Priority.

Mrs. Story is editor, Central Illinois United Methodist Reporter, and conference coordinator of communications.

Pastor and people. The Rev. Hugo Lopez visits with one of the charter families of the Spanish Fellowship, which worships at Grace United Methodist Church, East Moline, Ill. They are Juanita Oliva, left, daughter, Silvia, and grandchildren, Jason, Serena and Angelina. The Fellowship was organized in the summer of 1978 as part of the United Methodist Hispanic Ministry.

Rosewood Church Bridges The Gap

By PEG PARKER

Ministry to and with ethnic minority persons is a top priority for the Rosewood United Methodist Church in the Los Angeles, Calif. area. With a membership of 300 persons, mostly new residents of this country, Rosewood is reaching out, often in a sacrificial manner, to help others.

Under an Ethnic Minority Local Church Missional Priority grant, the Rev. I. P. Bautista has joined the staff of Rosewood on a part-time basis to work in a special program called "Ethnic Gap Bridging." The program's purposes are to help Filipino persons adjust to the realities of the American culture and to interpret the Filipino culture to the American public.

The program has offered sessions on bridging the communication gap in family units and between age levels. In these sessions, the needs and wishes of youth are interpreted to the older adults, and the concerns of the adults are expressed in ways which are more understandable for children and youth.

The young people of the congregation have assumed a project of visiting homebound senior citizens, taking photographs and making cassette tapes of their visits to share back at the church. They also show photographs of activities at the church to those they are visiting.

On December 30, 1979, Mr. Bautista, at the invitation of a group of interested persons in the San Gabriel Valley, began an expansion of the ministry of Rosewood at the Covina United Methodist Church.

One hundred and fifty persons attended that first service of worship, with the Pasadena district superintendent, the Rev. Richard Kendall and the Rev. Stanley Smith, senior pastor of Rosewood Church, assisting Mr. Bautista. The United Methodist new evangelism film, *Finding the Way Forward*, which features a segment of the ministry at Rosewood, was shown.

Mr. Bautista is continuing the ministry at Covina each Sunday afternoon in addition to the program at Rosewood.

On the first and third Sundays each month, under Mr. Bautista's supervision, a Simbang Filipino worship service is conducted by lay speakers in the Tagalog language.

Another aspect of the Rosewood ministry has been establishment of the Filipino Outreach Center in February 1979. Sponsored by the Filipino Caucus of the Pacific and Southwest Conference and in cooperation with the Senior Citizens Association of Rosewood, the Center conducts a bi-lingual information and referral service and a nutrition program.

The Information Center helps immigrants of any ethnic group in the area. It has offered informational meetings on proposed legislation regarding changes in governmental regulations and immigration problems. It also has held a mass flu inoculation program.

The nutrition program, which began in November 1979, provides 65¢ hot lunches for senior citizens two days a week.

The Center maintains a staff of 11 persons who are funded partially by the National Council On Aging and the Asian-Pacific Coalition On Aging. The pastoral staff of Rosewood receives some supplemental salary support through the Ethnic Minority Local Church priority and church extension funds.

The Rev. David Achon serves the Hispanic congregation at Rosewood as another dimension in Rosewood's outreach ministry. Since most of Rosewood's membership is composed of newly immigrated families, the ministry which Rosewood is providing for the ethnic groups of the area speaks their commitment to Christian stewardship.

Ms. Parker is editor of Circuit West, weekly newspaper of the Pacific and Southwest Conference.

Two leaders of the Johns Island Parish off the coast of Charleston, S.C., meet with the congregation of one of the Parish's churches. The Rev. Angelin J. Wallace, associate pastor of the Parish, leads Bible study. The Rev. Willis T. Goodwin, pastor, is seated at the desk. The church in which the meeting is being held is St. James Church, which has received Ethnic Minority Local Church funding from the National Division, Board of Global Ministries. The Johns Island Parish was featured in the 1976-80 World Service film, *A Part of Something Big*, from which this is a scene.
PHOTO BY EDWIN H. MAYNARD

Another Ethnic Resource Developed

PACASIANA, a resource manual for Pacific Islanders and Asians has been produced and is in use in ethnic minority congregations of the Pacific and Southwest Conference. It contains historical materials, songs, stories, poems, artwork, anecdotes and cultural practices which can illuminate the meaning of Jesus Christ for the enrichment of an ethnic group, as well as the sharing of ideas and practices with the church-at-large. It is designed for use by non-ethnic congregations also.

PACASIANA has been prepared in a looseleaf file system so that it can continue to receive contributions from various ethnic groups such as Hawaiian, Chinese, Japanese, Korean, Filipino, Samoan and Tongan.

The PACASIANA project of assembling an anthology of worship and teaching resources for ethnics began with the Pacific and Asian Ministries of the Hawaii District in 1978. It has been encouraged by the Ethnic Planning and Strategy Department of the Conference.

Did You Know

- That $1,366,934 was distributed in EMLC funds to 123 church extension and development projects, approximately $11,000 per project.
- That $3,300,005 was distributed to 400 salary supplement projects.
- That one of the crucial tests of the church's intention and spirit on the issue of the appointment of pastors to churches is its willingness to assign, and the actual assignment, of pastors on a cross-racial basis. According to a study by the Commission on Religion and Race, there have been 143 such appointments involving all ethnic groups. 50 annual conferences report cross-racial appointments.

This supplement in United Methodist periodicals on the Ethnic Minority Local Church (EMLC) Missional Priority has been produced by the Division of Program and Benevolence Interpretation, United Methodist Communications, 1200 Davis St., Evanston, Ill. 60201.

This Missional Priority continues through 1980, the last year of the 1977-80 quadrennium. During the year United Methodists are urged to continue their concern for the EMLC. One major way this can be done is through giving to the Missional Priority Fund and the EMLC Missional Priority Advance Special. Please check your church's response to these and help to see they are paid in full by the end of the year. The Fund has been well supported, but the Advance Special is far below the goal.

Also, please continue to be involved personally and through your church in other ways to carry out this Missional Priority.

The EMLC, like the two other Missional Priorities (Evangelism, World Hunger) is guided by an Interagency Coordinating Committee comprising several United Methodist agencies. Five general agencies are charged with responsibility for parts of the priority and are allocated funding on a proportionate basis for their assignment(s), as follows:

Board of Global Ministries — 20% for salary supplements, 20% for church extension and development, 5% for outreach ministries; Board of Discipleship — 20% for local church nurture; Board of Higher Education and Ministry — 20% for ministerial education and recruitment; Board of Church and Society — 5% for outreach ministries; General Council on Ministries — 10% for meeting unanticipated mission opportunities.

Other members of the Interagency Coordinating Committee are the Commission on Religion and Race, the Commission on the Status and Role of Women and United Methodist Communications. Religion and Race has a special committee whose assignment is monitoring the EMLC Priority.

EMLC Consultation Draws Seminarians

By BEVERLY JACKSON

Issues covering a wide range of concerns, from nuclear policy to recruiting ethnic minority students for seminary, marked a consultation on public policy issues of 34 ethnic minority seminarians representing 16 annual conferences in Washington, D.C. in mid-1979.

This national interethnic consultation, "The Church and Its Impact on Public Policy: Developing Enabling Mechanisms" was developed and sponsored by the Board of Church and Society in cooperation with the United Methodist Seminars Program on National and International Affairs.

The consultation was created in response to a mandate from earlier Ethnic Minority Local Church (EMLC) seminars on domestic issues, to provide a mechanism for seminarians to receive training in responding to a variety of policy issues affecting minority communities.

The Rev. Peter Sun of the Korean United Methodist Church in Washington set the stage by presenting a biblical and historical mandate for action toward justice within both the church and the broader community.

With the help of a variety of resource persons from the Board of Church and Society, the Commission on Religion and Race and various federal and local government agencies, the participants began examining how policy decisions affect the daily lives of members of their congregations and the communities in which they live.

During the training segment of the consultation, the students began to isolate specific objectives. One of their major objectives included development of new forms of evangelism more relevant to their varied experiences as minorities in America and methods of creating sensitivity in their respective seminaries toward recruiting, retaining and understanding of ethnic minority students.

Because the seminarians wanted the consultation to have an impact on the church and the community, a number of strategies were proposed. A task force of concerned seminarians created a design for a United Methodist Consultation on Nuclear Policy to examine national policy through a special justice framework. This concept was presented to Dr. Herman Will of the Church and Society World Peace Division.

A resolution on Puerto Rico was developed and signed by the participants to express their concern about human rights.

For the next quadrennium, the seminarians recognized tasks needing serious attention. These issues include:

- The promotion of ethnic cultural theological programs and activities within the total structure of the church;
- Integration of all ethnic minorities in the Council of Bishops (including election of an Hispanic bishop);
- Autonomy for the Puerto Rican United Methodist Church;
- Recognition, protection and education of undocumented workers through the church;
- A required history course for UMC seminarians on ethnic minority contributions to the United Methodist Church.

Ms. Jackson is a seminar designer for the United Methodist Seminars Program on National and International Affairs.

Annual conference time is a high point in the life of the Oklahoma Indian Missionary Conference as it is in the life of any conference. Shown here in annual session, the Oklahoma Indian Missionary Conference is the largest concentration of Native American United Methodists.

PHOTO BY ARCHIE HAMILTON

'Celebremos' Debuts In UM Church

By ROBERTO ESCAMILLA

One of the most creative and exciting projects of the Board of Discipleship's Section on Worship is *Celebremos*. (Let Us Celebrate).

The project *Celebremos* is an endeavor to collect contemporary religious songs in the Hispanic tradition. It includes some translations and adaptations from the English, but the major thrust is to collect songs that are indigenous and reflect an authentic expression of the Hispanic culture in content, musical style and rhythm.

Part I of *Celebremos* was published by Discipleship Resources and is a bilingual edition. Work on Part II is currently underway and a new publication is anticipated in the fall of 1980.

Celebremos has received Ethnic Minority Local Church funding.

The project involves at least three regional task forces: Southwest, West Coast and New York (Eastern Seaboard), including Miami and Puerto Rico. The task forces are engaged in writing and collecting material, not only from this country but also from Puerto Rico and Latin America.

At the present time, two persons from Mexico are serving on the Southwest Task Force, charged with the responsibility of collecting resources from all Latin American countries. One of the consultants on the task force is from Spain and is making some fine contributions to the project.

As Part I is a bilingual edition, it is anticipated the collection will be useful for both Spanish-speaking and English-speaking churches. Whenever English-speaking churches avail themselves of this collection of songs, they will have an opportunity to be in touch with a flavor of the Hispanic culture through the medium of music.

It is anticipated that as segments of the project are completed, there will be a formal publication that will include all of the songs collected.

Part I of *Celebremos* is a collection of "coritos" (choruses), which are sung in many Spanish-speaking congregations in this country, Puerto Rico and Latin America. Esther Frances from Southern Methodist University, Dallas, Texas prepared the musical arrangements for this collection.

Plans are under way to hold a series of consultations on Hispanic worship, sponsored by the Section on Worship in consultation with several annual conferences. The consultations will attempt to provide the process whereby new and indigenous Hispanic resources will be collected, printed and distributed.

Again, it is envisioned there will be a publication, or series of publications, dealing with Hispanic worship resources for use by local churches. The Rev. Richard Eslinger is coordinating this project."

The *Celebremos* project is being coordinated by Elise M. Shoemaker of the Section on Worship who also serves as associate editor of the Celebremos publications.

Celebremos (Part I) can be obtained by writing Discipleship Resources, P. O. Box 840, Nashville, Tenn. 37202, for: 1-10 copies, $1.75 each; 11-50 copies, $1.60 each; 51-100 copies, $1.50 each; 101 or more copies, $1.25 each.

Dr. Escomillo is associote generol secretary of the Division of Evangelism, Worship ond Stewardship, Board of Discipleship, ond editor of Celebremos.

New Building — And New Life

By J. RICHARD COOK

As part of the Ethnic Minority Local Church (EMLC) Missional Priority, the Lapwai United Methodist Church serving the Nez Perce Indian people in north central Idaho received a $25,000 grant from National Division, Board of Global Ministries, EMLC church extension and development funds.

The grant was to help enable the church to build a multipurpose building next to the present sanctuary.

The building, approximately 60' by 40', will have a large meeting area with fireplace, kitchen, two classrooms and an office and will be utilized for both church and community functions.

The Lapwai church is a Native American congregation of some 50 members. The congregation began in 1910. Through the years it has been seen as the community church for those without a church among the tribe.

The congregation has found renewed enthusiasm in the probability of and support for the new facility. At the present time the church school must meet in the sanctuary. Traditional dinners and functions cannot be held, due to a lack of facilities.

The new building will replace a small worn-out "manse" built before the turn of the century, whose only heat source is a wood stove and which has a roof that constantly leaks.

Along with the EMLC grant, the Pacific Northwest Conference Board of Global Ministries has given a grant, with support coming from district and other local churches as well. The congregation, many of whose members below the poverty level, agreed to raise $5,000 and to do much of the finish work itself.

A contract for the building was given to the Nez Perce Commercial and Home Builders, a new tribal enterprise. This was one of the first major projects for this enterprise, and a beautiful, new building is now rising next to the present sanctuary — built by Native Americans for Native Americans.

Possibilities for programs inside and outside the church are beginning to take shape. There is a great need within the community for a day-care center, and plans are under way to utilize the new building. A place to house church, community and tribal functions will now be available. The church school will now have a place of its own.

The worshiping congregation, which, three years ago averaged 5 or 6, has grown to more than 30 as a renewed spirit continues to grow.

A member of the church recently noted: "Our forefathers gave of themselves to create this church. Now it is our responsibility to fulfill their dream."

The spirit of cooperation among persons within our United Methodist Church has made this project possible. What was once just a dream is expected to be a reality by Easter. United Methodists from across the country have helped to make it all possible.

Mr. Cook is pastor of the Lapwai United Methodist Church.

HANA Means Scholars And Leaders

A total of 159 Hispanic, Asian and Native American United Methodists have been aided in their quest for higher education in the last three years through the HANA scholarship program.

HANA (standing for Hispanic, Asian, Native American) is one of the innovative initiatives to come out of the 1977-80 Missional Priorities, specifically, out of the Ethnic Minority Local Church Priority (with relationship also to Evangelism).

Though started as a scholarship program — and that has continued as its major focus — HANA has given birth to other creative dimensions.

But first about scholarships.

By far the largest share, $359,100 of $915,800 received through 1979 (its actual allocation is $500,000 annually from the Missional Priority Fund, but the goal of $4,125,000 annually has not been met in full), has gone to scholarships. One special benefit for HANA scholars is that they can count on a continuing commitment — up to three years.

The intent is to develop "a cadre of leadership in our ethnic minority congregations," says the Rev. Ruben Salcido, Board of Higher Education and Ministry staff executive who administers the program.

Now some of those other dimensions:

• A Summer Institute for HANA scholars is an arena for developing and testing educational models appropriate to the HANA community. Students earn six semester hours of credit for enrolling in three courses at the Institute: Historical Experiences of HANA Peoples, Social Relations and Political Life, Faith and Religious Life — HANA Perspectives.

• A program of grants enables United Methodist-related institutions to develop HANA programs related to faculty/staff development, student admissions and support, and curriculum development.

• A HANA career development program is taking form, including consultative services on career/life planning, compiling lists of faculty/staff positions and other services in United Methodist-related and other institutions.

• More directly related to religious life, a special HANA task force will be working in the area of campus ministry.

• Persons of HANA backgrounds are being sought for service on boards of trustees of United Methodist-related colleges and universities.

There are other dimensions of HANA, said Mr. Salcido, as the HANA ministry seeks to become a comprehensive support system in higher education for Hispanics, Asians and Native Americans.

An Ethnic Minority Local Church program going into its third year in 1980 is the national legislative/government summer internships of the Board of Church and Society. Interns and Church and Society leaders confer here. The hope is to further the church's witness for Christ in the public forum on issues of importance to ethnic minority communities. Eight interns — women and men — representing United Methodism's four major ethnic minority groups (Asian, black, Hispanic, Native American) participate.

PHOTO BY MAXINE LANGSTON

AZA-KHAIL, Pakistan — Afghanistan refugees watch as relief officials and Afghan refugee leaders begin to distribute bales of blankets and clothing at the refugee camp here. In the foreground is the truck which brought the supplies from the airport. In the background are tents set up to house the refugees.

Delivery of church relief aid to Afghans called 'impressive'

JOHN GOODWIN PHOTOS

Initial foreboding quickly turned to smiles of welcome on the faces of refugee men and boys, as they learned of the purpose of the relief truck. This young Afghan refugee boy is at Aza-Khail refugee camp, east of Peshawar in Pakistan.

The "efficiency and accountability" of the delivery of aid to Pakistan impressed a United Methodist photojournalist accompanying the recent church relief airlift to Afghanistan refugees who had fled their homeland because of the Russian invasion.

John C. Goodwin, staff member of the UMC's General Board of Global Ministries, New York, said, "This efficiency is due, I am sure, to the committed zealousness of Church World Service Pakistan staff and associates."

Mr. Goodwin accompanied the Flying Tiger Charter Flight from Baltimore International Airport January 19th through the delivery of the emergency relief supplies to four refugee camps in Pakistan several days later.

An estimated 700,000 refugees now populate up to 50 such camps; the number is expected to exceed a million by spring.

Church World Service, the relief and rehabilitation arm of the National Council of Churches, receives support from United Methodists through the United Methodist Committee on Relief, which paid $50,000 toward the cost of the Pakistan airlift.

Flight Engineer Harry Johnson, a member of Fairwood Community United Methodist Church, Washington, D.C., served on the flight that carried the relief supplies, the Flying Tiger DC 8, from Baltimore to Amsterdam. (Crews changed at Amsterdam.) "Often," said Mr. Johnson, "the flight crew doesn't even know the cargo they are carrying but in something like this, an aid flight, it's good to know — it adds a lot more meaning to the trip."

UMC no longer to use sex films

By TOM Mc ANALLY
United Methodist News Service

NASHVILLE — The United Methodist Board of Discipleship will no longer own, possess or use any sexually explicit films.

During a three-day meeting here Feb. 12-14, the board's Standing Committee on Family Ministries, chaired by Bishop C. Dale White, Princeton, N.J., participated in the entire Human Sexuality Forum for Adults including the use of the films. Afterwards, the committee, acting on authority given to it by the board last October to "review and replace" the films as necessary, said "Our judgment is that there are alternative resources that can be used effectively in furtherance of the objectives of the program that will be more broadly affirmed by participants and by the members of the United Methodist Church."

Five of the seven-member committee participated in the forum along with eight staff consultants. Melvin G. Talbert, general secretary of the board, said he concurred in the committee action and that staff would be "governed accordingly."

In a one-page statement released after the meeting, the committee members affirmed the forum as being "carefully designed and conducted by competent and professional leaders" and said their evaluation was "positive in many respects."

They agreed that the board should continue to offer the forum for adults "with certain modifications," chief among them the exclusion of sexually explicit films. They also added that the board "should not retain ownership or possession of any explicit sex films."

The committee said "Christian education in the area of human sexuality is an essential aspect of our ministry to persons and families," and affirmed the church's official "Social Principles" statement which says in part: "sexuality is a good gift of God, and we believe persons may be fully human only when that gift is acknowledged and affirmed by themselves, the church and society."

The committee said it would continue to enable the board to provide programs and resources to equip persons to reflect more fully upon the "ethical, theological, biblical and sociological perspectives of human sexuality," and would strive to be responsive to the needs and expectations of the United Methodist Church.

Members of the committee present were Maria Bliss, Asheboro, N.C.; Lillian Bondurant, Radford, Va.; Donald Modisher, Jamestown, N.Y.; Robert Morgan, Birmingham, Ala.; and Bishop White. Absent were Suzanne Knight, Memphis, Tenn.; and Daniel Shearer, Harrisburg, Pa.

The film issue first surfaced when the afternoon newspaper in Nashville ran a front-page story announcing that a Tennessee conference young adult event was to use the films. Because of subsequent criticism the event was cancelled and the board's use of the films was challenged. Meeting shortly thereafter, the board temporarily suspended the use of the films and named a study committee to review the program. Several months later the entire board approved the continued use of the films with certain restrictions. At that meeting the board also instructed its Standing Committee on Family Ministries to review the board's entire program of human sexuality education and that "film offerings be reviewed and replaced as necessary by this committee."

Criticism of the board's action swept across the church after an Associated Press story on the issue was carried by many of the nation's newspapers, radio and television stations during the Christmas and New Year holidays. Some of the most severe criticism came from the church's bishops, including Bishop W. Kenneth Goodson, president of the Board of Discipleship, and two other bishops who are board vice presidents: Edward L. Tullis and Joel D. McDavid.

UM agency opposes youth registration

By SHARON MIELKE
Senior Staff Writer

MADISON, Wis. — With only one "no" vote, the women's advocacy commission of the United Methodist Church adopted a petition opposing President Jimmy Carter's call for the registration of American youth.

The petition — to be sent to the denomination's General Conference in April for consideration — was adopted here Feb. 14-17 at the last meeting of the quadrennium of the Commission on the Status and Role of Women by a vote of 25 to one with six abstentions.

The petition states the President's call has already "increased war hysteria in the nation and generated tension among nations in the Middle East."

The petition specifically requests the General Conference to send a deputation of 10 messengers to the White House. The deputation would ask the President to "rescind his announced policy calling for registration of youth which we believe leads to the possible renewal of the draft into military service."

Erwin Schwiebert of Caldwell, Idaho, the single "no" voter, said he believes the petition overstates what the President has said and has the effect of criticizing the President when he has "so admirably" refused to adopt a war-like stance in the Iranian crisis.

However, Rose Thomason of Jacksonville, Fla. argued against registration saying, "this is a women's issue. Women bear sons and daughters."

And Thelma Stevens of Nashville said the deputation would be "an opportunity to tell the President in person how important this issue is to United Methodists." She said it also followed the Methodist tradition going back to the Revolutionary period of sending deputations to meet with the President in times when "war is imminent."

In other action, the commission completed its work on a petition to General Conference asking for the rejection of all discrimination in the church's ministry based on sexuality.

The proposal would remove the present wording (Par. 71, II, D) that "we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching." The proposed wording by the commission would state: "We believe that every person has the equal right to share fully in the total ministry of Christ's church. We reject discriminatory policies that deny any person the right to accept Christ's calling to any vocation that fulfills his or her commitment to the advancement of Christ's kingdom."

The commission also endorsed petitions to the General Conference by the General Board of Church and Society which call for revision and additions to the "Social Principles" on the family, marriage, divorce and single persons.

The proposal to General Conference to refer a human sexuality document for church wide study by the Women's Division (United Methodist Women) was endorsed also by the women's advocacy commission.

United Methodist scholar charges

TV preaching can't compare with Wesley's

Compiled From News Releases

NEW YORK — A comparison of the preaching in the "electronic church" with the itinerant preaching by John Wesley drew a protest at a recent conference here on religious broadcasting.

Pat Robertson, founder of the evangelical Christian Broadcasting Network, compared his preaching to the vastly successful preaching of John Wesley, who went into the fields to preach, outside of formal church structures in the 18th century.

The Wesleyan movement, which eventually became the Methodist Church, was a similarly controversial, unconventional means of fulfilling needs not met in the established church at the time, Mr. Robertson said. In a parallel sense, he added, in today's organized church "the (human) needs are the same, the message is the same, the means of delivery can be different."

Dean Collin Williams, a United Methodist professor on leave from Yale Divinity School, charged that the comparison to John Wesley is inappropriate. Mr. Williams, who has written books about the founder of the Methodist movement, pointed out that Wesley once criticized his evangelist peer George Whitefield for not gathering recent converts into Christian communities for spiritual growth. "I do not find that same insistence in the electronic church," he said.

The conference on the electronic church was held Feb. 6-7 at the New York University Catholic Center under the joint sponsorship of the National Council of Churches, the U.S. Catholic Conference and New York University.

Second in power

In his dinner address, Mr. Robertson said polls show that, nationally, the Protestant churches rate 27th on the scale of perceived power and influence. But television is second only to the power of the U.S. presidency.

"To say that the church shouldn't be involved in this is folly since this is one of the most powerful forces in the country," said Mr. Robertson, host of the Christian Broadcasting Network's 700 Club talk show which appears daily on 130 commercial television stations and 3,500 cable systems.

Professor Williams, however, argued further that the electronic church trivializes the Christian faith, promoting easy answers to complex problems: "The message is not the same."

The full scope of the Christian message is "not reflected in the narrow compass of the electronic church of TV," Mr. Williams said. "Electronic evangelism allows itself to become constricted by the medium and it becomes a consumer religion and instant gratification . ."

The "threat" mainline Protestants and Roman Catholics feel from "the electronics" was pinpointed by Robert M. Liebert, professor of psychology and psychiatry at State University of New York at Stony Brook. Quoting John Mariani, he said, "Preachers on the tube take money out of church coffers and bodies out of church pews."

Although he offered no conclusive proof, Dr. Liebert said he doubted the electronics are receiving contributions that would otherwise go to mainline churches.

Not pulling members away

Furthermore, the electronic church is not pulling people away from the mainline denominations, he said. "Rather, people have left the traditional denominations and their traditional service and then found satisfaction or identity with the electronic church offerings."

When television evangelists encourage their audiences to become involved in a church community, the new converts rarely return to the liberal tradition. Instead, Dr. Liebert said, they join conservative denominations outside the Protestant mainline or evangelical parishes that are anomalies within it.

Eventually, the electronic church will become a denomination unto itself, he predicted.

"I envision each Electronic Denomination setting up local community centers, with an absolute philosophic tie to the denomination's charismatic leader," he said. "These centers will offer media services to congregant members via a big screen in grandly decorated halls that will sing with fast-paced visual and sound effects built on the most advanced electronic technology."

A "holy war"

Dr. Liebert further predicted that the mainline denominations would be forced to buy broadcast airtime "to meet the competition head on."

"Make no mistake about it, nothing less than the definition of Christianity is at stake in this holy war," he charged.

No one at the conference directly labeled the electronic church's technologically sophisticated fund-raising as dishonest. Instead, the typical mass offerings of "free gifts" and personal prayer, the hyped-up mail order campaigns and the show-biz atmosphere of religious programming were characterized as being a natural product of the television medium itself.

When it came time for the 210 conference participants to conclude their deliberations, there seemed to be no consensus on what the mainline churches should do in the future.

A few were probably prepared to follow the advice of Dr. Liebert: "In order to survive the Mainliners will be forced to meet the competition head on, buy air time, make more and better use of TV themselves, and get their act together."

Dr. Curtis Chambers, general secretary of United Methodist Communications, commented: "There is no question but that the church must utilize those media, but it must find ways that fulfill its own mission and purpose rather than institutionalizing them so they rival or become substitutes for the church's outreach and ministry."

War on 'racist spirit' advocated by exec

By BUD HERRON
Associate Editor

LOUISVILLE — United Methodism in the 1980s must "declare war on the racist spirit," the top executive of the denomination's Commission on Religion and Race said here Feb. 13.

Giving the church credit for making strides during the 1970s toward eliminating "racist structures," the Rev. Woodie W. White, executive secretary of the commission, said emphasis now must be placed on "changing the spirit" which allows racism to remain a major problem in the church.

"A racist spirit can exist long after a racist structure has been dissolved," Dr. White told commission members who assembled here for the agency's final business session of the quadrennium. "While we have aggressively sought to dismantle racist structures which dehumanize the perpetrators of racism as well as the victims, we have given too little care to developing and nurturing the non-racist spirit."

Saying that racism of the spirit exists today in "every quarter and every council" of the UMC, he warned that, unless that type of racism is eliminated, new "racist structures" will eventually replace the ones which have been torn down.

He called for the church to attack the problem by talking and preaching about "spirituality in the concrete" rather than "spirituality in the abstract."

"In the new quadrennium we must through our preaching, teaching, sharing and introspection begin to help the people called United Methodists examine their thoughts, their ideas, their spirits, so that which nurtures the racist spirit can be discovered, can be lessened, can be destroyed," Dr. White said. "Eliminating racist structures alone will never eliminate racism."

He went on to say that a second major issue facing the church in the 1980s is evangelism within ethnic minority communities.

"Significant evangelism and meaningful church growth is not merely transferring persons from one United Methodist congregation to another," Dr. White said. "It is the engagement and encounter of those who have not heard nor seen the Word demonstrated in a convincing manner."

He said that in order to be successful in evangelism among ethnic minority persons, the church must be prepared to go into some "unfamiliar places" where people have "defined us as the enemy." He said "gimmicks" won't help and belief in "the power in Nashville" (where the UMC has many of its national offices) won't help. He advised the church to "preach Jesus Christ."

"When we preach like we believe it, when we witness like we believe it, then others may believe it," he said.

Among items of business which came before the commission during its three-day meeting were the following:

• **Review of schools of theology** — The commission unanimously adopted a 41-page review of United Methodist-related schools of theology. The review, prepared after visits to the schools by commission "monitoring teams," makes individual assessments on progress of the schools in dealing with racial inclusiveness. The review also includes recommendations in this area. (An article reporting on the specifics of the review will appear in a future issue of TM/UMR.)

• **Native American commission proposal** — The commission accepted "as information" a report from the denomination's Study Committee on Native American Ministries which calls for the establishment of a standing commission on Native American ministries. After a lengthy discussion on whether the specific commission proposal should be supported, rejected or simply accepted without comment, the latter course was taken. While expressing support for the spirit of the document, the commission members said they had not had adequate time to study it, so could not act on the specific proposal for the new commission.

• **Church women's history project** — The commission recommended several changes on a petition adopted for the 1980 General Conference by a national conference on church women's history last month. The proposed changes emphasize that historical work done by the UMC's Commission on Archives and History in the area of women's history needs to be done with "all racial and ethnic minority" persons in mind.

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Banners echo Olympic ideals

BY RALPH A. MARINO

LAKE PLACID, N.Y. — "Mind, Body and Spirit in relation to our Creator God" was the theme chosen by the Olympic Affairs Committee to focus attention on the high ideals and hopes of Olympic participants. Units of United Methodist Women were asked to amplify that theme in banners for use in the Adirondack Community Church "coffeehouse ministry" undertaken during the two weeks of the Games. Women from across the United States, and as far away as Japan and England, responded to that request.

They echoed the theme over 300 times in banners of burlap, felt, silk and other materials. The delicate ice dancer worked by Carolyn Seibert of the Ohio West Conference (right) reveals something of the love, patience and skill necessary to produce the array of banners which have been received.

The original intention has expanded so that 25 churches of many denominations through the Adirondack territory are displaying these banners. Each one gives a special focus to part of the theme, and each one serves to exemplify the theme through the thought, planning and care used in its construction.

Probably no visitor or participant will get to see more than a few of these examples of Christian art but the Religious Affairs Committee plans to issue a booklet making them available in pictures. Publication will be sometime after the close of the games.

Mr. Morino, UM postor in Valley Folls, N.Y. is reporting the Winter Olympics for TM/UMR.

OREN LANE PHOTO

Pensions threaten as top priority unless reformed

EDITOR'S NOTE: The General Conference of the United Methodist Church Convenes April 15-25 in Indianapolis. This is the eighth in a series of articles summarizing major issues to come before the delegates.

BY SHARON MIELKE
Senior Staff Writer

Financing pensions for ministers will become "the de facto" top priority of United Methodism "forever" unless pension funding is put on a sound basis in the opinion of the church's top pension officials.

Jed Hornung of the Evanston, Ill., pension beadquarters for the UMC, said last November that by the end of 1979 the 73 annual conferences in the U.S. would have $560 million in pension benefits promised whicb are not funded.

Pension officials are worried, be said, because there is no way to control the costs of the Ministers Reserve Pension Fund. And, on top of that, pension benefits are meager and uneven across the churcb, he added.

The present system sets a pension benefit level and then tries to raise the funds to pay the benefit when the minister retires. In the General Board of Pension's proposal to the General Conference a switch is recommended in financing along with a major overhaul of the system. The new system would be based on a "defined contribution" which meana that the payout upon retirement would be based on the amount of money paid into a minister's account during his or her active ministry, plus accumulated interest. No more and no less. Therefore, the system would be brought under control.

Benefits earned on and after January 1, 1982 — the target date for implementing the proposed plan if it is adopted — will be fully funded. Of course, "unfunded liability" — benefits promised by annual conferences for which money haa not been raised — must still be paid off. But the steady upward spiral of unfunded liability would be capped and eventually, pension costs would level off or even go down for the typical annual conference. Special crusades to raise pension funds would become unnecessary, pension officials say.

Improve benefits

The board is further proposing to improve benefits by about 25 percent (except for the highest-paying conferences) and it wants to remove the inequities which presently exist between conferences by basing every minister's salary on a denominational average salary instead of on a conference average salary.

A full-time minister who is receiving less than the denominational average salary would have his or her contribution to the pension account "built-up" to the average. This measure would improve the pension benefits for most ministers who receive lower-than-average compensation.

Criticized feature

Coming in for the most criticism is a feature of the proposed plan which would allow ministers receiving more than the denominational average salary to have considerably more paid into their pension accounts. That, of course, would result in a larger payout on retirement as well.

Charges that this feature tampers with the denomination's historic "peer group concept" — every clergyperson receiving the same pension rate on retirement per year of active service — have been levelled at the proposal. "This makes pensions a reward for financial success, undermines and penalizes long service in small churches and in ethnic minority churcbes, favors white males in big pulpits and is racist and sexist," says the Methodist Federation for Social Action.

Overcome criticizism

To overcome this criticism, the Board of Pensions is proposing that each annual conference decide whether or not to allow its ministers to receive more than the contribution based on the denominational average salary. Opponents, however, want the average made mandatory to preserve equity. That is, to base the entire system on the denominational average with no extras available for the bigher salaried persons so everyone would receive a like amount on retirement.

Another feature of the proposal drawing some ire is a suggested change in funding channels. Traditionally, local churches pay their pastor's pension through an apportionment from the annual conference. Each annual conference then remits the funds to the general board of pensions for management.

The new plan offers the continuation of this method as an option for eight years, but pension officials prefer to have local churches pay their pastor'a pension directly to the general board. By so doing, pension officials say, local members clearly understand that — while deferred until retirement — pension is as much a part of the minister's support as are salary, utilities and housing.

Critics of the "direct remittance" feature say ministers are employed by the annual conference — not by the local church — and the conference should continue to be the pension-paying unit.

'Giant stride forward'

Mr. Hornung believes the board's proposal is a "giant stride forward" with its inclusion of the total ministry in one plan — full-time and part-time ministers, district superintendents and bishops, general agency staffs and employees of church institutions. At present no pension is provided for part-time ministers and all the other groups have separate plans, some of which are much better than others.

The proposal has also been developed, he says, to head off the possibility that the federal government will attempt to put the denomination's plan under the regulations of ERISA (Employee Retirement Income Security Act). The new plan is consistent with federal safeguards and it is hoped that this fact will discourage federal regulation, Mr. Hornung says.

Bishop Gerald Kennedy dies in California

LAGUNA HILLS, Calif. — Bishop Gerald Kennedy, longtime United Methodist presiding bishop of the Los Angeles area until his retirement in 1972, died Feb. 17 at the Beverly Manor Convalescent Hospital in Laguna Hills, Calif.

The bishop had continued to reside in southern California following his retirement. His death followed a lengthy period of ill health.

No further details were available at TM/UMR presstime. Additional information will be carried in next week's edition of TM/UMR.

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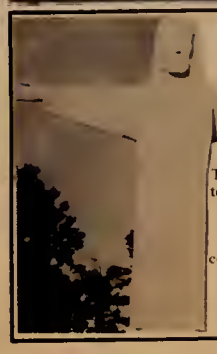

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Focus on singles forecast

Leader urges caution to prevent exploitation

BY JUDY ELSWICK
Staff Writer

DALLAS — A continued increase in singles ministry — as well as possible "exploitation" of single adults — was forecast here at a national conference by the Rev. Doug Shaw, minister to single adults at First United Methodist Church in Tulsa, Okla. and director of a national singles ministry.

Increasing awareness of singles' needs is one factor leading to a growing ministry which focuses on this group, Mr. Shaw noted. He said singles ministry appears to be "just on the edge" of a real surge of growth, and he stressed a need for models of single adult ministry which are "integrated into the church — not just doing their own thing."

Single adults may be "exploited" — intentionally or unintentionally — both inside and outside the church, the minister cautioned. For instance, he explained, this can happen in the church when this group is viewed primarily as an opportunity for growth in church membership, without a call for commitment or meeting the genuine needs of these individuals. He added that groups outside the church, such as the rising number of singles' associations, may also become more concerned with "marketing" to single adults than with genuine service.

Mr. Shaw said that while he hopes SOLO Ministries, which he directs, can help establish some "norms" for single adult ministry at a national level, the organization's main aim is to "help local churches help themselves."

One of the first such major efforts by SOLO Ministries was a national, interdenominational conference here Feb. 5-7 for single adult and church leaders. SALT I (Single Adult Leadership Training) was the first meeting of its kind, according to Mr. Shaw, and featured numerous nationally-known leaders in singles ministry. The meeting drew approximately 415 participants.

Mr. Shaw explained that the SOLO Ministries efforts grew out of SOLO magazine, a publication for "positive singles" begun several years ago by Jim Smoke, author, lecturer and former minister for single adults at Garden Grove Community Church in California. The magazine is now published in Bartlesville, Okla. under the direction of publisher Jerry Jones — a former single adult ministries director — and several editors including Mr. Smoke.

"We didn't want our ministry to be limited to the printed word," Mr. Shaw said, explaining both the magazine and SOLO Ministries are designed to help people get into the issues confronting single adults.

"There are so many volatile isaues in this ministry — such as divorce, remarriage, homosexuality, sexuality, intimacy," he said. "I happen to feel that to fail to deal with the issue is to let the issue deal with you."

He emphasized that churches interested in singles ministry must be willing to bear the cost — not just in money, but in time and effort. "It is wrong and dangerous to build expectations if we can't offer the ministry," he said.

"My concern is: do we understand single adults? And are we willing to let them work in the leadership of their ministry?" he continued. "In First UMC, I let them run it. Since I'm married, I'll never be better than my single people in ministering to single persons." Mr. Shaw said he does not offer answers, but sees his task as that of motivator for single adults, "calling them back to their task" of confronting the issues that face them and helping them to find their own answers.

Mr. Smoke, in his closing address to the conference participants, pointed out that singles ministry involves both ministry-at-large and ministry to "ourselves personally." He presented participants with three concepts and corresponding scriptures on single adult ministry:

- "We have a new ministry and it'a authentic," he told the group. He told them the challenge is not in "bigger and better" newsletters and programs, but in "letting God work with you from the inside out," making reference to John 15:12, Christ's commandment to "love one another as I have loved you."
- "We have a new fellowship," the speaker said. He encouraged participants to "bear one another's burdens," as mandated in Galatians 6:2.
- "We have a new commitment," Mr. Smoke concluded, noting the biblical instruction for prayer for those who share their struggles with another. Mr. Smoke atressed the importance of constant awarenesa that all are in need of healing, and quoted from James 5:16 ". . . confess your sins to one another, and pray for one another, that you may be healed."

"When you tell somebody you're going to pray for them, get serious," he insisted. "Put them in the top five on your list."

The conference concluded with carrying out this direction, as each person drew from a cup the name of a fellow participant, with the pledge to pray for that indivldual this year.

Lenten pretzels

BINGHAMTON, N.Y. — Heidi Moyer is making pretzels for Lent as part of the Nimmonsburg UMC's effort to make pretzels to represent the power that come to life through prayer. Borrowing from an ancient European custom among Christians to bake bread in the shape of "little arms," the Rev. Howard Hockenbury, pastor, said children in the Church School rolled the bread dough into the shape of arms crossed in prayer. After they were baked, the congregation used them for the Communion Service on Pretzel Day, the Sunday preceding Ash Wednesday. WYOMING UMR PHOTO

Author says human factor forgotten

TM/UMR Staff Special

DALLAS — The "human factor" is the forgotten element in many single adult ministry programa, according to Keith Miller, nationally-known Christian speaker and author.

Speaking to participants here in the recent SALT I — Single Adult Leadership Conference (see related article on this page), Mr. Miller noted churcbes have a preoccupation with programs for single adult ministries, and often forget the people. He noted clapping, laughing and other active participation such as that at the conference would aeem to be indicative of a good program — and yet, when the clapping and laughing ended, if the "glass bubble" surrounding each one in the group has not been pricked, "we go away lonely — and so do the singles who come to us."

"In the last few years, it's been gradually dripping into my awareness that because of some strange blindness that we have, we have forgotten how or neglected to compute into our program what I'm going to call 'the human factor,'" he said.

Mr. Miller observed that education — including that of churches — has tended in recent years to concentrate on "left-brain" activities. This part of the brain, he noted, handles logical, rational and scientific factors — abstractions, numbers and reasonable ideas. He said the educational system has "almost educated out the right side" — that intuitive, poetic area which deals with drama, music and stories.

"God, through biblical witness, conveyed the gospel almost exclusively in 'right-brain' images: stories, songs, psalms and proverbs," he said. Churches, he observed, have employed rational, theoretical "left-brain" theology to try to change lives.

"What we've done is to create logical ways to lead people to Christ," he said. "Our primary difficulty with that arrangement is this: our problems — like the Bible, and unlike the church's theology — come to us almost totally in the drama and the story of our lives, in the pictures, the pain and the sensitivity of the 'right-brain.'"

He noted the human factor is often missing in communicating the love and truth of Jesus Christ. "These reaaonable, rational explanations and methods not only often don't fit the problem . . . these methods miss the very nature of our humanity. They miss the human factor in our lives, and that human factor is what really holds ua up." It is through intimacy — genuine openness and truth with one another — that this can be approached, he said.

An intimate way of life — with one another, with ourselves, and with God — is shown in the Gospel, he noted.

"When we consider the human factor of the Gospel of Jesus Christ, we are within a breath of intimacy; we are within a breath of life," he said.

The speaker pointed out an enormous amount of energy is required for people to repress emotions they "aren't supposed" to have, comparing it to trying to hold a beach ball under water. "You can't even scratch your nose emotionally" and certainly can't reach out to love one another, he said. If that ball were left to float to the top and shared, "the problem would still be in our lives, but our hands would be free to love each other and to receive love."

Human needs exist for a reason, Mr. Miller stressed. Even loneliness, he pointed out, is a psychological equivalent to hunger, driving people out again to touch, hold and be in one another's lives and also to be more intimate with God.

Both singles who have never been married, as well as those who have, are seeking the anawer to the question of what to do with failure, according to Mr. Miller. He explained the process includes trying and failing, realizing that sometimes one's expectations will be greater than the ability to meet them. Confessing these failures to God is the next step, he said.

"Then we turn from it, and that's called repentance. Then — and this is the part we often forget — forgiveness. God gives us a piece of chalk and says, 'You're free — you write the next chapter.' We can take risks again. The pain you've gone through is fertilizer for the next crop."

To U.S. hostages

OK given for UM efforts

By WINSTON TAYLOR
United Methodist News Service

CHEVY CHASE, Md. — Conditional upon assurances of appropriateness, a United Methodist board will continue its involvement in the Iranian crisis — mail service and commmunications, but not negotiation.

The executive committee of the denomination's General Board of Church and Society decided here Feb. 17 to approve money already spent for staff member John Adams' work here and in Iran and to give conditional authorizations for advancing more funds. This includes Mr. Adams' possible return to Iran, where he has spent the past two weeks. The action followed words of high confidence toward the UMC from an American Indian leader also involved.

Under the leadership of Bishop Joseph H. Yeakel, of Syracuse, N.Y., the committee approved termination of the project by March 24, which Mr. Adams said is a critical holiday period in Iran. It authorized establishment of an Iranian Hostage Communication Fund of not more than $25,000 for the project, not including about $11,000 to be used out of private contributions to the board already made for conflict resolution.

As to the "assurances of appropriateness" for continued UM involvement, Dr. George H. Outen, board's chief executive, said the first check would be with the United Nations, because "we do not intend to impede the progress of the U.N. in any negotiations." He said developing communication toward freeing the hostages and promoting understanding were of first concern, with the mail exchange second.

With authorization of board officers, Mr. Adams flew to Iran Feb. 1 with John Thomas, of the International Indian Treaty Council, to take several hundred pieces of mail from U.S. families to the hostages confined in the U.S. embassy in Tehran for more than 100 days. Mr. Thomas returned Feb. 12 because of a death in his family, bringing 136 letters from hostages.

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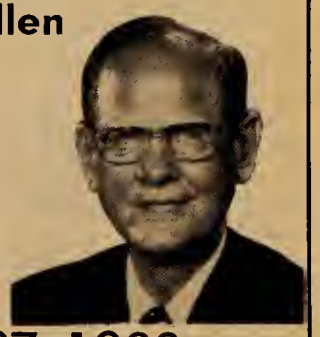

June 18-27, 1980

A small group of us will visit the "Land of Jesus." We will visit the Garden Tomb, kneel at "the rock" in Gethsemane, tour all of Jerusalem. During the stay, we "cover the country" — Sea of Galilee, Bethlehem, Nazareth, Bethany, the Dead Sea, the River Jordan, Capernaum, Mary's well, Caesarea, Cana of Galilee, and so many other places. Just the reading of these names thrills our hearts — actually visiting those places is a spiritual blessing and an experience one will always cherish.

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For complete details, please write:
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THE UNITED METHODIST REPORTER

LOUISIANA UNITED METHODIST

edition

VOLUME 8 NUMBER 12 | Send P. O. Form 3579 to Box 221076 Dallas, Tx. 75222 | FEBRUARY 29, 1980

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Ethnic Minority Consultation

The first Consultation for Ethnic Minority United Methodist Men will be held this week-end at Dillard University in New Orleans. Sponsored jointly by the two New Orleans districts and the General Board of Discipleship, this is one of several such consultations to be held in various parts of the nation through a grant from the National Ethnic Minority Local Church Fund.

According to Allen L. Brown, Project Manager of the Division of Lay Life and Work and a member of the Louisiana Conference, "If the Ethnic Minority local church is to remain vital, alive, strong, and growing, making its unique contribution to the total church, ethnic minority men must become involved in the life of the total mission of the church; not only in the local, but in the mainstream as well."

Workshops designed to assist individuals will be featured in the program. They will include: Basic Methodist Beliefs; the Church School; Discipleship; Evangelism and Church Growth; Leadership and Ethnics in Mainstream; Revitalization of Program and United Methodist Men; and Stewardship of Life. Persons leading these programs will be from the staff of the General Board of Discipleship: Rev. Eddie Robinson; Dr. Fletcher Bryant; Dr. David Self; Dr. Alfred Sanford; Dr. David L. White; Mr. James L. Snead; and Mr. Wendell Looney.

Dr. Edward Bufford, Director of Evangelism Ministries with the General Board of Discipleship, will preach the opening worship service on Friday evening, and lead a workshop on Evangelism at a later time. He was born in Birmingham, Ala.; and has been a United Methodist minister since 1959. Mr. Bufford has served pastorates in Alabama, California, and Tennessee. In his present position, he has responsibility for Ethnic Church Growth, Preaching Evangelism, Visitation Evangelism, and Urban Evangelism with the Board of Discipleship. He was a delegate to the World Methodist Conference held in Dublin, Ireland in 1976.

A 100-voice choir, made up of men from various minority churches in the city, will provide music, according to Charles Y. Pryce, general coordinator of the event. Bishop J. Kenneth Shamblin will preach and administer the Holy Communion; and Dr. L. L. Haynes, Jr., pastor of Wesley in Baton Rouge, will be another keynote speaker.

Some of the persons from the Louisiana Conference who will be providing leadership, are Rev. Leslie Norris, Rev. Freddie Henderson, Rev. George Calvin, Rev. John Hamilton, Rev. Sam Walker, Wadsworth Davis, Felton Butler, Arthur Robinson, M. E. Taylor, James Wilson, Sam Populus, Joseph Pierce, Dr. Leon G. Netterville, Press Johnson, D. Y. Archie, Dr. Charles C. Teamer, Charles Pryce, Dr. Robt. L. Harrington, and President Samuel Cook.

Speakers for the First Ethnic Minority Consultation of United Methodist Men, to be held at Dillard University. Top picture, Dr. Edward Bufford. Bottom picture: Mr. Allen Brown.

Pastors School Names Faculty

Dr. Darrell Mount, Dean of Pastors School this year, has announced the faculty for the July meeting. Mr. James M. Wall, editor of Christian Century, will give four lectures: "Doing Theology in the 1980s: A Visit to the Village Green." Dr. Lloyd Bailey, Professor of Old Testament at Duke University, will lecture on biblical imperatives for mission. And Dr. Wallace Alston, pastor of Nassau Presbyterian Church, Princeton, New Jersey, will be the preacher for the school.

The format of this year's Pastors School involves small group discussions following each lecture and sermon. Louisiana UM pastors and interested laity are encouraged to set aside July 28-30 for a period of study and reflection with colleagues on the mission of the church in the 80s.

The Bishop's Banquet will conclude the Pastors School. Interested laity and guest clergy are asked to contact Dr. Mount, 809 W. Jefferson, Lake Charles 70605 for reservations and further information.

The United Methodist Reporter
Louisiana United Methodist
J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P. O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820
Official publication of the United Methodist Church in Louisiana Conference.

Calendar of Events

MARCH
1 Third Call — Bob Lay 1000 Club
3 Bishop's Visit — NOH District
4 Bishop's Visit — NOS District
5 Bishop's Visit — BRH District
6 Bishop's Visit — BRL District
5- 6 JCOM — Oklahoma City
7 Bishop's Visit — Lake Charles District
7- 8 EMLC Minister's Retreat, Istrouma Camp
9 Louisiana United Methodist Foundation Sunday
Baton Rouge-Hammond District Conference
10 Bishop's Visit — Ruston District
11 Bishop's Visit — Monroe District
12 Bishop's Visit — Shreveport District
14-16 Jurisdiction Youth Conf. — Canyon Camp, Okla.
15 Administrative Committee — Global Ministries
16 One Great Hour of Sharing Offering
Ruston District Conference
17 Alexandria District Conference
18 Committee on Episcopacy
Shreveport District Conference
19 Council on Finance and Administration
22 Commission on Religion and Race
28-30 Jurisdiction UMW Quadrennial Meeting, El Paso

Centenary College Choir Positions Open

Auditions for positions in the Centenary College Choir, beginning this Fall term, are being held, according to the director, Dr. Will K. Andress. These auditions will continue until March 31st with the announcement of the new singers coming on April 10th.

The Choir, one of "America's more renowned college choral groups," has just returned from a three-week tour of Russia and Poland which followed a concert tour of Great Britain by only five months. The Choir is now giving over sixty concerts annually, with other foreign tours being planned.

Choir membership is open to students, regardless of their intended college major. The present choir make-up includes students from all the college disciplines, with only about one-fourth being music majors. Generally, the choir is looking for students with good qualities in personality, voice, appearance, and musicianship.

Persons interested in the choir should contact Dr. Andress by phoning 424-4373 or by writing him in care of Centenary College, Shreveport, La. 71104.

1000 Club

New Church Call

The third call has been issued to members of the Bob Lay One Thousand Club. The recipient will be a "yet-to-be-named, still-to-be-located" new church site in New Orleans.

Dr. W. D. Boddie, superintendent of the New Orleans/Slidell District says, "a new church is desperately needed in the vicinity of Pendleton Memorial Methodist Hospital. The population of this part of New Orleans is approximately 90,000, and is expected to reach 100,000 in the next five years."

An Investigatory Task Force is doing the necessary research to determine where the new church is to be located. According to the committee, possible sites are near Interstate 10 and Read Road Interchange, near the Lake Forest Shopping Center.

At the present time, there is only one other United Methodist church in this general area: St. Andrews. Dr. Boddie says, "property in this area has been priced at $140,000 to $175,000 per acre." The committee feels that a minimum of five acres is required for the kind of building that will be needed. The proposed site is approximately ten miles from downtown New Orleans and twenty miles from Slidell.

The One Thousand Club is made up of persons who pledge that they will give $10 three times each year. From these pledges a base amount of up to $20,000 is made available to new churches.

Churches that have received help from this group in recent years are: Aldersgate in Slidell; St. Timothy-on-the-north-shore in Mandeville; Squyres in Ragley; Jones in Welsh; Fellowship in Hineston; and Walker's Chapel near Plain Dealing.

As you can see, there was a substantial representation from the Louisiana Conference to attend the Congress on Evangelism at Oral Roberts University in Tulsa, Oklahoma. But that is not the whole group, because some faces of those we know were there are missing.

Around The Conference

SHREVEPORT — Bishop J. Kenneth Shamblin led consecration services at Mangum for "Phase II" of the building program, and to dedicate "Phase III" of the new educational building. Mangum relocated from the former site to Pines Road in 1975 and has not completed all of their educational facilities and a gymnasium.

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BATON ROUGE — The Baton Rouge/Hammond District Board of Laity held their third annual Laity Banquet recently. It was held at the Broadmoor Church with 485 laity and ministers in attendance (we would mistrust those figures if Henry Blount recited them, but our source is Red Marrs and he is usually more dependable!). Speaker for the occasion was Bishop J. Kenneth Shamblin (perhaps that is part of the source for such a crowd being present!) who spoke on the responsibility that laypersons have toward church renewal. Dr. Tom Matheny gave the opening prayer. O. W. (Red) Marrs is Dist. Lay Leader and Kirby Vining is Dist. Supt.

• • •

BATON ROUGE — The youth of Jordan Church has a "mini-retreat" earlier this month. The discussion was centered around the meaning of the resurrection, the history of Martin Luther King, and present-day problems. Mr. Cleveland Jefferson and Ms. Patricia Coleman were leaders for the sessions; and Rev. Freddie Henderson is pastor.

• • •

SHREVEPORT — Dr. Vance Archer, director of Visitation and Witness for the General Board of Discipleship, held a visitation workshop at Mangum Church.

• • •

BATON ROUGE — Members of Camphor Memorial are planning a series of midweek Lenten Evangelistic Services. Among those who are to lead the meditation in succeeding weeks are: Fr. Clifton Labbe, pastor, St. Paul Catholic Church; Rev. J. R. Williams, Elm Grove Baptist Church; Rev. Mary Moody, Black Creek AME Church; Rev. Kirby Vining, supt. of BRH District; Fr. Edward Shirley, St. Michael Episcopal Church; and Rev. George Calvin, pastor of Camphor.

The Rev. James W. Spitzkeit spoke to the UMW Sub-District at Blanchard earlier this month. He also spoke at the morning services at both Belcher and Blanchard. Pictured from left are Rev. Tom Crosby, Rev. Spitzkeit, and Sub-District UMW President, Mrs. Linda Shepherd. Rev. Spitzkeit was formerly a missionary to Korea; he is presently serving as associate minister at Elizabeth Sullivan Memorial in Bogalusa.

The Wesley Foundation at Louisiana Tech University, Ruston, held a mid-winter retreat at Caney Conference Centre, Minden, in January. The Rev. O. Dean Martin, Trinity UMC, Gainesville, Florida, was the resource leader. The theme for the retreat was "A Bible Study in Practical Christian Living." Rev. Wm. M. Stokes, Jr., director of the Tech Wesley Foundation, said that Mr. Martin gave a positive in-depth study of the Ten Commandments. Martha Cole and Philip Self were the chairpersons for the retreat; and there were 102 students present. Mr. Martin is shown in the picture in an informal session with Jennifer Jolly.

UMW Executive Meeting

The UMW Executive Committee hard at work. Upper left: First edition of the 1980 UMW Newsletter presented to Mrs. Richard Hoffpauir, President, by the Editor, Mrs. Edward Carruth. Bottom left: Mrs. Robert Compton, Mrs. Howard Milo, and Mrs. G. W. Dameron ponder the decisions to be made. Right: Mrs. Walter Brock, Vice President, chairs the Program Committee. Mrs. Wayne Bryan and Mrs. Chris Hall are shown in the picture. The meeting, held at Hot Wells, is to take care of the many items of program planning for United Methodist Women.

Editorial

Ethics is major 'Abscam' issue

Cries of "entrapment" currently rising from some members of Congress in the midst of the "Abscam" scandal are a curious reaction to the plight of the eight members of Congress allegedly caught with their hands in the proverbial "cookie jar."

"Abscam" is the FBI's code-name for a recent undercover operation in which various members of Congress allegedly were offered bribes by agents posing as representatives of Arab oil interests. The FBI charges that a Senator and seven members of the House of Representatives accepted the bribes.

Regardless of whether those allegations eventually prove to be true or false, we are amazed — and troubled — by the "entrapment" response these charges have drawn both from the accused and from some members of Congress who have not been accused. They claim the FBI improperly "entrapped" the members of Congress by subjecting them to temptations to accept bribes.

Entrapment — a term most often appearing in prostitution cases as a defense for prostitutes who claim they were lured by undercover police officers into offering sex for pay — is, under the laws of most states, an acceptable legal defense in criminal cases. Such a defense does not claim the person is not guilty, but merely argues that the arrest procedure was wrong.

While such a defense might be legally valid — if members of Congress can show they were illegally "lured" into accepting the bribes — we hope Christians and others in this country who are concerned about public morality will freely point out to all concerned that "entrapment" is scarcely an adequate ethical defense for accepting bribes, under the table "contributions," or "favors" by persons serving in high offices under the public trust.

As Christians — who by definition are concerned with truth in the name of the One who fully embodied that word — we must resist any logic which considers such matters solely on legal grounds to the exclusion of ethical dimensions.

The acceptance of a bribe for whatever reason is dishonest, and is a form of stealing — we believe that regardless of why such bribes are taken, both the Congress and the American people should be outraged at such activity.

As a nation we have the right to expect higher ethics from our Congressional representatives than from prostitutes who walk our streets. Whether those elected representatives were "entrapped" or not, we believe they must be held accountable for their actions by both their colleagues and their constituencies. Their legal "guilt" or innocence, of course, should be determined through our nation's judicial system.

Cynicism not helpful attitude

Along with the outrage we believe Christians should feel regarding the "Abscam" scandal (see preceding editorial), we believe the cynical attitude that "everyone does it" should be both avoided and rejected.

Such cynicism — of the type spawned by Vietnam, Watergate and Koreagate — is neither productive in solving the problems of our nation nor helpful in preventing similar scandals in the future.

Amid such cynicism we believe an example of open-eyed hope from the Christian community of this nation could be a significant influence for the good. Such a hope, which has been a part of the Christian experience from the beginning, recognizes the failings of humanity and strives to correct those failings while at the same time refusing to give up on the belief that truth ultimately will prevail.

We believe that most persons in our nation's public offices are not by nature and intent dishonest and unethical.

And while, as Christians, we believe we must insist that those who violate the public trust be held accountable, we also believe it is our responsibility to support actively that which is good within our system.

We hope "Abscam" and other investigations into the ethics of elected and appointed officials will be properly seen as an indication of our nation's commitment to high ethical standards in government rather than as a blanket condemnation of those who lead us.

Here I Stand

New pension plan not the best alternative

By H. STEWART AUSTIN

When the new proposed plans for ministerial pensions were published I was somewhat comforted, as a retired minister, to discover that they apparently did not seriously alter the basis of my own pension. But I was quickly made very uncomfortable, as a United Methodist and a Christian, about the direction the plans seem to be taking the church. I have been concerned that the issue has not been more widely discussed, and would like to submit these comments.

The new proposals going to General Conference in April obviously grew out of some important concerns: the need for an improved level of benefits, coverage for the part-time ministry, protection against inflation, and the need to shift away from unfunded programs. Progress has been made in addressing these concerns. In two other respects, however, the proposals are definitely disturbing.

A key to the errors in the proposals grows out of their dealing with the objective stated as: "To design a method of financing benefits that recognizes that pensions are deferred compensation." On the surface this is a good objective, simply emphasizing the fact that a minister's pension has been earned and is not charity. The problems arise in two assumptions underlying the proposals. First, they assume that the United Methodist ministry functions as does the business world, on the principle of balancing individual merit with its earned reward.

Basic assumption invalid

The further assumption is that the United Methodist minister's primary relation to his/her work is with the local congregations served, and that they are the agency responsible for the deferred compensation due in retirement.

These assumptions are not valid in United Methodism. Our ministry is service-oriented, and its ministers are sent where they are needed, without regard for the rewards available. Further, United Methodism has an itinerant connectional ministry in which the primary relation of the minister to the church is through the annual conference of which she/he is a member, rather than to the congregations served from time to time.

In this system it is the conference which has the responsibility for seeing that proper compensation is made to the ministers, both active and retired. The plans proposed would be quite appropriate in a congregational type denomination, but not in United Methodism whose ministers are a service fellowship bound together by ties of familial concern.

The role of the local congregations in our system is to respond to the calls of the conference for contributions to provide adequate "support of the ministry," including "deferred compensation" for those retired. And let it be remembered that they have done this in the past, participating gladly and generously in the larger unity endemic to United Methodism.

Any move away from this larger unity toward a congregational separatism must be resisted in United Methodism. Certainly our ministers, active and retired, must not be directed away from their united service fellowship into a cold marketplace oriented each-for-self plan.

Plan flawed

In like manner the proposals fall short of a satisfactory approach to the further stated objective: "To provide additional benefit support for the lower salaried ministry." Here the failure is rather dismal! At first reading the objective could give the impression that the lower-salaried ministers, after years of sub-minimal support, were about to receive more than others. Not so, as the plans unfold, but quite the contrary!

The most serious flaw in these proposals is the lack of unity in the plan(s). In fact they propose two plans. One, for all ministers, provides a sort of savings-for-retirement plan (except that the congregations must "save" for the ministers!), based on 12 percent of the minister's total pay. The higher the salary the higher the retirement benefits, and the lower the salary the lower the benefits!

The other plan provides "additional benefits for lower salaried ministers" (a sort of "welfare supplement"), funds for which are provided by an assessment (4.2 percent of salaries) on all congregations.

Creates two classes

The joker in this plan is that even with the supplement, the lower salaried ministers will still receive less than many others in retirement income. For there is a ceiling ("the denominational average") beyond which the supplement will not increase a minister's retirement benefits.

So, in sum, we would have two classes of ministers: those who could have, and likely did, build up for themselves a retirement savings account, who will receive more in retirement benefits from the church; and those whose incomes made it harder to save for themselves, and who will receive less from the church in retirement benefits. Surely this is not the kind of plan for United Methodist Christians to adopt.

What can be done to correct these mistakes? The suggestion that each annual conference be allowed the option of varying the plans is not acceptable: such plans should not be provided by our church. The rather obvious conclusion is that the two plans should be unified, using the valuable aspects of each.

Perhaps the Comprehensive Protection Plan is the better model, with the annual conference being held responsible to collect and set aside funds for all the ministers from all the churches, with the funds set aside equally for those ministers serving full-time each year.

Thus the connectional unity and family spirit among ministers would be preserved in United Methodism, and justice would be done for the lower paid ministers. And all ministers and laity in the Church would feel better in their hearts as all ministers share alike in retirement.

"Here I Stand" is a column through which TM/UMR readers may express their opinions and concerns about the church.

This week's contributor, the Rev. H. Stewart Austin, is a retired member of the Florida Annual Conference. He lives in Hollywood, Florida.

Is connectionalism a fetish?

By JOHN F. BEESON

Is "connectionalism," as presently understood and practiced by The United Methodist Church, a hindrance rather than a help to evangelism and mission? Has connectionalism become a fetish? In United Methodism, has loyalty to connectionalism been made equivalent to loyalty to Christ and His great commission? Does a United Methodist pastor have to decide at some point in his career between connectionalism (being a good conference man) and being the kind of Christian minister he feels Christ called him to be? Has what was meant to be a tool in building the Kingdom been confused with the Kingdom itself? Have we fallen into Martha's mistake of "being busy with many things" and missed Mary's "better part?"

If the answer to any of these questions is "yes," or even a partial yes, The United Methodist Church is in deep trouble, and we ought not be surprised at dwindling numbers and dwindling participation. The dwindling may well indicate that astute lay people have not yet made the mistake of equating loyalty to a certain form of organization with loyalty to the mission to which Jesus Christ called us.

Organization of one form or another is necessary to the life of any institution, and our form is probably as good as any, and better than most. But it may be that word we love so well, "connectionalism," has become confused in our thinking with what we mean when we say, "church." The Church of Jesus Christ has done exceedingly well at certain times and places in history without the benefit of connectionalism as presently understood and practiced in The United Methodist Church. And, if we are honest, we will have to say that it is not doing exceedingly well now in the context of connectionalism as we understand and practice it. I doubt this is the fault of our form of church government, but it may be, at least partially, the fault of our having made connectionalism a fetish and having placed its maintenance at the peak of our priorities.

At this time, as we approach a most crucial General Conference, it might be good to ask these questions. Nowhere in Holy Scripture are we called to a loyalty to connectionalism or any other particular form of church organization; we are called to a loyalty to Christ and His Kingdom. If we find the former getting in the way of the latter, then the former needs a de-emphasis. If the maintenance of connectionalism eats up so much time, energy and money that we have little left for the work of the Kingdom, then we need a reordering of our priorities.

The Rev. John F. Beeson is pastor of Faith UMC in Barker, New York.

Letters to the Editor

Commission on 'God language' called 'abominable'

To the Editor:

I was an employed woman and did not have the privilege of attending a working session of our annual conference until after retirement. My first impression after sitting through a morning session was: "There are too many committees and too many of the same people serving on these committees." Others realized the latter and, as I understand it, now a conference member may serve on only three committees, which is also too many.

Through the years other committees and commissions have been added until the UMC is fast becoming a bureaucracy comparable to our federal government. It is far too highly organized, as is the United Methodist Women. If one would listen, this sentiment could be heard over and over again from the grass roots.

The February 8 issue of the Reporter included an article headlined "Birth of four new commissions asked." There are questions in my mind about the first three. The fourth proposed commission — "A Study Commission on Language About God" — is not questionable but abominable. "Proposed," and I quote, "by the UMC's General Commission on the Status and Role of Women, the commission would inquire into the power and meaning of current language about God, and would study how the use of masculine references to God affect perceptions of God."

This four-year study would have 27 members with an estimated budget of $80,000. To my mind such a waste of time and money is inconceivable especially from a denomination which is constantly losing members. Would it not be better for this energy and money to be spent telling people about John 3:16?

If the ones who proposed this commission would read the editorial headlined "How will we respond to gloomy projection of the UMC's future?" in the same issue of the TM/UMR, I believe they would have a better perspective of what is really needed.

Lottie Holston
Snow Hill, Maryland

Waste of money

To the Editor:

The proposed "Study Commission on language about God" (TM/UMR, Feb. 8) offers at least a part of the answer to the question of why people are leaving the United Methodist Church.

If United Methodists don't yet know that God is a He, and if $80,000 of our money can be committed to such a completely asinine project, perhaps people should leave!

If $80,000 is divided by $1,000 to care for a family for a year in 80 percent of the world's countries, funding for such a project will equal 80 murders as far as I'm concerned!

W.M. Tomlinson
Tulare, California

Study opposed

To the Editor:

With humanity facing the struggle for survival and with the power structures of the world, again, on the brink of destroying societies and people, we read that the General Conference of The United Methodist Church is going to be asked to form a Commission to make recommendations concerning language about God (TM/UMR, Jan. 4 and Jan. 25). And to implement this study, monies that could well be used for much more positive witnessing will be taken from missions of evangelical outreach that could well be the difference between survival or destruction.

We have yet to learn to use the language about God that we have without recommending, possibly, development of new language(s). Try to explain to a hungry child, an aged person without medical assistance, a refugee trying to find a home, a Native American whose lands have been taken, a coal miner whose job no longer exists, a drug addict who wants to get his head right, an alcoholic who needs to be dried out, a blind person who needs help and understanding. Tell these persons that a new language form will answer their needs.

How absurd are we going to be in our presentations to delegates to General Conference? And more to the point, how absurd are our delegates going to be in what they allow themselves to consider?

I. Melville Whorley
Toronto, Ohio

No substantiation

To the Editor:

I do not disagree with the major thrust of Alice Riley's "Here I Stand" article on "Who is to Blame for the Crisis in Iran" (TM/UMR, Feb. 8). However, I always question anyone who presents so-called facts without substantiation.

She says "Facts: The chief mover was not Roosevelt; The Tudeh Party was too small and unimportant to be a major factor, at that time Russia was not about to confront the United States over Iran's oil."

If it was not Roosevelt, who was it? Never discount the strength of a small group dedicated to overthrowing the government in power, e.g. Hitler and Lenin. How do we know Russia wasn't about to face the U.S.? Simply stated "facts" are thus nothing but opinions.

As to who the winners were, a lot of people love to make the oil companies their "whipping boy." I do not represent any oil company and think that some of their actions have been uncalled for. However, without those five oil companies operating in the international arena our gasoline, fuel oil, etc. would have been a lot higher five to ten years ago than it is now. Maybe they weren't right, but a lot of money was able to be used by the church that would have gone just for transportation and heating.

Robert E. Horn
Lancaster, Pennsylvania

Article praised

To the Editor:

Bravo to you for printing Alice Riley's "Who is to blame for the Crisis in Iran" (TM/UMR, Feb. 8). I am sending my copy to the local newspaper in hopes that they will find some way to reprint it. It should be broadcast throughout the nation. May I add just one little bit to it. In 1972, President Nixon and his buddy Kissinger made a $10 billion sale of munitions and arms to the Shah of Iran and agreed to let some 120,000 go over there to Iran and show them how to use the munitions. All in direct disobedience of United States laws, that is why it was kept absolutely secret.

How would the Shah pay for the arms? Simple. Raise the price of oil. Now may I ask a question? Why in 1972 or thereabouts was all drilling in British Columbia, Canada stopped and the wells capped, likewise in Ecuador, about this time? And in 1972 when the government of Canada asked President Nixon for help in building a transcontinental pipeline from British Columbia to Montreal, he refused (and I might add it did not set so well with Canada).

John U. Morris
Oswego, New York

Labels useful

To the Editor:

In the article, "Labels not much use, bishop finds" (TM/UMR, Feb. 8), James Armstrong claims to be an evangelical, fundamental, conservative, liberal-radical.

Though "labels" are often abused and ambiguously defined, we are nevertheless identified by our beliefs and lifestyle. In this age of pluralism, it is important to determine your views and associate with one "camp" or another. Those who insist on riding the fence may one day fall off, or even worse, discover they do not really stand for or believe in anything.

Shana Stadler
Pinnacle, North Carolina

Time no luxury

To the Editor:

With reference to your editorial concerning registration for the draft (TM/UMR Feb. 15), the first question that comes to mind is what good things do the three United Methodist bishops have privy to that the rest of us haven't heard about? It would seem that a statement calling the registration "unnecessary for any reason other than political expediency" must have some substance behind it above and beyond the normal theological dialogue. If not, they most assuredly do not deserve the applause which you grant them.

Whether or not your approach to conscription is valid, there is certainly no question that any future draft must be free of past inequities. Personally, I feel a woman's participation as a member of the armed forces should be of her own choosing, and not mandatorily directed.

As for the need of registration and conscription, it's too late after the hostilities begin. The luxury of time, which we have enjoyed in the past, is no longer with us. I have great difficulty understanding why anyone, even bishops, can't readily comprehend this fact.

Philip K. Shriver
Midwest City, Oklahoma

Altar of oil?

To the Editor:

The Persian Gulf! Shall we offer our sons (and daughters, too) on an altar of oil?

Joan Davidson
Rockville, Maryland

Salary cut?

To the Editor:

Sharon Mielke's report headlined "Big Headache: How can the UMC stretch dollars?" (TM/UMR, Jan. 18) stated that the church faces tremendous financial responsibilities. Many will be the comments on this. Let me confine myself to one area and combine it with a definite suggestion.

Our bishops are scheduled to receive a raise of some $9,300 over the next four years. What a wonderful challenge to Methodism if they would unite in a request, in fact an order, saying that they would accept only $40,000 for each of the four years — and that they wish that a law be passed that all bishops, and all those in board or other connectional jobs, should, upon retirement, receive a retirement income on par with the members of the several annual conferences. Surely these, who have been most fortunate in their positions, incomes, and contacts, with opportunities to increase their savings over the years, are in the best position to become one of the "brothers" in truth and in fact.

This would bring new inspiration and meaning to the work of evangelism to both clergy and laity. What a small sacrifice, if it really can be termed that; what a challenge! Come on, all of you bishops, and show how you can really be leaders.

J. Allen Kestle
Lakeside, Ohio

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Judy Elswick, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.
The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 20 United Methodist annual conferences which publish special regional editions.
The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.
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WICHITA FALLS SAYS

'THANK YOU FELLOW UNITED METHODISTS'

For your support, your prayers, your response to the Council of Bishops' appeal, and your gifts sent directly to help us following the April 10, 1979 tornado, which destroyed nearly 25% of our city.

Such support has renewed our faith in Methodism's connectional brotherhood.

1. Your response enabled Interfaith Disaster Services, Incorporated, to help over 700 families in the recovery process. We are continuing to represent you in this process. It is anticipated that the full recovery process will take at least two more years for some families.
2. The volunteers you sent helped us clear the rubble, feed the victims and begin reconstruction of our city.
3. The spirit of your prayers uplifted us when only those powers could supply the strength we need to recover.
4. The continuing interest you have shown gives us hope for a complete recovery in the foreseeable future.

We faced huge piles of rubble that once were homes.

You sent clean-up crews.

You sent clothing

You sent work teams to rebuild.

Thanks to your help, we are on the way to recovery. As our bumper stickers say:

WICHITA FALLS IS COMING BACK STRONG AND FAST!!

But there is more to our story . . . . . over, please

COME AND HELP US FINISH THE JOB!

Rebuilding 6,500 homes is a big job .....
We think we have made excellent progress .....
But, - some families can't rebuild without help.

The City of Wichita Falls, United States Department of Housing and Urban Development, and Interfaith Disaster Services, Incorporated, are embarking on a new concept of cooperation to restore homes for those who did not qualify for conventional or governmental loans. Under this unique program, $2 million has been made available to help as many as 150 home owners restore their homes.

The $2 million will buy materials. United Methodists and their friends in Interfaith Disaster Services, Incorporated, in Wichita Falls, and from across the country will provide the labor to construct those homes. The labor will approximately match the $2 million in value.

Come and help us finish the job:

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Spring Summer Fall

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Work with us in Wichita Falls, Texas, as we rebuild homes for families whose lives have been interrupted and severely affected.

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Telephone: 817/767-8565

(Interfaith Disaster Services, Inc. is a non-profit information organization with Dr. Bruce Weaver as president. Dr. Weaver is pastor of the First United Methodist Church of Wichita Falls.)

Campbell UMYF 'excellent'

Youth find Christian community

By CLYDE CHESTNUTT
Associate Editor

CAMPBELL, Calif. — What's the main ingredient that makes the United Methodist Youth Fellowship here at First UMC "excellent?"

"We really love each other," says high school senior Lorraine Sneed.

"They love and trust each other," says adult worker with youth Dave Weidman.

"Christian community — that's what they have. They feel that they are part of something whole, nourishing and substantial," says Pastor Franklin Scott.

The word apparently got out, for the Campbell UMYF was chosen last fall as one of 12 "excellent" youth groups across the church by the denomination's General Board of Discipleship.

Bill Butler, one of the leaders among the youth, told TM/UMR he was surprised at the award. "There must be millions of other youth groups as good as ours." Yet on reflection, the high school junior said he feels the group is special: "I knew we had it."

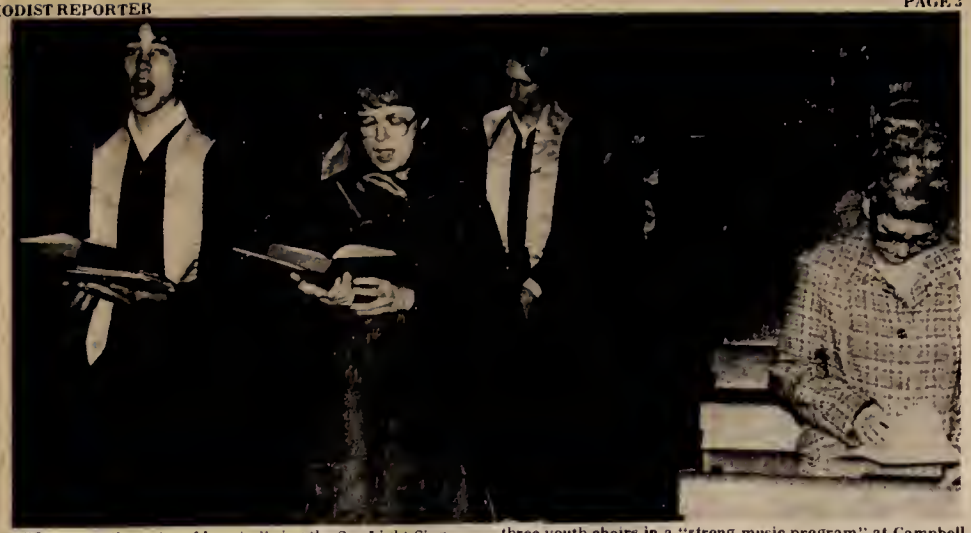
"It" is a style of caring for members of the youth group that blends teenagers from more than a dozen high schools in the San Francisco Bay area near San Jose into a "family," a "fellowship," a "community."

The style of caring began several years ago, adult leaders say, when the pastor, youth and adult leaders of the 1,300-member congregation became concerned that the UMYF had dropped to seven members. They hired a youth director, determined their program would be Christ-centered, and set about to getting the rest of the church membership supporting the youth ministry.

It worked. The senior high group now averages between 30 to 40 each Sunday evening. "And the youth group brought Christ into my life," says Lorraine, a leader among the youth.

The present youth director, Bea Strickland, attributes the growth to a number of factors:

- Sunday programs planned and led by youth;
- Active participation in district events and summer camp;
- A strong church music program with two choral choirs and one bell-ringing choir for youth;
- Capable adults working with youth and support from parents and the congregation on all youth endeavors;
- Projects with others, such as working with "RUMPS" (Retired United Methodist Persons) in nearby Wesley Manor, and with children in summer day camp;
- And surrounding with attention one of their own group who has been hospitalized with leukemia.



"Open now thy gates of beauty," sing the Son-Light Singers as they begin the processional hymn in a morning worship service one Sunday recently. The high school choir is one of three youth choirs in a "strong music program" at Campbell UMC, led by Carolyn Pryor (center), director of music ministries.
CLYDE CHESNUTT PHOTOS

ABOVE PHOTO: Lorraine Sneed, high school senior and Campbell UMYF leader, listens attentively during an afternoon workshop on program planning.

LEFT PHOTO: Role-playing a church business meeting in which no one is prepared are UMYF member Dave Sears and Larry and Evelyn Thomas, senior high sponsors. The play was a part of an inter-generational meeting

But they got the national award, says Mrs. Strickland, "not so much for what they have done, but for who they are — a loving, caring group."

Feeling togetherness as a family presents the problem of letting new people into that family — "and that's our biggest problem," admits Lorraine. "We aren't perfect," adds Bill, "but we really try to make new people feel welcome. We keep working on that."

One way to integrate new youth into the total fellowship is through small sharing groups that often follow the Sunday evening program. Each young person is assigned to a small group for the year. Led by a youth leader, each group then talks about questions raised during the evening program or any matter relating to religion. Lorraine says each young person learns to feel comfortable with others in the face-to-face group. Then the person can open up about his or her faith and learns to know and care about others, she says.

Another factor that strengthens the program is the adult workers' belief that the youth themselves should run the show. Ron and Jan Looney, who have worked with youth for the last 14 years and are presently junior high advisors, say their obligation as Christians is to help youth with their faith.

But their obligation is also to teach them how to be leaders and make their own decisions. "And the process of getting there is often long and drawn out," says Mr. Looney.

No 'spoon-feeding'

Larry and Evelyn Thomas, senior high sponsors, agree. They told TM/UMR their purpose is to help the youth develop a religious depth but not to "spoon-feed" them or do for them what they should learn to do for themselves.

Mr. Scott, in his first year at Campbell UMC as pastor, says additional experiences to help the youth grow are on the drawing board. Such experiences utilize what he calls the "Ezekiel principle": the core centering on Christ with the many spokes running out from the center to meet the multiple needs of the youth. He said plans are under way for a caravan to Mexico to experience "the church in mission," as well as to develop groups related to hobbies and colleges/careers.

The ups and downs of ministering to youth along with a key to its success may be best symbolized at Campbell UMC by the attitudes of its youth director — Mrs. Strickland. "I'm a 40-year-old grandmother with no previous experience in how to run a youth group. And quite often I think I don't know how. Sometimes I don't even want to — I just want to quit. But then . . . they are such a great bunch of kids.

"When I first started, I became frustrated because things didn't run smoothly. Then I realized they are youth — they are learning and it is never going to run as smoothly as I want. So I quit worrying. I just love 'em. They are absolutely crazy and I'm having a wonderful time."

Christian day schools' potential divisiveness causes UMC concern

By JUDY ELSWICK
Staff Writer

Christian elementary and secondary schools are a primary part of an issue that is potentially the "most divisive" of the 1980s, according to a prominent United Methodist church consultant.

The Rev. Lyle Schaller, parish consultant for the Yokefellow Institute in Richmond, Ind., predicts the issue of private schools vs. public schools may be as controversial as the draft, Vietnam and foreign policy were in the 1960s, and legalized abortion was in the 1970s.

It is an issue, he says, which may "split long-established liberal Protestant alliances" and also damage Protestant-Catholic cooperation on issue-centered ministries as denominations consider factors including publicly-funded vouchers to make private schooling available to all, and tax credits on private school tuition.

Another consideration he notes is whether or not the increasing number of private schools will be viewed as a threat to public schools — a matter of particular concern for churches such as the United Methodist Church, which has been strongly pro-public school in its "Social Principles" statements.

However, a view that the issue may indeed be of great concern but not so divisive was expressed by a Board of Global Ministries official involved in school issues, as well as the pastor of a UM church which operates a Christian school. A U.S. government official, on the other hand, credits private schools with furnishing diversity in education and alternatives for parents, as well as impetus for change in public schools.

Christian schools burgeoning

Currently, according to Mr. Schaller, the number of Christian day schools has burgeoned from 700-800 begun annually several years ago to between 1,100 and 2,000 that started last year. Although some individual UM churches are involved in such schools, no official reached by TM/UMR seems to know how many of those schools are related to UM congregations, since there is no central reporting agency for these schools. Mr. Schaller said he believes, however, that the number is "very small."

The U.S. Department of Health, Education and Welfare (HEW) shows a total of 65 Methodist-related elementary and secondary schools, enrolling more than 13,000 students, as of October, 1978. The department is unable to specify, however, the number connected with United Methodist churches.

Mr. Schaller and various church officials agree that an increasing number of United Methodist parents are sending their children to Christian day schools — some related to churches of various denominations and others non-denominational or inter-denominational.

He noted several reasons for parents' preference for Christian elementary and secondary schools, pointing out that although racial segregation was the impetus behind the opening of many such schools in the South during the late 1960s and early 1970s, this is no longer the case. Rather, the reasons he offers range from growing dissatisfaction with quality of education, busing and permissiveness in public schools to a desire for higher motivation and the teaching of religion in school.

He pointed out additionally that some research backs the claim that small schools are superior to large ones; also, he said, many parents wish to have a more active voice in school policy-making, a factor that seems more possible in a small private institution.

HEW study

A recently-concluded HEW study on private and public schools involving some or all elementary and secondary grades shows that more than 18 percent of the schools in the U.S. are under private control. Of the approximate 47.6 million students enrolled in 1978-79 in elementary and secondary schools, more than five million (10.7 percent) were in private schools.

The same study shows that 85.2 percent of students attending private schools were in Christian schools. The study concludes that Roman Catholic schools dominate private education statistically, with one-half of the total private schools and more than one-half of the teachers, while enrolling nearly two-thirds of all pupils attending private schools.

Lutheran schools account for 7.6 percent of the total number of private schools, with other Christian schools making up 22.3 percent. The remainder of schools in the private sector have no religious affiliation.

Mr. Schaller pointed out that while such schools have always been available to a small "elite" group that could afford them, the increased number of Christian schools and the fact that they are now more affordable means that this is an option open to many more families.

This raises the question of whether Christian schools will continue to be an alternative open only to those who can afford them, or whether public funds will be sought to enable all families to have this alternative, he explained.

Potential controversy

Public funding and taxes are the major points of potential controversy raised by two United Methodist officials: Lula Garrett, assistant general secretary for agency concerns in the National Division of the UMC's General Board of Global Ministries in New York, and the Rev. Paul Morell, senior pastor of Tyler Street UMC in Dallas. Dr. Morell also serves as superintendent and chairman of the board for Tyler Street Christian Academy.

The primary considerations of funding, they said, are whether "vouchers" will be made available through public funds, and whether parents will be given tax credit for tuition at private schools, rather than being "taxed twice for education," as noted by Dr. Morell.

If private schools seriously affected the public school system in an adverse way, this also could become a "dilemma" for some, Ms. Garrett speculated. She told TM/UMR that unless tax credits and vouchers were to become part of the national law, she felt controversy in the private school-public school issue would lie with individuals, rather than with the UMC as a whole.

Ms. Garrett said if the issue did appear to require action as a denomination, it was her personal opinion that United Methodism would re-affirm its support of public schools, and not support tax credits or the voucher system. She pointed out, however, that while the church's official statement affirms public education, it does not judge the value of private education for those who can afford it. She also added that her experience has led her to believe that racial concerns are still a factor in starting some Christian schools.

Change a decade away

Dr. Morell said he feels the church will change its stance, but that such a change is "at least a decade away."

"I think the church will see that Christian education is important not just at the preschool and college age level, but in between also, in the formative years of five to 18 years old," he said. He added he does not see Christian education as replacing public education, but that such a stance can be supportive of both.

"I do not see how a strong church member can allow his or her child to grow up in an environment that for much of the time per day (spent in school)" is devoid of Christian influence. "You're almost bound to have a child with a secular view of life, although it may have Christian dimensions," he said.

Dr. Morell said that while the issue of private and public schools will "no doubt" be divisive for some, he sees no reason the church should not continue to support free public education. "At the same time, I think the church must support Christian education that is more significant for students than what happens at the Sunday School hour," he said, explaining he feels that short period of time should not be the sole Christian education provided for a student.

"The only alternative I see is the Christian day school," he said.

Another advocate of Christian schools told TM/UMR that public schools will have to improve or Christian schools may attract many students away from public school systems. But "we're not trying to do this," stressed Roy Lowrie, president of the Association of Christian Schools International in New Town Square, Pa.

"I think parents want scriptures related to academic work. That's the major reason parents send their children to Christian schools. They don't want public schools to contradict the values and morals taught at home," he said.

No threat seen

A federal official who says that private schools in the U.S. represent an important part of the nation's educational system as seen in the number of pupils they serve is Theodore Drews, of HEW's National Center for Education Statistics in Washington, D.C.

Mr. Drews sees the private schools as "no threat" to public schools. "You might say it is reinforcement to the public school system," he said. "Many innovations in the public school system first occurred in non-public schools." He added it is a "good thing" that private schools exist to offer alternatives for families.

"I think the future of Christian day schools is yet uncertain," commented Dr. Morell, noting that is due in part to inflating costs and to having no kind of tax base to support Christian schools.

He believes if tax credits are introduced, it would make a significant difference.

"I think, however, government attitudes and the attitudes of the average church member have yet to be solidified," he said.

Classified

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Anywhere but church

NEW YORK (RNS) — Pope John Paul II said he believes qualified women should have the opportunity to head super-powers such as the United States or the Soviet Union, but he doesn't foresee women ever becoming Roman Catholic priests.

"If women are prominent economists and politicians, if women are at the top of the tree in many cases around the world, why should a woman not have the opportunity to head what you call a super-power," the pope said in a magazine interview here. "It should be the intelligence and wisdom of a leader that counts, not the sex."

Responding to the question, "Do you foresee a time when women will become Catholic priests, even in the far-off future?" the pontiff gave a one word answer: "No."

"There are no dogmatic reasons. It is tradition," the pope said when further questioned. "The sacred congregation of the faith has always indicated that it does not see a way for women to be ordained. This denial, sad as it might be to many wonderful women of religion, is based on the church's official interpretation of the revelation of Christ. I repeat, therefore, it is not foreseen that women will become Roman Catholic priests."

Interfaith muscle gains $2 million to build homes

By SHARON MIELKE
Senior Staff Writer

WICHITA FALLS, Texas — Volunteer church muscle will combine with $2 million in federally funded building supplies to put roofs over the heads of some of the homeless in this tornado-torn city.

For the first time in recent history, the federal government is relying on a volunteer, interfaith disaster service to administer a pilot program in community self-help. "They singled us out as the agency to do the job after they saw us in action after the April 10, 1979 tornado," the president of Interfaith Disaster Services Inc. (IDS) of Wichita Falls told TM/UMR.

The Rev. Bruce Weaver, senior minister of First United Methodist Church who is president of the corporation and the board of directors, formally approved the contract last week to administer the $2 million grant from the U.S. Department of Housing and Urban Development (HUD). The contract has been approved by the Wichita Falls City Council and final endorsement from HUD is expected within two weeks.

What the interfaith agency will do is to administer the $2 million — which is earmarked to buy building materials, primarily — recruit volunteer workers, manage and direct the construction of 100 to 150 homes on existing concrete slabs.

The homes will be constructed for persons who, for a variety of reasons, did not qualify for other loan and disaster assistance programs.

The interfaith organization started from scratch as a disaster service immediately after the April 10 tornado struck and cut a swath nine and one-half miles long through the south side of Wichita Falls. Twenty-two percent of the city's housing was destroyed and only a small percentage of the 7,150 dwellings destroyed could be salvaged.

Church World Service offered the first seed money to the fledgling organization, followed shortly by sizable contributions from four Wichita Falls churches including First and Floral Heights UMCs.

The UM Council of Bishops call for a churchwide disaster relief offering last spring — channeled through the United Methodist Committee on Relief — provided another $150,000 boost to the new volunteer program.

The interfaith service, which quickly emerged as "the disaster experts" on the scene, was singled out by HUD observers as the agency to take on the long-term pilot project in community self-help which will result in roofs over the heads of 100 to 150 homeless families.

"The pilot project is based on local community effort in partnership with a government agency and the city," Dr. Weaver told TM/UMR. IDS will also manage a portion of the grant which is earmarked for Small Business Administration leverage loans — again for applicants who did not qualify for some reason after the tornado struck.

Dr. Weaver said that in order to manage the grant, about 10 persons will be hired to do design planning and to supervise construction. However, the proportions of the job mean that IDS will need lots of volunteer help.

"We need skilled and semi-skilled volunteers," he said. "We need people from the trades willing to give time."

"We're sure we can do it, but we will need a lot of help," the volunteer president said. (See special page or insert in this issue of most TM/UMR editions.)

Coffee and crisis themes of UM Olympic ministries

By RALPH A. MARINO

LAKE PLACID, N.Y. — Coffee and crisis were the defining themes of United Methodist ministry to the 1980 Winter Olympics held in Lake Placid, February 12 to 24.

The "Windsong" coffee house and the Crisis Center went into operation two days before the games officially began. The Crisis Center was a round-the-clock operation, while the coffeehouse was open from 7 a.m. to midnight. Operating staff came from a team of about 40 volunteer stewards. This group of pastors and lay people from Troy Conference were housed in the church school wing of the church. The ministry was designed to offer sanctuary to those caught by the cold and confusion, some very basic refreshment, entertainment and, if necessary, a place to sleep for the night.

Every morning the donut machine was put into operation. Appreciative comments were received daily on 700-2,500 donuts served. The number of donuts is not an exact indicator of the number of persons passing through the coffeehouse for two reasons. First, because every day 150 donuts were sent to the gathering place and Traveler's Aid station operating in the nearby First UMC of Saranac Lake. Second because of "quality control," explained one of the munching stewards on counter duty.

In addition to food, "Windsong" served entertainment. Rev. James Borden, pastor of Calvary UMC, Latham, NY, served as master of ceremonies, pianist, guitarist, singer and coordinator of other entertainment provided through the New York Council on the Arts. Story tellers, singers, puppeteers, instrumentalists and other performing artists visited the coffeehouse to present their skills in the informal, banner decorated hall.

The other special ministry offered by the stewards was the Crisis Center. Duties ranged from first aid to pastoral counseling, from contacting relatives to housing those referred by the hospital suffering from frostbite. People who missed their bus connection were given room for the night along with those few who reached the village with neither money nor a place to stay. One night, sleeping spaces were found for 21 people.

Thousands of cups of hot coffee, tea and hot chocolate (and a few of cold water) were served during the Olympic period to visitors from over 45 states and over 30 foreign countries. Comments in the guest book clearly indicated the high hopes and Christian purpose of the coffeehouse and Crisis Center had been met. "Praise the Lord."

Mr. Marino, UM pastor in Valley Falls, N.Y. is reporting on the Winter Olympics for TM/UMR.

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'Runs in the family'

Perfect record spans 42 years

By DONALD SMALL

NASHVILLE—Every year in December, Hermitage United Methodist Church here proudly goes through what is now a very familiar routine — awarding Sam Ballinger yet another pin for perfect attendance at Sunday school. Just over a month ago Sam added bar number 42 to his long chain.

It all began in 1937, the year he and Ruby were married. Sam had already been going to Sunday school regularly, and the year before he had not missed a Sunday. But the church was not awarding perfect attendance pins in those days, so no special note was taken of his achievement.

Then he became Sunday school superintendent. It was important, he felt, to encourage the children to be there every Sunday — because if they weren't there, you couldn't teach them. So he launched a perfect attendance challenge with the promise of a pin to anyone who came all year without missing a single Sunday.

He felt, too, that if he was going to ask the children to come every week, he should do the same. So, in December 1937 he got his first pin — and got "hooked" on perfect attendance.

His plan worked for the children, as well. "You would be surprised at the little kids who would come through snow and bad weather so as not to miss Sunday school," Sam said in a recent interview. "The Bible says 'seek ye first the Kingdom of God,' and I've always felt that if the church can give the kids something to get them to come, it's good for the spiritual building of their lives."

Sam Ballinger

Sam says he has been blessed with good health, which has made it possible for him to build his long attendance record. "There have been times when I felt bad," he said, "but I always felt better when I went to church and came back."

He lets nothing stand in the way of Sunday school and church on Sunday morning. Sequestered during jury duty one weekend, Sam simply conducted Sunday school for the other jurors. And no matter where he and Ruby have been — in Flagstaff, Ariz., or at Niagara Falls, or on a fishing trip in the wilds of Canada — they have always managed to find a little church somewhere nearby to visit on Sunday morning.

It runs in the family, too. Ruby had a 29-year record going, until surgery interrupted it about 10 years ago. And their three sons — Alfred, Glenn, and Dale — all had perfect attendance from the age of three weeks until they finished high school. Alfred, an instructor at Tennessee Tech, kept his going for 25 years.

Sam is retired now from a long career as a sheet metal craftsman at the DuPont plant in Hermitage. He and Ruby also like to go places in their van. But two things are certain: Come next Sunday, Sam will be in Sunday school and church — somewhere. And come next December, Hermitage UMC will be ordering yet another bar for his now nearly two-foot-long Sunday school pin.

Group told 'homophobia' serious problem facing UM church

By CLYDE CHESNUTT
Associate Editor

DENVER — "Homophobia" — a fear of homosexuality which forces people to act in irrational ways and distorts the meaning of Christian community — is a serious problem facing everyone in the United Methodist Church, participants in a workshop here were told last week.

The speaker was Joan Clark, a former staff member of the Women's Division of the denomination's Board of Global Ministries, who was fired last April when she revealed she is a lesbian.

Ms. Clark and the Rev. Paul B. Abels, pastor of Washington Square UMC, New York, and an avowed homosexual, were speakers at a workshop on "Homosexuality and the United Methodist Church" Feb. 15-16, sponsored by a task force of the Rocky Mountain Annual Conference. The workshop was designed as "an educational opportunity for lay and clergy persons to receive information through discussion, resource persons and material on this controversial subject." It was attended by 175 persons from 20 towns in Colorado and Wyoming as well as a team of persons from the Nebraska conference.

Ms. Clark told the participants a community such as the church does not remain intact "by suppressing issues but by dialoguing" about them. "Congregations everywhere have 'gay' members, friends of 'gays,' parents of 'gays.' And they aren't going to go away. We need to learn to talk with and understand them. Anyone can theorize but when you put a name and a face on a theory, it's a different matter."

Based on the experience she and others have had, Ms. Clark listed a number of "irrational" things she believes happen in the church when persons announce they are homosexuals:

When persons come out

• They are "marginalized"; power is taken from them. "No matter how well I had done my job, when I said I was lesbian, I lost my job," she said.

• "Rumors and mud-slinging begin. Stories which have no basis in fact are spread about you which damage your reputation," she said.

• A "diminished sense of trust" occurs among co-workers and friends.

• The person is perceived as having died — "not that your employment is terminated, but that you are termihated."

• The individual is tagged as a one issue person — pro-homosexual — "no matter what your past history, concerns and positions have been," she said.

Participants dealt with a number of issues in small groups, such as ordination of homosexuals, biblical/theological perspectives, counseling homosexuals and their families, and morality and lifestyles. While not everyone agreed with the speakers nor all the statements made in the small groups, the discussions were conducted without rancor or hostility, although one woman was reported to have left the worship service during the workshop saying, "I guess I'm just too heterosexual to take all this."

Emerging from the group on "Justice Issues" was a resolution asking five UM churches in Indianapolis, Ind. to reconsider their decisions not to let the UM "gay" caucus meet in their buildings during General Conference. The churches have turned down a request by "Affirmation: Gay/Lesbian" to hold a worship service to which General Conference delegates and the public would be invited.

The resolution, signed by approximately 75 workshop participants, appeals for reconsideration on the grounds that: (1) the "Book of Discipline" commits "us to be in ministry to homosexuals as children of God"; (2) St. Paul asks for tolerance and inclusion in Romans 15:13 and 19; and (3) forcing the group to meet in other than a church could be considered sexual harassment as well as unconducive to Christian worship.

"As brothers and sisters in the United Methodist Church," the resolution concludes, "we urge you as hosts to General Conference to extend to 'Affirmation' the same openness and support as would be extended to any of the rest of us." The resolution will be forwarded to the five churches which previously denied requests for the use of their facilities by "Affirmation."

In his address, Mr. Abels claimed the church "expects the homosexual to live a lie, to pretend that he is someone he is not. It is a source of profound anguish to be forced to hide what we believe is a fundamental part of our wholeness — our homosexuality."

Paul Abels Joan Clark

Mr. Abels said a basic problem that society has not resolved finally is whether homosexuality is a matter of choice or of birth, "a given." He said he believes, however, that "sufficient, irrefutable evidence has appeared in the last decade which shows that homosexuality is not a choice but a given."

Patsy Johnson of Longmont, head of the conference lay delegation to General Conference, told TM/UMR she felt "very positive" about the workshop. "We have attempted to share from various levels of understanding about this issue. I am concerned, though, about how we can get people back in our local churches to talk about the issue without turning them off."

Views should be shared

Bishop Melvin Wheatley said "we can handle much more disagreement in the church than we think we can — provided," he told TM/UMR, "we disagree creatively and constructively and to the degree we understand each other.

"The reality of the situation," the bishop of the Denver Area continued, "is to find new ways to relate to people of differing sexuality. Some people in the church resist meeting with homosexuals because they think it creates problems. Not so. Equally sincere Christians and competent scholars in theology, ethics and medicine hold divergent points of view. Why not get together to reach toward increased understanding?" he asked.

The bishop further pointed to the statement in the "Social Principles" on homosexuality. "We have tended to emphasize the negative part of the statement," he said. "The first part explicitly mandates Christians, regardless of their attitudes on the subject, to offer fellowship to homosexuals as brothers and sisters. We have missed that point completely. I believe it's time to stop talking about it academically and start relating to persons. And this workshop is one step in that direction," Bishop Wheatley added.

Small churches tired of over-size structures

EDITOR'S NOTE: The General Conference of the United Methodist Church convenes April 15-25 in Indianapolis. This is the ninth in a series of articles summarizing major issues to come before the delegates.

By JUDY ELSWICK
Staff Writer

Although 64 percent of United Methodist churches have less than 200 members, church organization is designed for the small percentage of churches that are the largest in the denomination, according to the United Methodist Rural Fellowship (UMRF).

Small churches further claim that, proportionally, their organization is larger than their membership and note that people sometimes hold multiple offices to fill organizational requirements.

While some small churches have modified their organization within the guidelines found in the current UM "Book of Discipline," the guidelines have often been termed "insufficient." Proposals to General Conference by the UM General Board of Discipleship and the UMRF — an unofficial fellowship of United Methodists concerned with small membership churches — are aimed at further modifying the organizational requirements for these churches to better fit their needs and help them be more effective in their ministries.

The discipleship board's legislative proposals include provisions for churches of smaller membership, or those limited by other circumstances, to combine the functions of several boards, councils, commissions and committees. The proposal outlines the option of combining the administrative board and the council on ministries into an administrative council, which would have the duties of both groups.

Other proposed alternative structures include:

• A work area chairperson of nurture and membership care, bringing together the responsibilities of education, worship, stewardship and membership care aspects of evangelism;

• A work area chairperson of outreach, to assume responsibilities of ecumenical and interreligious concerns, missions, religion and race, social concerns, health and welfare, and the outreach function of evangelism;

• A coordinator of age-level and family ministries, to assume the work of the four coordinators of children, youth, adult and family ministries, and the secretary of career planning and counseling;

• A single office combining the offices of lay leader, lay member of the annual conference and chairperson of the Administrative Council.

The proposal includes a provision for churches of larger membership size to establish commissions in one or more work areas as needed and as provided for in the current "Discipline."

UMRF is offering another possibility which includes creating a board-council, a committee on personnel and a board of trustees-finance, with churches of larger size given the option to modify as needed.

UMRF is proposing to the delegates to General Conference that the church of small membership be the point of beginning for both the organizational structure in the "Discipline" as well as the entire church's perspective. The group asks that this be reflected by increased representation of small churches on boards and agencies.

The UMRF series of proposals would also include calling for annual conferences to have the option of naming a superintendent for parish development, who would sit on the cabinet and participate in decisions about pastoral appointments, although not serving a geographical district. The proposals also ask for the local church to be strengthened through parish development, with church agencies and boards at the general and annual conference levels better enabling the church of small membership to carry out its ministry to others as well as its own members.

Additional petitions request "more equitable" consideration for the urban and rural ministries in the Town and County section of the Board of Global Ministries' National Division (particularly regarding funding, staff and continued outreach), and development of a handbook for small and ethnic churches to explain the options of organizational structure.

UMRF is also calling for UM church school curriculum to be better oriented to social, cultural, ethnic and geographical background without regard to whether or not the sales of the materials are profitable to the publisher. The group further asks that representatives from the Town and Country section be named to the curriculum committee.

A Board of Discipleship resolution calls for a major study of the basic organization plan for local churches during the 1981-84 quadrennium, with results of the study and proposals to be reported by 1984.

TM/UMR seeks new staff writer

DALLAS — A position as full-time staff writer for the general news pages of The Texas Methodist/United Methodist Reporter will open in the near future.

The position involves news and feature writing, some editing and layout, and periodic travel to report church meetings. Persons applying should have professional writing experience — preferably with a newspaper — a thorough knowledge of the United Methodist Church, an active Christian commitment and a willingness to reside in Dallas. Salary is negotiable. TM/UMR is an Equal Opportunity Employer.

Applications with a resume and samples of writing should be sent no later than March 28 to: Spurgeon M. Dunnam III, Editor-General Manager, TM/UMR, P.O. Box 221076, Dallas, Texas 75222.

On ethnic training

Report faults seminaries

By BUD HERRON
Associate Editor

LOUISVILLE — United Methodist seminaries are not adequately training their graduates to cross racial lines in their ministries to either the church or to society at large, claims a report issued here Feb. 13 by the denomination's Commission on Religion and Race.

The report, prepared by a commission "monitoring committee" which visited the 13 United Methodist-related theological seminaries across the nation, maintains that "for the most part," the seminaries "appear to see themselves training white ministers to serve white congregations, Hispanics to serve Hispanic congregations, and so on."

"Strengthening open itineracy (the practice of appointing ministers to local churches without regard to race) is apparently not a priority in any of the schools," the report says.

The criticism is tempered, however, by acknowlegement that the problem is not solely one of seminary education, but is to a great degree caused by annual conferences where commitment to "inclusiveness" is lacking.

Most seminaries see establishing "open itineracy" as "the responsibility of the annual conferences," the report says. "Annual conferences must demonstrate their commitment to racial pluralism and open itineracy and then unequivocably state the need for theological schools to prepare men and women for such a ministry."

Statistics compiled in the report — based on the 1978-79 school year — show that out of 3,960 students in UM-related seminaries, 319 are black; 40 are Asian-American; 19 are Hispanic; and two are Native American.

Concerning the faculties of the schools, the report points out that the heads of all UM-related seminaries are white men — with the exception of Gammon Theological Seminary in Atlanta, Ga., which has been historically a black institution. It also points out that only one ethnic minority person serves as a dean in any of the schools, apart from Gammon.

The report lists a total of 282 full-time faculty members in the schools — 30 of whom are black. It says one Asian-American, one Native American, and no Hispanic serves on the teaching faculties of the schools.

"Racial and ethnic faculty representation in the schools is little more than tokenism," the report says. "Only one or two schools stand out because of their intentionality to add a strong black and ethnic presence in faculty, administration and staff."

The report says that the heads of the seminaries are "by and large committed to greater inclusiveness in the total lives of the schools" but that commitment for some schools is only part of a long list of priorities and sometimes is "low" on the list.

While responsiveness of most of the schools of theology to black local church needs is commended in the report, the schools are rapped for their "neglect" of the needs of Asian-Americans, Hispanics and Native Americans..

In addition to the generalized assessment, the monitoring committee wrote specific evaluations and recommendations for each of the 13 seminaries

Not 'very bishopy bishop,' Gerald Kennedy, passes from the scene

LAGUNA HILLS, Calif. (UMNS) — Gerald H. Kennedy, a bishop of the United Methodist Church and one of America's most widely known religious leaders for more than two decades, died here Feb. 17. He was 72 years old and had been in failing health for several years.

(TM/UMR received word of his death at press time last week and noted that further details would follow this week.)

The author of 26 books and named frequently as one of the nation's most forceful preachers, Bishop Kennedy retired in 1972 after serving as episcopal leader of the Portland, Ore. Area for four years and the Los Angeles Area for 20 years.

His preaching, his books and countless magazine articles made Bishop Kennedy known throughout religion circles in the United States as well as in his own denomination.

He once described himself as not being "a very bishopy bishop." Preaching was his first love and his sermons were heard from such diverse pulpits as that of Riverside Church in New York City and a small chapel on the Arizona desert.

Time magazine, in a cover story on Bishop Kennedy in 1964, said the language of his sermons "is spare and unchurchy, larded with wit and timely references to the secular world around him. Yet his message is always related more to eternal truths than to the morning's headlines."

In 1968 his love of preaching resulted in one of the most controversial moves he made as a bishop when he became preaching minister of First UMC in Pasadena, Calif., while still serving as bishop. No other bishop of the church had tried to fill the dual roles of regular preacher to one congregation and episcopal leader to a whole area at the same time. Commenting on the adverse reaction among denominational leaders afterward, Bishop Kennedy said with a smile, "I should have known better than to try something for the first time in the United Methodist Church."

He set a record of plowing new ground in the church, however. When he was elected bishop at the age of 40, he became the first white minister to be elected from outside his own jurisdiction. He was a pastor in Lincoln, Neb. in the South Central Jurisdiction when elected bishop by the Western Jurisdiction in 1948. He also attracted national attention in 1964 by appointing a black minister to a predominantly white congregation — the same year he said in an interview that "the main issue before us is race."

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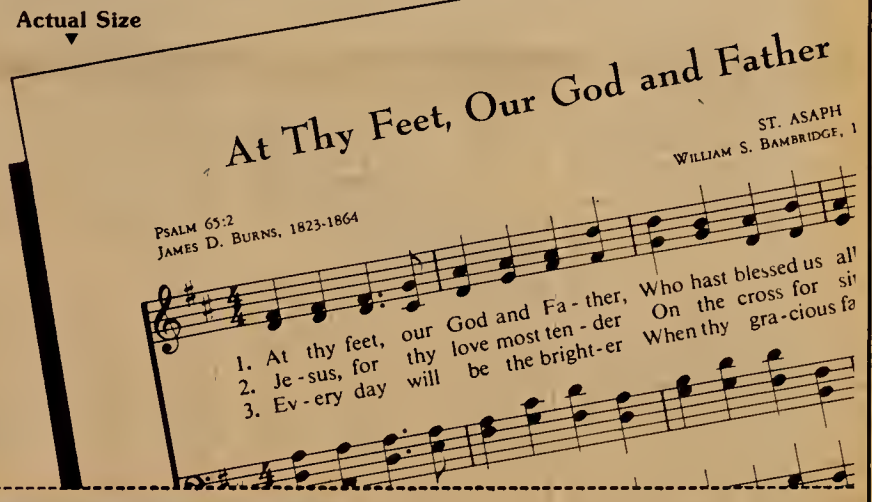

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VOLUME 8 NUMBER 13 | Send P. O. Form 3579 to Box 221076 Dallas, Tx. 75222 | MARCH 7, 1980

Aldersgate leads conference membership gain

One of the newest churches in the conference had the greatest membership gain during the past conference year. Aldersgate, in Slidell, whose pastor is the Rev. Chris Andrews, had a net gain of 193 members. This church, in its fourth year of existence, has now grown to a membership of 587.

Other top churches in net gains were: Broadmoor, Baton Rouge, with 171 — the Rev. Henry Blount is senior minister; Munholland in Metairie, where Rev. Wm. Blakely is pastor; and Christ Church in Shreveport, where Rev. Kenneth Reed is minister. Munholland gained 164 members, and Christ Church, 122.

In sixth place, is another new church: St. Timothy-on-the-north-shore, with 104; Aurora, New Orleans, 91; Shreveport, First, 91; Trinity, Ruston, 79; Slidell, First, 56; and Walker, 52.

Inasmuch as football ratings usually give the top twenty, church membership gains ought to be handled in much the same way: the others in the top 20 are: Bossier, First, 49; Southside, Monroe, 43; University, Baton Rouge, 42; Francis Asbury, Baton Rouge, 37; Church of the Covenant, 33; Ponchatoula, First, 32; Baker, 31; Blackwater, 30; and Berwick, 30.

The reports which are printed on this page, and inside on a special page, gives the membership gains and losses in order. It was felt that listing churches in order of membership gains and losses would tell an important story.

In the listing, there are also individual reports for the total membership, the percent which the local church paid on all decimal items, the amount which each local church paid on the Pension Crusade last year, and the amount which each pastor gave to the Pension Crusade.

Some of the membership losses in local churches were the result of taking members off rolls who had moved or been lost sight of in the last number of years. Likewise, some membership gains were caused by adjustments in church rolls where errors in addition had taken place.

One new feature of conference program has included the use of a local church index, to try and determine the "reasonable work load" a minister ought to carry. This index is an average of the church membership, the average attendance in the Sunday School, and the average attendance in the principal worship service. This index also serves to encourage local churches to put the "emphasis where it belongs."

The United Methodist Church came into being as a church with an evangelistic zeal. It has been a church with a concern for people and their need for God. One thing that is hoped, in presenting this report in such fashion, is that local churches will be encouraged to put that evangelistic zeal to work during the current year.

Is Procrastination Your Reason?

Procrastination is likely the chief reason most people do not make Wills. The time to make a Will is NOW. It is equally important to young adults, to people of middle age and to persons of advanced years.

The point to keep in mind is that a Will is not made for the person who has died. It is made for the living. It will not make any difference to the deceased who has failed to make a Will but it will make all the difference in the world to his loved ones.

Where there's a Will — there's a way — to continue serving the Church forever. See your minister.

BULLETIN INSERTS FOR FOUNDATION

More than fifty thousand bulletin inserts have been provided for distribution in the churches of Louisiana this coming Sunday, according to Dr. Clyde Clark, Director of the United Methodist Foundation. These are provided to help celebrate it as a Special Day.

"Foundation Sunday is different from any other special day," Dr. Clark said. "It is one Special Day where there is no offering." The purpose of this particular emphasis is to help persons consider the stewardship of their material possessions as a living and permanent witness to their faith.

The bulletin insert puts it, "To be a participant in the United Methodist Foundation through a will, bequest, or a special gift, is to be a member of a select group of Louisiana United Methodists who have the vision of a greater Christian stewardship for their lifetime and intend to further the causes of Christ after they are gone."

The Foundation Office was located in Shreveport, in 1976, when it was first begun. The pending retirement of the director, and the consolidation of the conference offices, will cause the Foundation to move to Baton Rouge, and the Area Offices, and Dr. J. J. Caraway will assume the duties of the office. One of Dr. Caraway's major responsibilities will be to give a direction to the growth and development which the Foundation has enjoyed.

At the Annual Meeting of the Board of Trustees, held in Baton Rouge, the following officers were elected: Shelby L. Smith, Chairman; Haynes L. Harkey, Vice Chairman; John E. Coleman, Jr., Secretary; and John C. Wagnon, Treasurer.

The Director reported speaking in more than one hundred fifty churches during the past four years, and distributing thousands of pieces of literature regarding the making of a will. A general financial statement showed that income to the Foundation in 1979 in gifts and earned interest, totaled $33,632. Commitments to the Foundation through Wills and Bequests has increased from $900,000 in 1978 to $1,735,000 in 1979.

Tell the delegates what you think

Two Open Hearings will be conducted by members of the General Conference Delegation this month.

The first is to be held at First UMC, Baton Rouge, on Saturday, March 15th. It is to begin at 10:00 a.m. The second will be held at Trinity UMC, Ruston, on Saturday, March 29th. Both hearings are open to any person who is interested in attending.

Dr. W. T. Handy, Jr., chairman of the Louisiana Delegation, said that members of the delegation do not intend doing any talking; but they will be present to "listen to what people have to say."

According to the tradition of the church, delegations cannot be "instructed about how to vote on issues"; but rather persons are to be elected who will search their own consciences and try to discern what God is calling us to do in various matters. That does not mean, however, that members of the delegation are insensitive to what persons feel is important. And the members of the delegation will be present on both occasions to hear from you.

There are a number of very important issues which will be decided at the General Conference in April. You should carefully study the series of articles which the United Methodist Reporter has prepared for the inside pages of this paper. They have been appearing since January 1st; and each one is designed to help you understand some of those issues. You may also want to order the Pre-Conference Reports and the Daily Christian Advocate: both of which contain the events of the conference.

Individuals, church groups, or local churches may address petitions (resolutions) to the General Conference. Your minister can help you with the address for the petitions, the form, and the subscription to the publications mentioned.

Several churches have already indicated that they plan to bring a busload of persons to the Open Hearings. Members of the delegation hope that both will be well attended, and that the discussions will be helpful to them.

Scenes from the District Audit sessions which were held recently. In the picture immediately above, Dr. Caraway and Rev. George Calvin check the report of First UMC, Lafayette (notice that Rev. W. O. Lynch has his pencil at the "ready").

Baton Rouge-Hammond

Church	Minister	Gain/Loss	Members	% Paid	Pension Church	Pension Pastors
Broadmoor B R	Blount, H. C.	171	4,167	100	15,000.00	260.00
Walker	Chrisman	52	142	69	825.00	123.00
Francis Asbury	Gammill, R. L.	37	292	100	1,551.00	115.00
Baker, First	Sewell, J. H.	31	381	100	780.00	390.00
Blackwater	Shirley, F. O.	30	1,178	100	5,598.00	270.00
Zachary	Lapuyade, Calvin	22	561	101	3,000.00	245.00
St. John's	Dunbar, T A.	18	289	100	2,667.00	215.00
Gonzales	Taylor, J. R.	15	393	101	3,000.00	210.00
Live Oak	Stafford, R. L.	15	530	100	2,406.00	224.00
St. Paul	Lafayette, W. R.	12	145	43	37.00	
Friendship	Nance, Lester	12	134	10	1,574.00	
Denham Springs	Duerson, G. A	11	700	100	3,370.00	242.00
Magnolia	Humphreys, J. H.	9	146	100	1,020.00	241.00
Meadows Chapel	Fleming, S. C.	8	78	100	240.00	
Livingston	Scott, C. S.	8	100	100	435.00	
St. Francisville	Babin, H.	8	155	100	1,803.00	51.00
Carpenter's Chapel	Mosher, Roger	7	97	71		
Lutcher	Winn, C. S.	7	42	100	546.00	101.00
New Hope	Means, J. L.	6	37	59	127.00	
New River	Winn, C. S.	6	56	77	166.00	
Jefferson	Carruth, A. L.	5	646	100	4,123.00	301.00
Loranger	Lawrence, A	5	120	95	392.00	100.00
Bluff Creek	Sexton, Ronnie	4	45	95	208.00	
Center	Sibley, A. B.	3	63	84	930.00	
St. Luke	Hillard, C. L.	3	121	100	150.00	
Jackson	Constable, J E.	3	236	95	1,069.00	164.00
Tangipahoa	Hood, Boyd	3	99	99	240.00	180.00
Independence	Lee, John	2	43	100	365.00	
Jordan	Henderson, F R.	2	168	100	400.00	30.00
Roberts Chapel	Hillard, C. L.	2	164	100		72.00
Hammond First	Harkins, G. W.	2	694	100	3,000.00	350.00
Bethel	Humphreys, J. H.	1	124	100	753.00	
Days	Sibley, A. B.	1	120	82	420.00	135.00
Donaldsville, St Peter	Berry, E. L.	1	79	105		
Kentwood	Dampier, S. B.	1	190	94	694.00	183.00
Mt. Carmel	Smith, J. A	1	48	71	144.00	
Slaughter	Sexton, Ronnie	1	126	100	1,388.00	
Amite	Lee, John		340	100	2,673.00	245.00
Beechgrove	Cyprian, W.		48	100		
Macedonia	Cyprian, W		30	100		
Andrews Chapel	Cyprian, W.		64	100		
St. Peter	Franklin, A.		84	66	25.00	10.00
Moses Chapel	Franklin, A.		58	51	177.00	
Jackson Chapel	Franklin, A.		53	53		
Nesom	Harkins, G. W		53	100	400.00	
Mt. Hermon	Dampier, S. B.		37	100	45.00	60.00
James	Scott, C. S.		77	100	234.00	
Asbury	Smith, J. A.		102	100	315.00	
Wesley	Smith, J. A.		79	100	257.00	
Tunica	Babin, H.		38	81	353.00	
LeJeune	Henderson, F. R.	—1	24	100		
Concord	Means, J. L.	—1	15	60	274.00	
Darlington	Sibley, A. B.	—1	24	100	494.00	
Donaldsonville First	Fleming, S. C.	—1	67	62	317.00	131.00
Faithful	Daigle, J.	—1	90	100	336.00	126.00
Montpelier	Scott, C. S.	—1	78	89	522.00	
Pine Ridge	Hood, Boyd	—1	101	100	308.00	
Corbin	Singletary, P. C.	—2	31	100	629.00	25.00
Ingleside	Sibley, L. M.	—2	731	100	5,873.00	380.00
Deerford	Hodges, A. S.	—2	125	100	571.00	
Clear Creek	Casey, J H.	—2	78	100	453.00	
Mt. Zion	Lafayette, W. R.	—3	131	100		
Belle Rose, St. James	Berry, E. L.	—3	89	100	370.00	36.00
Coopers' Chapel	Lawrence, A.	—3	33	47		
Greensburg	Smith, T J.	—4	196	100	665.00	154.00
Wesley	Smith, T. J.	—4	28	100	77.00	18.00
Ethel	Constable, J. E.	—4	65	97	335.00	
Hughes Memorial	Miller, W. J.	—5	175	100	600.00	
St. Paul's	Merrill, L. W.	—5	283	100	747.00	105.00
Wall Memorial	Casey, J. H.	—10	238	100	1,563.00	275.00
N. Baton Rouge	Finnell, M E.	—12	296	100	1,930.00	15.00
Pine Grove	Stringfield, M. D.	—26	122	50	860.00	
Mangum	Stringfield, M. D.	—28	86	59	255.00	
St. Luke's	Hodges, A. S.	—34	160	50	399.00	198.00
Winbourne	Williams, Brady	—54	401	100	7,003.00	245.00
		315	17,439		87,481.00	6,225.00

New Orleans-Slidell

Church	Minister	Gain/Loss	Members	% Paid	Pension Church	Pension Pastors
Slidell, Aldersgate	Andrews, C. H.	193	587	117	1,168.00	200.00
N O., Munholland	Blakely, W. C.	164	1,785	100	14,065.00	230.00
St. Timothy N Shore	McDowell, D. K.	104	379	100	1,300.00	100.00
Slidell, First	Woodland, J. P.	56	1,991	100	7,754.00	473.00
Ponchatoula, First	Potter, R. L.	32	530	100	2,500.00	
N. O., Grace	Harrington, R F.	16	249	100	1,160.00	
Covington	Barksdale, E. J.	10	497	88	2,178.00	152.00
N. O., Elysian Fields	Bergeron, T. R.	10	239	100	965.00	196.00
N. O., Laharpe	Douglas, A. J.	10	153	100	848.00	140.00
Fitzgerald	Taylor, A. G.	8	152	66		300.00
N. O., St. Mark's	Billings, David	9	62	100	350.00	
Whitehall, St. James	Wethers, C. T.	7	43	100		
New Orleans, Bethany	Jackson, M. T.	7	397	100		
Lacombe	Giles, J. H., Jr	6	177	62	423.00	105.00
N O., St. Bernard	Taylor, L. W	6	388	27	1,050.00	221.00
Talisheek	Ailor, James	6	32	100	430.00	
Frank, Centenary	Jones, Lael	4	439	100	573.00	100.00
N. O. Arabi	Taylor, L. W	4	125	69	266.00	
Bogalusa, Thirkield	Goldman, M. M	3	88	68	200.00	100.00
N. O., St. Philip	Bell, Burnell	3	82	64	420.00	100.00
Waldheim	Taylor, A. G.	2	63	100	320.00	
New Sarpy, St. John	Bengtson, R. W	2	36	100	270.00	
Lee's Landing	Potter, R. L.	2	100	100	388.00	
Springfield, First	Lyons, D. D.	2	145	100	632.00	44.00
Harry's Chapel	Goldman, M. M	1	64	100	251.00	
N O., John Wesley	Bergeron, T R.	1	36	100	207.00	
Pearl River	Ailor, James	1	142	66	240.00	183.00
Ponchatoula, Wesley	Jacocks, W. M	1	134	100	442.00	
Huff's Chapel	Lyons, D D.	1	73	99	257.00	
St. Landry	Miles, J. C.	1	74	61		
Frank, Hayes Chapel	Streams, L. L.		70	45	68.00	
LaPlace, Ninde Chapel	Washington, Dan					
Hahnville, St. James	Washington, Dan					
Maurepas	Lyons, D. D.		26	66	140.00	
Varnado	Wood, K D.		72	100	125.00	
Bush	Wood, K. D.		30	100	349.00	
Live Oak	McCoy, I. L.		51	99		
Franklinton, Fisher	Jones, Lael	—1	92	100	500.00	
St. Tammany	Giles, J. H., Jr	—1	17	100	66.00	
N. O., Thompson	Douglas, A J	—1	119	100	75.00	
N. O., Ray Ave.	Augustine, Louis III	—1	43	47	8.00	
Sun	Wood, K. D	—1	16	100	174.00	26.00
Wesley Ray	McCoy, I L.	—1	217	100		175.00
Franklinton, Winan	Streams, L. L.	—2	152	89	300.00	60.00
N O., Lake Vista	Alverson, D. W	—2	439	99	1,729.00	329.00
Springfield, St. James	Miles, J C.	—2	65			
Lutcher Chapel	Wethers, C. T.	—3	54	100		
N O., Second	Pickett, J C.	—3	49		804.00	90.00
Slidell, Hartzell-M Z	Hamilton, J. D. V.	—3	308	100	1,145.00	572.00
Newell	Hamilton, J. D. V.	—5	52	100	260.00	
N O Hartzell	Davidson, J. S	—7	280	90	1,000.00	100.00
LaPlace, Lasseigne	Bengtson, R. W.	—10	271	100	1,513.00	200.00
Bogalusa, E. S. M	Poole, James	—14	711	94	2,534.00	570.00
N O. Metairie	Perrott, T W	—18	219	51	1,055.00	
N O. St. Andrew's	Eubanks, W I	—18	473	100	900.00	215.00
Mary's Chapel	McCoy, I. L.	—23	123	100		
N. O., Gentilly	Bevill, Lillard	—39	378	69	2,302.00	40.00
N. O., St Luke's	Edwards, C. P.	—45	513	100	1,715.00	258.00
N O, Brooks	Fisher, Kenneth	—73	238	100		
New Orleans, First	Smith, W W	—179	759	100	17,750.00	568.00
		221	15,099		73,169.00	5,847.00

Shreveport District

Church	Minister	Gain/Loss	Members	% Paid	Pension Church	Pension Pastors
Christ Church	Reed, K. R	122	1,125	100	5,469.00	
Shreveport First	Dykes, D. L	91	5,288	100	1,460.00	925.00
Bossier City, First	Pearce, G F.	49	1,169	85	6,881.00	375.00
Cedar Grove	House, E. H.	28	378	74	1,748.00	196.00
Shreveport, Broadmoor	Thomas, E. R.	24	2,462	95	29,206.00	744.00
B. C., St Stephens	Robertson, L. D	23	375	82	2,037.00	60.00
Keithville	Ford, R. M	16	86	100	169.00	
Bayou Scie	Spiller, R. R	13	62	100		
Mangum	Tohline, D. W	13	622	100	3,244.00	
Benton	Krumnow, C. B	9	305	77	1,230.00	50.00
Coushatta	Corley, J. D.	6	272	82	1,361.00	279.00
St Paul	Daniels, N	6	194	71		
Summer Grove	Carter, R. E.	6	447	100	8,465.00	217.00
Mansfield	Humphreys, C. G.	5	467	100	4,002.00	400.00
Mitchell	Williams, M P	5	32	60	155.00	
Zwolle	De Laughter, R	5	112	104	1,362.00	
B. C. Barksdale	Standley, T. O.	4	295	100	2,257.00	300.00
Fairview	Player, O. E.	4	39	100	100.00	
Ida	Carter, P W.	4	63	100	292.00	
Bethany	Humphries, R	3	32	81	200.00	
Gilliam	Carter, P W	3	77	100	780.00	
Longstreet	Taylor, R E.	3	50	100	209.00	
Noble	De Laughter, R	3	22	100	69.00	
Lakeview	Wade, L. D.	3	321	110	1,120.00	565.00
Belcher	Crosby, T. O.	2	66	90	915.00	
Newlight	Moore, W C.	2	51	100		
Grand Cane	Humphreys, C. G	2	55	100	250.00	
Oil City	Grove, D. M., Jr	2	57	100	987.00	
North Highland	Galatas, R I	2	548	92	2,592.00	200.00
Holley Springs	Williams, McKee	1	95	55	131.00	
Wesley	Thomas, G L.	1	108	100	497.00	
Plain Dealing	Strozier, David	1	197	84	1,000.00	140.00
Converse	De Laughter, R	1	12	100	244.00	
Wesley	Corley, J D.		32	93	155.00	
McDonald	Player, O. E.		35	79	126.00	
Pleasant Valley	Moch, A L. M		15			
Keatchie	Debusk, R F., Jr		24	100	75.00	43.00
Mt. Zion	Tate, William		93	100		
Shady Grove	Thomas, G. L.		110	100		
Mooringsport	Grove, D. M., Jr		195	100	1,110.00	
Pleasant Hill	Williams, M P		80	57	62.00	68.00
Vivian	Terry, B. L		454	96	2,953.00	150.00
Fairfield	Milo, H L.		109	97	401.00	
Providence	Jackmon, J.		21			
Round Grove	Graham, J		43	100		
Blanchard	Crosby, T O	—1	243	77	1,594.00	291.00
Bradford	Moore, W C.	—1	15	100		
St. Matthew	Mock, A L M	—1	70			4.00
Bethel	Williams, John	—1	81	100	294.00	
Stonewall	Taylor, R E.	—1	20	99	114.00	
Love Chapel	Cain, D. L.	—1	125	57		
Walkers Chapel	Strozier, David	—1	42	95	135.00	
Rodessa	Terry, B. L.	—1	24	100	124.00	
Jewalla	Milo, H L.	—1	27	118	283.00	
Hosston	Carter, P W	—2	90	100	800.00	210.00
James Chapel	Mock, A L. M.	—2	31			
Bonchest	Tate, William	—2	66	100	200.00	
Crossroads	Wilson, L. G	—3	43	75	355.00	
Ellerbe	House, E H.	—3	81	29	200.00	
Mt Zion	Jennings, L. C.	—3	78	88	100.00	
Hall Summit	Wilson, L. G	—4	52	97	250.00	60.00
Greenwood	Humphries, R.	—4	159	90	1,363.00	130.00
Logansport	Williams, John	—4	218	100	733.00	115.00
Shiloh	Debusk, R. F., Jr.	—5	56	100	192	
Johnson	Jennings, L. C.	—5	48	100		
Morningside	Blair, B F	—7	292	93	2,220.00	
Caddo Heights	Ford, R M.	—9	209	97	1,343.00	
St. James	Graham, J	—10	226	100	300.00	
Wynn Mem	Longfellow, H W	—11	235	59	3,848.00	768.00
Many	Spiller, R R	—14	293	95	1,575.00	
Haughton	Cain, D L	—17	157	100	756.00	
Pelican	Williams, M. P	—20	44	800	237.00	
St. Luke's	Nolan, W E	—21	422	61	2,016.00	20.00
Noel Mem	Caraway, S. W.	—45	1,958	100	20,199.00	369.00
Trinity	Beck, L. L.	—69	165	100	562.00	
		193	22,316		123,107.00	6,679.00

Editorial

Attitudes which 'handicap the handicapped' must be eliminated

Children with handicapping conditions are being "hampered and disabled" far more by American society's misconceptions and prejudices about them than by their biological handicaps, according to a study released last week by the Carnegie Council on Children, a nonprofit agency funded by the Carnegie Foundation.

In a report entitled "The Unexpected Minority: Handicapped Children in America," the council says misconceptions and prejudices have been so woven into the economic and social fabric of our nation that the futures of children with handicapping conditions have been "constricted" far beyond the limitations actually imposed by their biological handicaps.

"Tensed between biology and society, every handicapped child is made vulnerable not only by the genuine limitations of his handicap, but also by the destructive, demeaning and entirely unnecessary stereotypes that are the destiny of those who grow up handicapped," the report charges.

The Carnegie study is only the latest in a series of reports which have reached similar conclusions over the past five years, not only about society's "handicapping" of handicapped children, but also its treatment of handicapped adults.

Aware of the seriousness of the situation, the United Methodist Church's General Conference in 1976 mandated the formation of a special Task Force on the Church and the Handicapped. The report of that task force will be on the agenda when the 1980 General Conference meets next month in Indianapolis.

We hope that among all of the other issues confronting and competing for the attention of General Conference delegates, that the report of this task force — indeed the whole issue of both the church's and society's treatment of the handicapped — is given a place of high visibility.

We hope our church comes away from the upcoming General Conference with both a high sense of commitment to attack those social prejudices which additionally handicap handicapped persons and with a plan of action through which that commitment can be expressed throughout the church.

Meanwhile, we urge all United Methodists — in their local churches, jobs, schools, and social circles — to examine seriously their attitudes and actions to search out and eliminate discrimination against this segment of our society.

As a people who affirm the sacredness of all God's creation, and the right of all persons to develop their God-given potentials, we hope United Methodists and other Christians will begin today to become advocates for the cause of handicapped persons throughout our society.

TM/UMR welcomes readers of new area, local church editions

With this issue, United Methodists in Alabama and West Florida begin receiving "The Methodist Christian Advocate" through a new format as an edition of "The United Methodist Reporter."

Each week, approximately 14,000 subscribers in the **North Alabama** and **Alabama-West Florida** Annual Conferences will receive a special edition of the Reporter with conference and area news printed on the first page in combination with three pages of general religious news and opinion. The new format for "The Methodist Christian Advocate" marks a new and experimental step in a tradition spanning nearly 100 years, during which that publication has served United Methodists in Alabama and West Florida.

In addition, this issue of TM/UMR also marks the first publication of two local church editions: Central UMC, Kansas City, Missouri (Missouri West Annual Conference), approximately 1,200 subscribers; and Tarrytown UMC, Austin, Texas (Southwest Texas Annual Conference), approximately 550 subscribers.

Each week the readers of these local church editions will receive special editions of TM/UMR with their own local church news printed on the front page, annual conference news printed on the back page, and general religious news and comment printed on four inside pages.

The addition of these editions increases the combined circulations of "The Texas Methodist/United Methodist Reporter" to more than 506,000.

We hope readers of these new annual conference and local church editions will find this newspaper informative and that they will join with our other readers across the church in providing feedback via "Letters to the Editor."

Our purposes as a publication remain the same: to provide a flexible medium through which the programs and ministries of annual conferences and local churches may be known; to provide fast, accurate news and analysis at the regional, national and world levels from a United Methodist perspective; and to provide a forum for the exchange of opinion among Christians through such columns as "Letters to the Editor," "Here I Stand," and "My Witness."

TM/UMR's purpose is "to report on the concerns of the church, and to promote the church's welfare." We seek in our news columns to reflect a concern for truth, accuracy, readability, relevance and significance. **In our editorial statements,** we seek always to be Christian; in the readers' forum on our editorial page, we seek always to be fair to all gradations of opinion among Christians.

Heaven's very special child

A meeting was held quite far from Earth.
"It's time again for another birth,"
Said the angels to the Lord above.
"This special child will need much love.
His progress may seem very slow,
Accomplishments he may not show
And he'll require extra care
From the folks he meets way down there.
He may not run or laugh or play; his thoughts may seem quite far away.
In many ways he won't adapt,
And he'll be known as handicapped.
So let's be careful where he's sent. We want his life to be content.
Please, Lord, find parents who
Will do a special job for you.
They will not realize right away
The leading role they're asked to play.
But with this child sent from above
Comes stronger faith and richer love.
And soon they'll know the privilege given in caring for this gift from Heaven.
Their precious charge, so meek and mild,
Is Heaven's very special child."

by Edna Massimilla

The above poem is taken from "Sharing and Caring for the Least of These," a book compiled by the Rev. and Mrs. John A. Massimillo. Mr. Massimillo is a retired member of the UMC's Peninsula Annual Conference.

My Witness

Most of us usually neglect our Christian witnessing

By JAMES H. GIBSON

It has come to my attention as a Christian first, and a United Methodist second, that there are too many people in our churches today who know nothing of Jesus Christ. Oh, sure, they know that he was a man and that he's the Son of God and that ever since they were little, they've been going to church because they're supposed to. Yet very few have come to a point in their lives when they had to do as the disciples did — confess with their conscious tongue that Jesus is the only way for this world to find fulfillment and happiness.

Too many people think that because they're church members, or have always said grace at the dinner table, or have worked their fingers to the bone at the annual church bazaar, that it'll get them past the pearly gates.

If John Wesley or Martin Luther were alive today, each one would be saying the same thing they said to their respective churches. Faith in God — first will get you into heaven, not how many people you make church members, or how many dollar bills you drop in the plate, nor how many committees you are on. The saddest thing of all is that some of our own ministers and Sunday School teachers are the ones who are most guilty.

Let's get back to where we should be; "return to thy first love" or we all know the end of that scripture. Fellow United Methodists, the time is now to get off your committee and preach the gospel — the true gospel that the Bible tells and our discipline upholds!

"My Witness" is a column through which TM/UMR readers may express meaningful experiences of Christian life.

This week's contributor, James H. Gibson, is a member of Parkside UMC in Baltimore, Maryland.

Here I Stand

UMC has defective 'Social Principles'

By HAROLD C. BOEHNING

Harold C. Boehning

Any entity, whether personal or corporate, needs to operate from a firm set of principles. And these principles must be identified and delineated before the fact and not drawn up to meet the fact.

In this context, I submit that the United Methodist Church is operating from a defective set of Social Principles. At the outset, I wish to affirm the imperative of social action. In Matthew 25:31-46, Christ portrays the Judgment based on succoring hunger, nakedness, imprisonment.

Our Judeo-Christian heritage has established the sacred worth of the individual, and compassion is the ultimate test of this worth. It is no accident that the great advances in medicine and particularly in my specialty of anesthesiology have occurred primarily in the Western world with this great heritage.

Must be responsible

Social action must be responsible, however, as healing one hurt while inflicting another subverts the ideal. What is the defect in the UMC's Social Principles and its subsequent social actions?

A brief examination of early Christian social structure gives the first clue. Christianity started in a communal sense and collectivism has been a part of the church ever since. The advantages are many. Most of the world's great institutions of learning and healing grew from the collective actions of church people. It then easily follows that some church people, and a significant portion of clergy, find appeal in collective action through government. There is a distinction to be drawn, however, in that collective action by churches is voluntary, while that by government is not. Compassion expressed by churches (or other private means) is charity, while that expressed by government is forced redistribution with an attendant loss of freedom to the recipient, as well as to the giver (taxpayer).

A sense of empathy with collectivism domestically easily translates to an empathy with collectivist governments. Hence we see a longstanding tolerance for socialist regimes and simultaneously an equally longstanding abhorrence of other authoritarian regimes. The paradox is evident to many, and this selective morality is a proximate, if not the proximate, cause of loss of membership in so-called liberal denominations.

What is at issue is individual freedom. Just as strong a case can be made for freedom as for collective action. Man is free to invoke God's grace and just as free to reject it. Freedom involves the right to make a mistake — not without penalty, but a right nevertheless.

Government in itself is a collectivist institution and few would argue that we should not have government; the question is how much government. The answer is simply that government needs to function where individuals cannot (foreign policy, national defense, civil order, fire protection, among others). Further, dating back to Augustine, government has been historically charged to restrain evil.

Beyond that, government should be limited from interfering with individual prerogatives. Not only is freedom of prime value here, but the person on the spot — the one with the vested interest in the matter — can inevitably make a better judgment than can a bureaucrat with all his impediments of red tape, reporting and the such. Further, willingly or not, politics plays a part in government functioning, and this can mean the best course of action giving way to a lesser action, all the more likely if a vote is in the balance.

The UMC's present Statement of Social Principles suffers from a lack of cohesive direction. It calls for acceptance of alternative lifestyles, almost a condoning of license in matters sexual, yet also calls for the full coercive power of government in redistributing wealth, lacking a good theological basis for either. Its injunction against gambling is curious considering the rather permissive tone of the rest of the document.

It stands for freedom where it is denied on the basis of race, but is silent where it is denied on the basis of what one thinks or says. It is pacifist in orientation, yet does not address the sequel question as to the proper use of force and limitations thereon. Nowhere is there support for self-sufficiency, productivity and individual responsibility — in fact those who adhere to these qualities are supposed to feel guilty on account of those who don't.

Not abstract

Our church's Statement of Social Principles is not an abstract matter. It lends authority to certain actions by church groups, even if such action has been denied by General Conference. It has been used before congressional committees as the position of 10 million United Methodists. If so, then it should reflect the position of 10 million United Methodists. I submit that it does not.

Without getting into the selection process of General Conference delegates, I can say that what those delegates have to consider is formed well in advance by staff persons and interested groups. Some refining takes place in General Conference and even an occasional outright rejection, but the General Conference is not of sufficient duration for the formulation of concepts and the enactment of legislation.

Why has the field in the production of pre-formed legislation been left to those with a collectivist bent? And why has General Conference accepted so much of it? I can conjecture that a good part is the failure, mentioned earlier, to distinguish between private collective action and government transfers. Further, those who do make the distinction may well be disheartened by the seduction of large segments of the populace with the "something-for-nothing" appeal of government programs.

What can be done?

So what does one do? An alternative statement went to General Conference in 1972 from University Park UMC in Dallas, Texas, and a critique with suggested revisions went from the same church in 1976, both with limited success.

This article is an effort to call attention to a pressing need in 1980 for bringing our church's Statement of Social Principles into conformity with the prevalent philosophy of the church membership at large, to wit: (1) pursuit of individual liberty at home and abroad; (2) equitable treatment of all, regardless of race, creed, etc.; (3) an even-handed foreign policy, particularly as regards human rights; (4) individual responsibility; (5) productivity and the rewards that follow; (6) limited government; (7) fiscal responsibility; (8) protection of national interests as an honorable cause; and (9) encouragement to the private sector in taking care of those in need (where it belongs and where it can be done cheaper and better).

Hopefully, at least this would slow defections to other denominations, while at best it would give us a set of principles that bear examination and would be more likely to promote the Kingdom of God's righteousness.

This week's contributor, Dr. Harold C. Boehning, is a member of University Park UMC in Dallas, Texas.

Letters to the Editor

Readers support, reject draft registration

To the Editor:

The headline "Exec tells TM/UMR editors UMC opposes new draft registration" (TM/UMR, Feb. 15) seems to me just another example of one person trying to speak for ALL United Methodists.

The "UMC" is me, too — I have belonged for many years — but I'M NOT AGAINST the registration. I feel it a necessity to the welfare of protecting our country.

Under the heading "the church today" the words "militaristic patriotism" are used in connection with issues young adults should be concerned about. Would they consider me a "militaristic patriot" just because my ancestors fought to preserve this country and my son is now in the Navy to keep atheistic Russia from our shores?

It is embarrassing to be a United Methodist and then see in print that the church I support misrepresents me and a lot of other United Methodists. Why must a few think they can speak for so many — they don't.

Ruth L. Doyle
Grass Valley, California

Opposes draft

To the Editor:

It's good to know that the church does speak out on social issues. George Outen said it so well when he reminded us that the UMC has been on record for some time opposing registration and the draft, but if we do have the draft, it should include women as well as men (TM/UMR, Feb. 15).

As a mother it would be no easier to send my sons to war than my daughters. I would really object to any of them going to war to take some country's oil for our insatiable appetite and wastefulness.

I also say Amen to your editorial on the same subject in the same issue.

Barbara Mader
El Paso, Texas

No endorsement

To the Editor:

In response to your February 15 editorial regarding draft registration, I believe the draft should include ages 18 to 65.

Those who oppose the draft registration and/or conscription should review the history of Nazi Germany and the acts of appeasement by the Allies.

Your editorial is racist, bigoted and somewhat to the left politically. "Our denomination" does not endorse 100 percent the statement of "Social Principles."

As a member of "our denomination" I wish you would take the "Social Principles" and shove them in your ear along with your editorial.

John S. Willis
Kingsport, Tennessee

Mr. Hick wrong!

To the Editor:

Comments like those made by British religious philosopher John Hick (TM/UMR, Feb. 15) are what make me want to cancel my subscription to the paper . . . and my membership to the church. But I hang on to both with undying faith that Mr. Hick and his ilk are in the minority.

He was quoted as saying to the United Methodist-related Claremont School of Theology: "All world religions achieve at least a glimpse of transcendent reality."

So far, so good. But he further stated that "calling any faith the one true religion is a form of bigotry."

Mr. Hick advocates a "philosophy of religious pluralism." What disturbs me is he will soon be in the position to propagate this heresy as a member of Claremont's faculty.

This gentleman is free to believe anything he jolly well pleases, but if a Christian is one who confesses Jesus as Lord, who is "THE Way, THE Truth, and THE Life," the only begotten of the Father, through whom all must come . . . what does this make Professor Hick?

Joanne Siddon
Winnsboro, Louisiana

Needs Holy Spirit

To the Editor:

Apparently British philosopher John Hick does not believe in the Bible or the words of Jesus (TM/UMR, Feb. 15).

As a Christian and a believer in Jesus Christ, I cannot leave unchallenged his remarks about "religious pluralism." If he assumes that one can worship Allah or Void of the Eastern traditions and receive life eternal with Christ, then he is calling Jesus a liar and the Christian religion nothing more than a man-made invention.

Jesus said "I am the Way, the Truth and the Life, and no one comes to the Father but by Me." What does Mr. Hick do with that statement? I truly feel sorry for the young seminarians who are to be our tomorrow's ministers if they have to be in a class or seminar that teaches that Christ was no better than Mohammed.

I can only pray that Mr. Hick will let the Holy Spirit guide him to the truth.

Leonard Willett
National City, California

Obviously white

To the Editor:

In reference to Barry DeZonia's letter headlined "History will say" (TM/UMR, Feb. 15), I just have to reply.

Before I was halfway through reading his letter I knew he was a white person (or at least non-black), totally unaware of the circumstances and feelings of a large segment of the population of this nation — our black citizenry. Unfortunately, it is this same holier-than-thou, culturally-arrogant stance that has led America into debacle after debacle in our relations with non-white persons the world over.

I wonder if it ever occurred to Mr. DeZonia that "destruction of property, personal injury, creation of fear and terror in the hearts of innocent citizens, the breaking of laws, etc." just might be far more familiar to his black brothers than he can possibly imagine.

For example, Constitutional Amendments 13, 14 and 15 have been on the books over 100 years and that bit of law is still being violated by persons like himself.

No, Mr. DeZonia, there is no time left. Dr. Martin Luther King, Jr. was America's conscience calling to us all to love each other and treat each other as brothers — not as master and slave. I consider him representative of the highest moral goals that America prides itself as having achieved. He was the quintessential American, still hoping and believing that those sacred American institutions — the Declaration of Independence, the U.S. Constitution — applied to all her citizens.

No, he did not order the dropping of atomic weapons on unarmed human beings, nor did he free black slaves in order to save the American union. He merely tried to inspire us to be what our American institutions declare us to be — all of us.

I say with many others, let's at least honor his memory with a national holiday that may serve to remind all of us of the need to continue striving to achieve our American ideals.

Julia S. Furlow
Oakland, California

Hedonism deplored

To the Editor:

Is physical pleasure really the supreme good today? To the fervent advocates of sexual perversion — from practicing homosexuality to oral sex — it evidently is!

Why do we not call this evil by its right name? One cannot be a Christian and a hedonist at the same time. St. Paul aptly described such as "lovers of pleasure more than lovers of God" (II Timothy 3:4).

Whatever happened to self-denial? Is it not central in our Lord's way of life?

Troy R. Brady
Singers Glen, Virginia

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Judy Elswick, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Evangelism was the motivating force that sent Christian missionaries across our country in pioneer days and to Asia, Africa and Latin America more than a century ago. Souls were won to Christ and congregations established on every continent as a result of their witness in word and deed.

Because proclaiming the Gospel is a mandate to *follow* Christ, word and deed go together (James 1:22). Preaching good news to the poor, proclaiming release to the captives, recovering of sight to the blind and liberating the oppressed are imperatives for all Christians. A heart transformed is not at ease until oppressive social systems are transformed, as well.

Equipping and strengthening church members for this mission of evangelizing persons and transforming systems is the central focus of the Board of Global Ministries. In the U.S. more than 500 persons are engaged in wholistic mission as home missionaries, deaconesses, US-2's, community developers and church and community workers. Consultation assistance is available to congregations planning new church development strategies. Architectural services are offered to help churches improve their facilities for outreach.

The evangelizing pulse is strong and steady in Asia, Africa and Latin America where churches are committed to developing their own leadership for

Photo by John Goodwin

winning souls to Christ. The Board is supporting an increasing number of Third World persons in mission, serving in their own and other countries. Our own church life is enriched by the vigor and candor of voices from the Third World

As truly as in Jesus' day, sharing the good news with all nations is the heartbeat of mission, impelling Christ's followers to go forth and live out the Gospel.

THE BOARD OF GLOBAL MINISTRIES
The UNITED METHODIST CHURCH

Black churches 'prodded'

Leaders say black churches must aid in battle of urban problems

By SHARON MIELKE
Senior Staff Writer

DALLAS — A grass roots drive to get black Christian churches to cooperate in a battle against chronic urban problems was described here as "the best, last hope" for black Americans to get a decent slice of the American pie.

Prominent black leaders are calling for the awakening of the black churches to their potential strength at a series of eight regional conferences on the "Urban Crisis and Black Survival" sponsored by Partners in Ecumenism (PIE), a program of the National Council of Churches in which United Methodists participate.

PIE's goal is to build a network of key black church leaders which, through cooperative action, will tackle social problems in the political arena. "We do better together," PIE president, the Rev. George Lucas, of Dayton, Ohio, told participants at the Dallas conference. The African Methodist Episcopal Church pastor also said, "We're trying to do something never done before."

Dr. Lucas said the issues of deep concern at every meeting among blacks are the high unemployment rate of black youth, housing, the black family and education. In the Southwest he said tensions between new immigrants and resident minority groups are a special concern. (See related article on this page.)

The regional conferences will culminate in September in Washington, D.C. with the development of a platform for the '80s which will be presented to the platform committees of both major political parties, the black congressional caucus and various civil rights groups.

Like anything which has never been done before, organizers acknowledge some tough going. One problem is that black churches do not have a history of cooperation, and second, there is resistance to political activism.

'Dirty business'

And, while many black churches have often refused to get involved in politics as "a dirty business" — although others have been in forefront — spokespersons here said politicians have been busy using black churches for their own ends, often with under-the-table money accepted by black preachers.

"Black ministers are always courted by politicians at election time. They like to come to your offices late in the afternoon and ask for an endorsement — with a certain amount offered for the pastor's "discretionary fund," said Larry Payne, a Roman Catholic layman from Houston.

The problem is "you can't hold them accountable to their promises once you have accepted their money," Mr. Payne said.

"Let's take this process out from under the table and ask politicians to meet with the members of our churches and to endorse only for the best reasons. We nced to tell them what we expect from them and hold them accountable to it," he told conferees. "They can't get elected without the black vote, but black people must use their vote wisely. And, it is the job of black churches to develop leadership in understanding the political process."

Detroit Mayor Coleman Young told participants he bas found that where the churches are not active in a community, progressive political action is almost impossible.

The black Baptist mayor said the type of political unity displayed by the churches in Detroit has been an influence in the way the city has developed. "Everything we've done in Detroit has been in alliance and in constant consultation with the churches."

Participation in politics today is the equivalent of black churches fighting slavery 150 years ago, the mayor said. Blacks are not yet free and politics is the place for the fight, he added.

There are other ways to fight, as well, said other leaders.

"The only option to seeing a whole generation of youth going down the tube is for black churches to take on public education and insist on quality educatinn," said Dr. Charles Leftwich, an educator who has served in both Cleveland and Boston public schools. He is now a professor at East Texas State University, Commerce, Texas.

He called for ministers to take a hard look at public schools and to inspire their congregations to get involved. But, he added, "We can't count on battered, financially stressed school systems — which have already failed — to do the job."

Dr. Leftwich said black churches are "the only place where black youth can see positive role models, can receive positive guidance and backing." He urged churches to mount "cradle to grave education" which would include career counseling and seminars on job selection and economics.

He predicted that by the 1990s public school populations would be largely black and brown. The professor said this could be "a new wave of opportunity for top-drawer education" if black churches would take up the challenge.

Economic development is another place the churches can help, said the Rev. Laurence Lakey, director of Metro Ministry in Tulsa, Okla.

Mr. Lakey said black churches could help break the chain of poverty through several concrete actions. One would be to encourage blacks to support black businesses so that their spending would benefit black communities. Another would be to encourage and counsel black youth to seek training in skills to fit the jobs available. Also, he said, students should be counseled to stay away from the fields of sociology and psychology and to go into business administration, technical and mathematical fields.

Black churches, he said, can also help "rearrange black consumption priorities." He said the prevailing philosophy of life in black communities is that "you can't take it with you, so swallow up all you can now."

Immigrant influx seen as Christian challenge

TM/UMR Staff Special

DALLAS — The U.S. is becoming a nation where one can buy kosher burritos at a restaurant owned by a Korean whose clientele is predominantly black, a former immigration service official told church leaders here.

Leonell Castillo of Houston said that the U.S. is experiencing the largest influx of legal immigration since 1928 and that if illegal entries were documented, it would be the largest influx in the nation's history.

Addressing a conference on the "Urban Crisis and Black Survival" sponsored by Partners in Ecumenism (see related story on this page), the former immigration official talked about the tensions between new immigrants and long standing minority groups. Violent outbreaks have been reported in Seadrift, Texas; Denver; San Francisco; Philadelphia; and Maine over jobs and housing.

Mr. Castillo said the new group of refugees are complicating problems with native minorities by settling in the very communities in the urban Sunbelt where long-time resident minorities have made the most recent gains.

And, he pointed out, new immigrants tend to be exactly the opposite of the words on the Statue of Liberty: "Give me your tired, your homeless, your poor." Mr. Castillo said, "New immigrants tend to be young, energetic, educated, ambitious and healthy — because that's who is written into our immigration laws.

"Once here, they do very well and earn more than native born Americans of minority groups in a very short time," he said. "They want very much to be here and they will make a great contribution."

He urged black and other minority churches to "reach out and form coalitions" with new immigrants. Mr. Castillo noted that the majority of the newcomers are Christian and that Christian theology with its admonition to "greet the stranger as a brother" could liberate minority members from some of the well-documented hostility they are facing.

He also pointed out that new immigrant groups have no experience of being a minority and tend to identify with other persons of color when they first arrive. However, he said, new arrivals will eventually adopt the prejudices of the majority society unless a conscious effort is made by minorities here to intervene by "reaching out."

Mr. Castillo said that the majority of foreign students in the U.S. — many of whom will become leaders in their nations later — never meet a black family or visit a black community in the U.S. during their years on campuses here. "We've not reached out to them," he told the black church leaders, "yet they will set the price of gas tomorrow and will make decisions of tremendous significance to our lives."

He predicted that by the 1990s the largest immigrant group will be black, although today there is no black group dealing with black refugees or immigrants. There isn't any black group for Mexicans, either. "This issue simply is not on the agenda of minority groups," he said, and he thinks that they ought to be making it their business.

"The flow of refugees is determined by political interest groups in the U.S.," he said. "There are millions of refugees in Africa, but there is no effort in Washington to deal with that. The Immigration Service does not have a single office in Africa or in all of Latin America."

LAKE PLACID, N.Y. — A scale model of the Olympic Village shows the administration building in the foreground, the five units of permanent housing in the background, and the temporary facilities on the left. The decision to turn the permanent buildings into a federal prison has aroused a controversy among some in the religious community. OREN J. LANE PHOTO

'Olympic prison' idea brings heated debate

By RALPH A. MARINO

LAKE PLACID, N.Y. — The Olympic Winter Games are over.

But the planned after-use of the Olympic Village as a prison has drawn pros and cons — and the debate is still raging in some segments of the religious community.

The issue is especially pointed for the Troy Annual Conference of the United Methodist Church because Lake Placid is located in its Adirondack District. And at the last session of the conference a resolution was adopted which opposed the after-use of the facility as a prison.

Despite the vote by the conference and other voices which have been raised in opposition, the three United Methodist clergy most closely involved continue to support the concept of the "village-as-prison." Pastors J. Bernard Fell, James Sorley and William Vigne all feel that community acceptance of the prison was an important factor in validating the location of the Olympics here. They emphasize that prisons are not an option but a necessity for our society. For them, the energy of the church is better spent in supporting the aims of rehabilitation, even while looking forward to the time when the need for prisons will disappear

Mr. Fell, pastor of the Bloomingdale UMC and president of the Lake Placid Olympic Organizing Committee, is quick to say "if we could get rid of prisons, we would." But he is outspokenly in favor of the prison after-use and takes several objections head-on.

Charges answered

Charges have been made that Lake Placid is remote, a "Siberia" and unable to provide necessary medical care. For Mr. Fell the issue of remoteness is resolved by noting "the next nearest facility for federal youthful offenders (those for whom the Olympic Prison is intended) is in southern California," and much less accessible to the Northeast.

To the "Siberia" charge, he responds that the Adirondack territory has a long tradition of "welcoming society's 'rejects.'" He indicates a time not long ago when tuberculosis patients were considered "outcasts" around the nation but sanitariums were well accepted by the north country residents. A drug rehabilitation center and the Dannemora Work Release Camp are already functioning and the "local feeling people" have not rejected them.

Mr. Fell also notes there are many medical specialists in the area and medical centers nearby in Plattsburg, N.Y. and Burlington, Vt. He furthers his position by referring to a study showing that a similarly sited facility in Wisconsin showed positive results in rehabilitation work.

Mr. Sorley, current pastor of the Lake Placid Adirondack Community Church, feels much of the opposition is based on an unrealistic view of prisons in our society. He says "the pressure of idealism will help evolve something better in the future," but for now this facility can be considered "a step forward."

He comes down on the importance of effective rehabilitation by saying "the important thing is what is done in the prison, the quality of its program." He stresses the Olympic Prison will help relieve overcrowding at other sites and will provide good training and shop facilities for the inmates.

Mr. Sorley carries the additional expectation that the scenic high peak area will provide a beneficial setting in which the fundamental work of rehabilitation can take place.

The third UM minister, Mr. Vigne, is a former pastor of the Adirondack Community Church who now serves Burlington UMC and is co-chairman of the Olympic Religious Affairs Committee. He stresses that our society needs "institutions through which rehabilitation can go on." For him as well as Mr. Sorley the emphasis is on quality, "which is a vital care of churches." Thus, one positive aspect of the Lake Placid facility is that it will help relieve overcrowded conditions which have existed for some years.

Acceptance noted

In addition, he continues, present experience shows that similar types of institutions are already accepted in the area, while the Bureau of Prisons' proposal to locate a federal facility was rejected in eight other locations in the Northeast.

To the charge that racism was involved in the location choice (that is, mostly white guards and mostly black prisoners) he points out that since this will be a federal facility a more satisfactory racial balance will be achieved. The prison also is expected to be of direct economic help to the people of the region, he noted

Now known as the Olympic Village, it will soon become the Olympic Prison. Many persons in the Christian community of Lake Placid will have some time to see if an Adirondack setting for rehabilitation can be as effective as they now believe.

Mr. Marino, postor of the Volley Folls — Melrose (N.Y.) UMC, hos reported severol stories of religious interest from the Winter Olympics to TM/UMR.

UM official returns from Iran, quits

WASHINGTON, D.C. (UMNS) — The Rev. John P. Adams, a 13-year veteran in crisis intervention ministry, has resigned from the staff of the General Board of Church and Society.

His action came on the heels of what some called a "vote of no confidence" by the top staff of the agency, which put a hold on his further participation in an Iranian hostage mail exchange project for two weeks.

Board officials stressed that the social action agency was "still open" to the mail exchange service as a humanitarian act between hostages in Iran and their families in the U.S. However, Bishop Joseph Yeakel, board president of Syracuse, N.Y., said, "the issue was whether this was the proper time for John (the Rev. Adams) to return to Iran."

The hold was put on the exchange "pending further United Nations efforts," according to Dr. George H. Outen, general secretary of the board.

"We've all known that more was going on than the mail exchange, and we needed to hold that process until the UN had a chance." He would not want anyone to say the board had interfered with the UN process, he stressed.

The board's executive committee on Feb. 18 had authorized continuance of the project, conditional upon "assurance of appropriateness" of the board's involvement.

Mr. Adams claimed he was undercut by various church leaders in being "ordered" to return to the U.S. early from his first trip to Teheran, of having to justify an effort already authorized and then having the project "paralyzed and then killed."

Giving "no credence" to Dr. Outen's statement of concern for the UN mission, Mr. Adams said that some persons had engaged in "a deliberate, systematic, concerted effort to get me out of the picture."

People in the news . . .

Building full of grandparents

Some nursery school children in Elmira, N.Y. are finding out what it's like not to have just one or two sets of grandparents, but a whole building full. **Jessie Ryan**, 96, and **Katherine Adamatis**, 4, cut ribbon at the opening of the ABC Nursery School at UM-related Bethany Retirement Center. "Grown-ups and children are often separated and lack the mutual benefit of contact with each other, including learning experiences," says administrator **Rodney Leonard**. That's no longer so at Bethany.

Another 'Can-you-top-this?'

No sooner had TM/UMR run an article last week showing **Sam Ballinger** of Hermitage (Tenn.) UMC holding his pins for 42 years of perfect attendance at Sunday school than we get a letter saying another UM holds a longer record. **Fred Miller** of Central UMC in Honesdale, Pa. has 50 years perfect attendance and the pins to prove it. Can anyone beat that?

Very 'will'

When asked how he is feeling, **R. Bryan Brawner**, executive director of the United Methodist Foundation of Arkansas (which handles wills and bequests), is likely to respond, "Very will, thank you."

Jessie Ryan and Katherine Adamatis

Fulfilling a pledge

Scouting used as channel for God

By ROBERTA DONOVAN

LEWISTOWN, Mont. — Boy Scouting has a good friend in Charlie Lelek.

It would be hard to say how many hours this businessman has given to Scouting over the past 38 years. He has helped Scouts pitch their tents in pouring rain, talked merchants into giving more than they intended to, the annual fund drive, worked to build a scout camp in the mountains near Lewistown and helped more than one troubled youth start down a better road.

He has been a scoutmaster, the troop's Institutional representative, a troop committeeman and a member of the new camp's building committee. And he has no intention of quitting yet!

Scouting is important to Charlie, a member of Lewistown's United Methodist Church, because he believes that it teaches moral skills and builds character. "What a youngster learns in Scouting, he doesn't learn in school and many times not in church, because he isn't in church," Charlie said. "Scouting helps instill Christian principles."

Working with scouts is also Charlie's way of keeping a pledge he made to God many years ago.

Charlie Lelek

It was during World War II and Charlie was stationed with the Army at Fort Belvoir, Va., when a heavy equipment accident almost claimed his life. Charlie's head was crushed and he wasn't expected to live.

Charlie was a patient in Walter Reed Hospital for six months, part of that time paralyzed, but he finally recovered. The accident left Charlie blind in one eye and with no sense of smell or taste. Typically, Charlie jokes about it. "I still enjoy life," he said. "There are so many things I can do that dead people can't."

During the long weeks when Charlie was hospitalized, he promised God that if he got well he would spend his life helping others. Scouting is part of that, as is his extensive service to his church and community. He has served his church as lay leader, lay delegate to annual conference for 12 years and secretary of the trustees for 25 years, among other duties.

When Charlie returned hnme, near the end of the war, he became interested in Scouting and has been a staunch supporter ever since. As a scoutmaster, he has worked with literally hundreds of boys. "Guiding the young has always been a part of Christianity," he said.

The scoutmaster's most important task, Charlie believes, is "to be there when they've got a problem."

Charlie's happiest memory of Scouting is of when three of "his boys," including his own son, made Eagle Scout at the same time. Charlie's troop produced more Eagles than any other in the community.

When a fellow United Methodist, the late Glenn C. Morton, was considering donating an old ghost town in the mountains to some group, Charlie encouraged him to give it to the Boy Scouts. Subsequent donations of adjoining land by individuals has resulted in a 600-acre permanent camp, known as the K-M Scout Ranch

Charlie has worked diligently over the years, both on the preservation of the ghost town and the establishment of the scout camp, over the mountain from the townsite. When he recently sold his insurance business and became semi-retired, it meant more time to give to scouting. Last summer he spent every day from the first of May until September working at the new camp. He hauled supplies, helped with construction and "beat the bushes" for volunteers. Small and wiry, Charlie didn't seem to know he wasn't seven feet tall

Charlie has chosen Scouting as the channel he uses to reach and influence boys in a Christian way. "After all," he says, "a youngster is a gift of God."

Ms. Donovon is o free-lonce writer living in Lewistown.

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the church today

Hispanics list top 10 General Conference issues

NASHVILLE (UMNS) — United Methodist Hispanic leaders have given priority to 10 issues scheduled to come before the 1980 General Conference opening April 15 in Indianapolis.

At a mid-winter session here, the 30 representatives from the U.S. and Puerto Rico said the top item of a total of 27 on their list is making ethnic minority local churches a single Missional Priority in the denomination for the 1980-84 quadrennium. Ethnic churches are a priority in the present quadrennium, along with world hunger and evangelism.

Additional key items include $500,000 annually for HANA scholarships serving Hispanics, Asian Americans and Native Americans, and asking General Conference to urge the jurisdictional conferences to make amends for the lack of a Hispanic bishop.

Conference wins suit against auditors

NEW YORK (RNS) — The New York Annual Conference of the United Methodist Church has settled a suit against the auditing firm of Coopers & Lybrand under which the firm will pay $350,000 to the conference for malpractice.

The settlement in New York State Supreme Court was related to a $2 million 1978 settlement of a damage suit the conference had brought against its former corporate treasurer and his accounting firm. That action had charged Robert W. Preusch with fraud and breach of fiduciary duty for misleading conference trustees into approving debt or equity investments in several clients of his firm.

The conference now has payments and recoveries totaling $5 million of the $5.7 million outstanding loss in its pension fund at the end of 1973. Last year, the conference completed a successful four year pension fund crusade to raise $5 million.

'Whole Gospel' group develops petitions

NASHVILLE (UMNS) — The Coalition for the Whole Gospel, United Methodism's newest unofficial caucus, met here recently and developed a large number of petitions it plans to send the General Conference in April.

Delegates will be asked to:

- delete any negative references to homosexuality;
- affirm the proposed 1980-84 missional priority on "Strengthening of Ethnic Minority Local Churches";
- mandate a "specific and clearly defined emphasis on uprooting racism in all its forms";
- approve a major study of the "United Methodist Clergy Family" to include data concerning the stresses in two-career marriages and family life; and
- approve official legislation forbidding missionaries from working as agents of the CIA.

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Delegate workbook weighs 4.5 pounds

NASHVILLE (UMNS) — A 992-page workbook including legislative recommendations and reports was mailed last month to 1,000 clergy and lay delegates to the 1980 United Methodist General Conference.

Janet McNish, managing editor of the "Daily Christian Advocate" (DCA), left, and editor Roger Burgess, right, measure the size of a 1,000-page advance workbook which is 2¼ inches thick and weighs 4.5 pounds.

The workbook is made up of eight advance editions of the DCA, a publication which officially records the quadrennial legislative body. The workbook includes reports and legislative proposals from the church's quadrennial study commissions and its national boards and agencies, as well as a delegate handbook.

Producing the workbook has been a "monumental task," according to Mr. Burgess, vice president of the United Methodist Publishing House. The completed eight-part volume consumed more than 42 tons of paper and each copy is larger than the 1976 workbook by 136 pages.

UM PUBLISHING HOUSE PHOTO

Called church 'time bomb'

Youth ministry failures to show

MINNEAPOLIS (RNS) — Mainline denominations in the United States are "sitting on a time bomb" because of their youth ministry failures of the past two decades, a prominent church researcher warns.

The exodus of youth from the institutional church during the 1960s and early '70s "will become painfully apparent" when today's church leaders — products of the '40s and '50s — begin to move out of their positions, says Dr. Merton P. Strommen.

Dr. Strommen, president of Search Institute in Minneapolis, a research organization, claims the basic flaw of youth-ministry programs within mainline denominations in the '60s and '70s was "their failure to take seriously the spiritual-growth needs of youth as they were being challenged to solve social problems."

Writing in the Lutheran Standard, published here, Dr. Strommen says "there was little emphasis on prayer, Bible study, and personal commitment to Christ. In addition, volunteer youth workers faded away as youth themselves were asked to assume responsibility for and leadership of youth programs. The result was decreasing support from pastors, lay adults and young people themselves.

"Today we are emerging from a low point in the history of youth work — low numbers of youth and adults committed to the faith and low numbers of volunteer and professional youth leaders available in the local congregation. With the exception of some evangelistic churches that stress conversion theology, there has been a weakening of religious conviction and declining participation in congregational life among Protestant youth."

But there is "good news, too," reports Dr. Strommen.

He noted that according to annual studies made by the Search Institute, "there has been a significant increase since 1974 in the strength of beliefs and values held by youth identified with the church."

"Many young people," he wrote, "are expressing renewed interest in congregational life, greater satisfaction in personal faith, and a heightened sense of self-esteem."

Dr. Strommen offered these suggestions for revitalizing youth ministry in the '80s:

- Clarify the purpose and goals of youth ministry, which needs to encourage faith among young people and to help them experience the presence of God.
- Involve parents in youth ministry and "develop their vast potential for shaping the lives of young people."
- Identify and train as youth leaders and counselors people who have "an open and affirming approach, a style of ministry grounded in personal faith, a loyalty to the church, a concept of ministry that is freeing, and a strong sense of self-esteem."
- Continue to identify and study the concerns of youth.
- Train junior and senior high youth for "peer counseling."

"We are entering a new era of challenge and opportunity in youth work," Dr. Strommen concluded. "The time bomb, constructed over a period of many years, is still ticking. But with the upturn of religious interest among young people and a renewed sense of urgency among adults, we can defuse this destructive bomb.

"In fact, the potential is here for working toward a new goal seeking a constructive explosion in congregationally sponsored, faith-centered youth ministry. It can happen if concerned adults take seriously the neglect of the past two decades," he said.

Could General Conference launch spiritual awakening?

EDITOR'S NOTE: The General Conference of the United Methodist Church convenes April 15-25 in Indianapolis. This is the tenth in a series of articles summarizing major issues to come before the delegates.

By CLYDE CHESNUTT
Associate Editor

Many United Methodists across the country are asking what well may be the underlying question of the General Conference as its 1,000 delegates gather next month: Can General Conference stimulate a spiritual awakening in the church?

TM/UMR put that question to six delegates and two bishops. Their answers were almost evenly divided between a qualified "no" and a qualified "yes." The "no's" believe that General Conference is not the arena to initiate such a spiritual focus, although anything is possible with God, one said. The "yes's" hope that it might become that arena, even though they anticipate the delegates will spend most of their time rearranging the structure of the denomination.

These answers, if representative, would seem to reveal that United Methodists look toward General Conference with mixed expectations. The answers seem to be saying that, on the one hand, the conference is indeed a legislative assembly while, on the other hand, saying its functions go beyond merely making church law.

Two bishops who have been going to General Conferences for a long time were mildly optimistic. Retired Bishop Otto T. Nall, for many years a religious journalist before serving as bishop of the Minnesota Area, told TM/UMR he has seen General Conference "in all kinds of moods. Each one was different." He has attended every General Conference "except one" since 1928, he said. And the mood of the church this time may dispose the conference to "work with God to change the hearts of people."

Bishop Kenneth Goodson of the Richmond Area, who has missed only one General Conference in the last 45 years said that body can "set goals, create slogans, put up flags and banners to fly and send delegates home to get the churches to march under them. God is trying to renew His church. It can be done."

Both bishops admitted, however, they expect the 1980 General Conference will spend too much energy "tinkering with the machinery" (the organizational structure of the denomination). Other delegates contacted by TM/UMR expressed the same concern.

Doubts expressed

"I doubt that General Conference as presently constituted is capable of bringing about spiritual renewal," said the Rev. David Seamands, pastor of First UMC, Wilmore, Ky. "Pluralism — rampant and unchecked" is so divisive, he said, that the church "can't agree on its identity or its main purposes."

Two lay delegates from different parts of the country said they believe General Conference could be a means of renewal. June Barneson of Chico, Calif. on the California-Nevada Annual Conference delegation, said she had great hopes for the input of local churches through the petitions they have sent for the delegates to consider.

Ms. Barneson also said the proposed ethnic minority local church priority could be a unifying factor if adopted. It would show that "we care, we are an inclusive church and we are engaged in a form of evangelism," she said.

From Douglas, Ga., Augusta Carruth of the South Georgia delegation expressed optimism that many important issues could be "discussed in the open and in love" at General Conference. She further said the ability of the delegates to listen to each other and to the local churches could lead to renewal. However, she had reservations that any of the proposed legislation she had seen so far would prompt a spiritual emphasis.

Not a revival meeting

Two other laypersons who were quite clear that General Conference is not the arena for "the spiritual" were Carolyn Oehler of Elgin, Ill., and Ridgeway Shinn of Johnston, R.I.

Ms. Oehler, who will be going for her third conference as a delegate, told TM/UMR that General Conference is "not an evangelistic revival, it is not a Bible study, it is not a prayer meeting, it is not Sunday school. People have such huge expectations and then they lay the guilt on the delegates when their expectations are not fulfilled.

"What General Conference does best," the Northern Illinois delegate said, "is to order the organization. What it does least well is to make definitive statements on issues. If a spiritual awakening takes place anywhere in the church, it must begin in the local congregation."

Dr. Shinn, of the Southern New England delegation, said since General Conference is "essentially a legislative body" he is skeptical that it can produce a spiritual awakening. "You can't legislate an attitude of mind. Spiritual renewal begins when one person finds it and shares it with another. No quadrennial program will yield that, although study materials and inspiration might help prepare us."

Sets the 'tone'

A pastor in Harlem said the top legislative body in the UMC "sets the tone of and for its constituency."

The Rev. William James of Metropolitan Community UMC, in New York City, emphasized that he wants General Conference to "get out of the business of changing the organizational structure of the UMC every four years," to quit "lamenting the loss of members," to set a "high spiritual tone," and to deal in "an expansionist theology that says the world has not been evangelized for Christ." When the People of God "really get with it, something begins to happen," he said.

'Nattering' said to defeat evangelism

CINCINNATI (RNS) — United Methodists cannot evangelize American society if they stay in their churches "nattering as an in-group," warns Australian churchman Alan Walker.

A denomination with "tremendous potential for fellowship in mass society," United Methodists waste too much energy over pietist-activist tensions and "the greatest non-issue, homosexuality," he added midway through a Cincinnati visit.

American United Methodists have become "awfully stuffy and middle class," he said, "out of touch with the working class" in which their church had its early, explosive growth.

Restore people's movement

"We must find a way to let Methodism become the people's movement again," said Mr. Walker, son of a Methodist minister. Trying not to sound ungracious, Mr. Walker added that he was "disappointed here that all the meetings are in churches. Scarcely anybody who has drifted away from the church will come."

In Sydney, he said, "I can double an audience by speaking in a neutral building."

He said he despaired over the energies wasted over homosexuality in the church. The combatants "ought to be ashamed of themselves," he said.

"Homosexuals are sinners just like murderers and adulterers to whom the church must reach out with compassion," he said. "But that doesn't mean you accept homosexuality as an alternative lifestyle or that you call them saints."

"Unless the church shows a standard above society it has nothing to say to society," he declared.

Social conscience urged

Later in launching a nationwide "Mission to the '80s" in Washington, D.C., the Australian minister urged some 1,500 people in Constitution Hall to realize that the Gospel is "both personal and social." At one point he declared that "a born-again Christian without a social conscience is rather a menace in the world" because poverty, race and war "hold many in bondage." Christians, he added, "must fashion a world fit for people to live in."

Gains in church assessed

Women's advocates measure progress

By SHARON MIELKE
Senior Staff Writer

MADISON, Wis. — The birthday of an early leader of the women's movement — Susan B. Anthony (Feb. 15) — provided the backdrop for latter day advocates for women to assess their progress across the last decade toward the full participation of women in the church.

Members of United Methodism's Commission on the Status and Role of Women (COSROW) met here Feb. 14-17 (see TM/UMR, Feb. 22) and listed their two most dramatic achievements. They have been, they believe, (1) to lift the plight of clergywomen and provide them with opportunities to communicate with each other and (2) to bring many more women into decision-making at the general church and annual conference levels. The areas most in need of concerted effort now, they said, are the support of lay women, — particularly at the local church level — and elimination of sexist language and the dual problem of racism-sexism.

Doris Handy of Pittsburgh, Pa. started 12 years ago as a member of a study commission appointed to examine the participation of women in the UMC. She noted that the failure of the 1968 General Conference to fund the commission was "a barometer itself" of where this concern ranked in the priorities of the church.

Today, she says the commission "has gotten the UMC to begin a self-examination of women's participation at decision-making levels. We have stimulated that," she said.

Further, "We have helped women strengthen their own self-image and their belief that they should be in the church's mainstream," she said. As a result, more women are now being elected to General Conference (25.2 percent in 1980), to general agency boards and staffs and to annual conference leadership positions.

Clergy plight

The commission lifted the plight of clergywomen, Ms. Handy said, through two consultations for them — one in 1975 and the second in 1979 — which were wholly or partly sponsored by the commission.

But there is yet "a great deal to do," she pointed out. "There still are no women bishops and only three women district superintendents; there are still annual conferences which have no women delegates and few in leadership positions."

Looking to future emphases, numerous commission members said, "It is time to turn our attention to the support of lay women, to women employed by the church and to the local church level," Ms. Handy agreed. "Two-thirds of United Methodist lay-women have no support group since they are outside the United Methodist Women organization," she noted.

Commission president Carolyn Oehler of Elgin, Ill. said the agency will also continue to be "stretched on the rack of a hyphen" over the dual problem of racism-sexism. The temptation is to try to fight one or the other, she told members in her report, but she has found that "neither can be effectively fought unless both are fought."

Sharon Maeda of Seattle said the UMC has responded to these evils in some ways — in a political sense to civil rights and to government regulations — but has yet to make "a faith response to things which are inhumane, unjust and un-Christian. That's where we've failed."

Ethnic women on the commission told TM/UMR they believe the commission is a model for the UMC of how to be inclusive, trusting and open. They believe COSROW has genuinely struggled with racism more than any other group within the denomination.

Debate over style

The commission has also struggled with denominational officials over its consensus style of conducting its business and over its staffing model which employs three co-equals as executives in a secretariat.

A negative evaluation of the executive secretariat by the General Council on Ministries (GCOM) drew response from two UM bishops. The GCOM said it projected "a weak leadership role model for women." The bishops disagreed.

Bishop John Warman of the Central Pennsylvania Area told the GCOM that he is concerned about the "loneliness across our ministry" and the inability of many clergy to work effectively with associates. The bishop said he believes the executive secretariat is "a strong model for pastoral ministry. . .their role model gives them a chance to concentrate their energies one at a time to exploit the best that's in each of them."

Bishop Melvin Wheatley of the Denver Area, who is a member of the commission, said he has first-hand experience of the "transactional efficiency and tranformational effectiveness" of this model "to the nth degree of any group with which I've ever worked."

Ms. Oehler said the executive secretariat staff model is a "piece sewn right into the center" of the commission. She said she believes it is "so threatening to many" because equality and collegiality are "powerful witnesses to a rigid hierarchy." Shared leadership is an alternative model the commission believes can be shared with the rest of the church, she said.

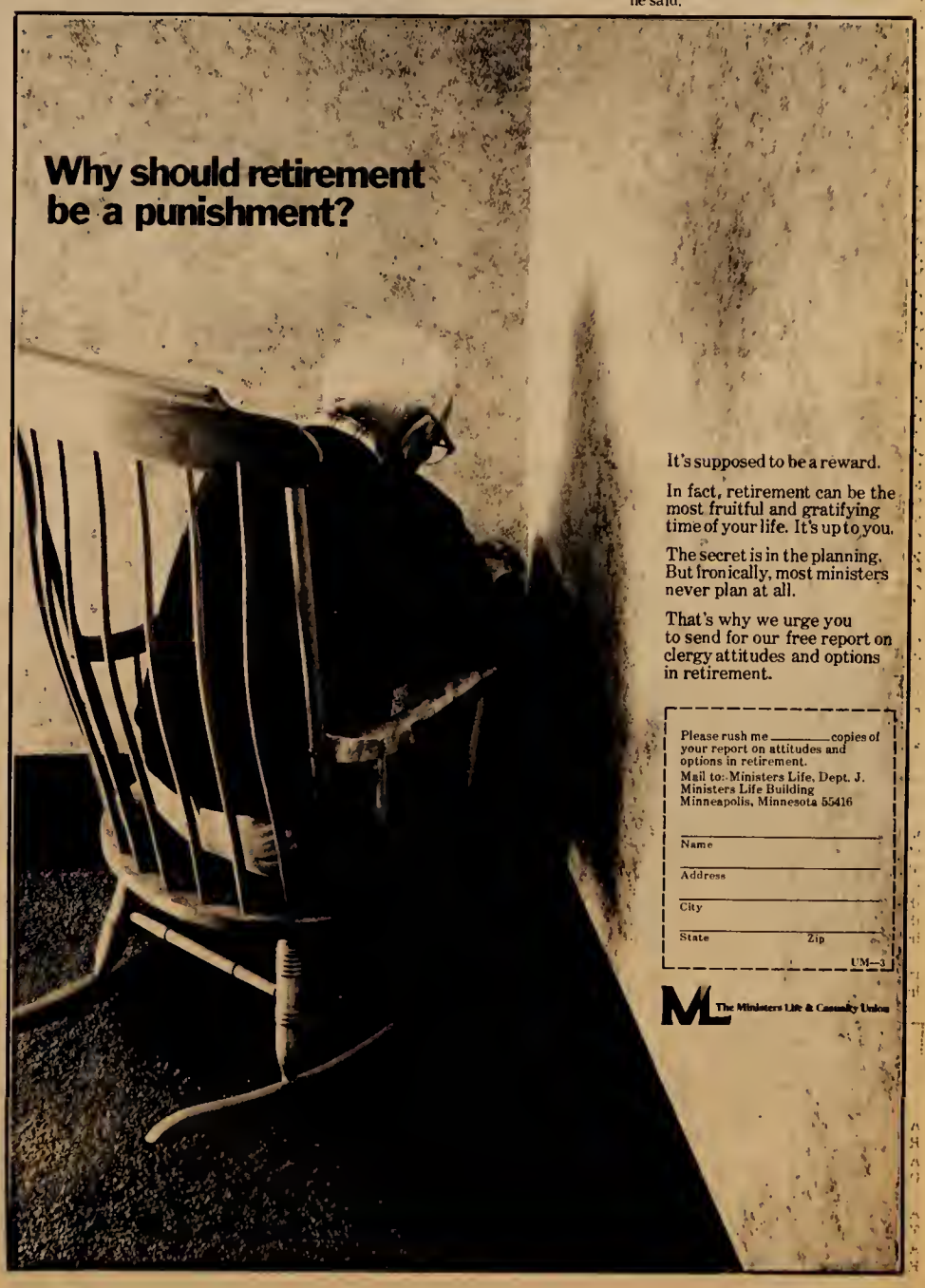
Dr. Louise Branscomb of Birmingham, Ala. pointed out that it also saves the church some money since three executives with the same salary add up to less than salaries paid to a top executive and several associates on other UM agency staffs.

UM retirees still rove, still work

LEESBURG, Fla. — They're still at it — these 15 retired couples who rove about the country contributing their skills to needy missions, schools, camps and churches. TM/UMR first noted their volunteer labors in November 1976.

In one of their recent efforts, they spent January here at the United Methodist Family Camp Grounds of the Florida conference, doing everything from roof repair — pictured above — to inventorying all equipment and the bookstore. Founded and directed by UM layman Henry H. Shaeffer of Sibley, Ill., the Roving Volunteers in Christ's Service provided 2,000 man/woman hours of labor at the camp.

FLORIDA UMR PHOTO



'A lonely job though, because no one wants to join you'

Jail ministries show care as debate rages over prisons

Compiled From News Stories

"The sheriff's deputy stepped aside to let me pass through the last in a series of yellow steel doors and into the cell block.

" 'Don't forget to let me out,' I reminded him, aware of a slight quiver in the pit of my stomach.

" 'Oh, we're going to put you in a padded cell,' he grinned.

"The heavy, five-inch-thick door clanged shut behind me and I heard the click of the jailer's key in the lock. I smiled, grateful for the knowledge that he was joking, and that I was only visiting.

"Wistful brown eyes looked out from the other side of the bars. 'Hi,' so softly that I could hardly hear her. 'I were waiting for you.' "

Thus Jeri Bidlack shares part of her jail ministry, an effort of the Warren United Methodist Church in Warren, Ohio.

Debate rages across the nation over the issue of imprisonment for crimes, fueled by the brutal New Mexico pententiary episode in which inmates tortured and killed fellow inmates last month.

In November, 1979, the National Council of Churches' governing board issued a policy statement saying, "Imprisonment or the threat of imprisonment should be eliminated as the primary response to the need to protect society and assure the well-being the community. Other portions of the statement urged alternative programs to imprisonment.

This stand is in sharp disagreement with those who would not only argue that punishment can serve as a deterrent to crime, but also that stiffer penalties should be imposed.

Right, wrong or somewhere in between, all recognize that imprisonment is, at this time, a fact of life. It is a fact that groups such as the commission on church and society at Warren UMC — of which Mrs. Bidlack is a member — are dealing with through various types of ministry to prisoners and their families.

Mrs. Bidlack readily admits her apprehension on her first visit, but points out that the women she saw at the jail were also apprehensive, since none knew what to expect. Visiting with the women as a group, she has observed that communal sharing seems to have a bonding effect among the women. She added that women in jail often feel tremendously guilty, unloved and rejected, and are overwhelmed at the voluntary caring of the jail ministry.

The group frequently discusses the Bible, with Mrs. Bidlack observing that since she is no biblical authority, she finds warmth, love and honesty are best in these discussions.

Ministry also extends to the families of prisoners, who "are reluctant to let this fact (of imprisonment) be known to friends," and welcome the concern of a stranger representing a church, according to Mrs. Bidlack.

"Wistful brown eyes looked out from the other side of the bars. 'Hi,' so softly that I could hardly hear her. 'I were waiting for ya . . .' "

In another part of the country, families and friends are the focus of a ministry by area churches in western New York, in which UM churches are involved. Until recently, people making the 500-mile trip from New York City to visit inmates in the Attica Correctional Facility had to wait on benches in a bare room, or in lines outside during rain, sun or snow.

A Visitor's Center is now the stopping place for those waiting to visit inmates. A warm, dry place with free coffee, child care and restrooms, the building is provided by the prison administration, with costs other than utilities handled through donations.

Three full-time staff persons run the center, which has a board of directors made up of three ministers, three laypersons and three inmates, as well as the spouses of all nine. Contributions have been received from several denominations, as well as from some visitors.

Families are also a concern of the Broome County Council of Churches jail ministry in far western New York state, which is in the Wyoming Annual Conference of the UMC. A full-time jail minister there is the Rev. Phil Singer, a UM minister with experience in criminal justice projects.

Mr. Singer recalls that "it made my day" when a prisoner in the county jail in Binghamton, N. Y. wanted his daughter to know he loved her, and asked Mr. Singer to relay the message. In addition to counseling prisoners, Mr. Singer counsels their families when needed, and also works with jail staffers.

The minister, who wears a "beeper" so he can be available 24 hours a day, often answers individual calls for his services, such as the one from a young man who was angry and frustrated.

The two men just looked at each other for a long time. "I was sorry to hear your grandmother died," Mr. Singer said at length.

"Yeah. She was real nice," answered John (not his real name).

"Tell me about her," Mr. Singer said. John started, then faltered.

"I don't know what you want me to tell you . . . She was a nice person. She always cared about everybody else."

He stopped and the two men looked at each other for a long time. "Did you go to the funeral?" Mr. Singer broke the silence. The inmate fidgeted in his chair, explaining the sheriff asked him all kinds of questions and wanted to know if he wished to go to the funeral. John related his answer, complete with profanity.

"I was confused and mad. I didn't know why he was asking all those questions. So I decided not to go."

John was angry because no one from the family told him his grandmother had died. He read it in the newspaper.

"Why don't you think anyone told you?" Mr. Singer asked.

"I guess they didn't want me to worry." John, arrested three months earlier on a burglary charge, would not admit that he thinks his family has given up on him. He faces time in prison, where he has been before.

A long silence was broken when Mr. Singer finally asked, "What's really bothering you?"

"I don't know — a whole lot of things. I guess I can't put it into words. I haven't heard from my lawyer since I was indicted. My bail is only $500 — it was lowered. My two brothers and two sisters aren't helping. I'm still here. I think the lawyer would work harder if he had more money.

"Most of the time I just sit. I don't like TV too much. I get along with most of the guys, but the guys they've been bringing in, I stay away from," he said. His girlfriend still writes, he added, but he hasn't seen her for several months.

Mr. Singer's life is filled with such encounters, as "persons who find themselves locked behind bars (find) loneliness, anxiety, stress, boredom and desperation become all too real," notes Ken Cable, UM layman who heads the Broome County Council of Churches.

"This full-time ministry can be a part of changing lives and redirecting lives to bring them back into the mainstream of society," he said.

Mrs. Bidlack in Ohio stresses that "the chance to change even one life is worth the effort."

"Jail ministry is a lonely job, not because no one needs it, but because no one wants to join you," she said.

"Recently, as I left . . . a 20-year-old called after me, 'I love you!' I smiled, remembering some other words: '. . . I was in jail and you visited me . . .'

" 'I love you, too,' I called back. And whispered, 'Thank You, God, for the privilege of service.' "

Jeri Bidlack kneels on the catwalk in an Ohio jail to receive a note from a prisoner. Mrs. Bidlack is active in a jail ministry sponsored by the Warren, Ohio UMC's commission on church and society.

EAST OHIO UMR PHOTO

This article is compiled from a Religious News Service release and stories in the Western New York and Wyoming Conference editions of TM/UMR, as well as from an article by Mrs. Bidlack which appeared in New World Outlook and was reprinted in the East Ohio Conference edition of TM/UMR.

Family power receives vote of confidence

OAXTEPEC, Mexico (EPS) — A massive vote of confidence in the future of the family and its power to help shape a more just society, came at the close of the World Council of Churches' (WCC) family education meeting here. "Action for personal and inter-family growth should be continued," said the meeting, "but it should be projected into a commitment towards social change."

At the start of a year in which many government and international organizations and the Roman Catholic Synod of Bishops are all planning conferences on "the crisis of the family," the Oaxtepec Assembly gave an important lead.

Of the 145 delegates from 46 countries, over half were women, 18 percent Roman Catholic, and a number came from non-church groups. Meeting in January, educationalists, family counsellors and pastors joined groups involved in the WCC's family power for social change project. Launched in 1976, the three-year project has united families into supportive clusters for reflection and action on personal and community problems.

Feeling their way toward a new vision of family life and family ministry, participants compared notes and education methods in a series of workshops. Discussions focused on wide-ranging issues, from sexuality, adolescence and men/women relationships to forms of political oppression that are breaking up families in many countries.

A striking feature of the meeting was the way it confronted families from North America and Europe with the severe problems of low wages and sub-human living conditions endured by their counterparts in the Third World. The Latin American groups, in particular, underlined the difficulties of operating in a climate of violence and oppression.

And many of the Western families at Oaxtepec pledged to join solidarity campaigns against transnational corporations and government policies which are enriching a privileged minority at the expense of their own poor and the poor of the Third World.

A strong statement in a similar vein came from 18 youth delegates, most of them from developing countries. Calling for all families to involve themselves in social change they declared: "We have heard about many different problems that affect families — parents who have no home, children abandoned, mothers who have to wash clothes to earn money — solving these problems goes far beyond the family."

In the meeting's final stages, participants from Europe, Africa, the Pacific, North and Latin America and the Caribbean mapped out regional plans of action. They agreed to take over the building of family power networks in their own countries. Leadership training and urging the churches to take a greater part in family education and ministry also came high on their lists of priorities.

Receives award

HOLLYWOOD, Calif. — Actor Ralph Waite, above, one of the most enduring of the cast of CBS-TV's popular series, "The Waltons," is a former minister of a United Church parish who feels that he continues his ministry as an actor. The long-running series, in which Mr. Waite is starred as the father, was recently honored by Religion in Media "for sustained moral values in family television," in their third annual Angel awards program.

Also receiving an award was United Methodism's "Connection" radio episode last September which included an interview with a UM layman in Virginia who told how he drifted away from the church and returned.

RELIGIOUS NEWS SERVICE PHOTO

Hobby collection 'runneth over'

PHOENIX, Ariz. (EP) — The family of the Rev. Claude L. Chilton can't eat dinner on the dining room table. In fact, they can't do much of anything unless family members want to thumb through hundreds of magazines.

Mr. Chilton has the table covered with about 1,700 different religious periodicals. That's his hobby. He knows of only one other person in the United States who collects religious periodicals.

Mr. Chilton, an ordained Nazarene pastor who served 24 years as a military chaplain, has stacked the magazines in alphabetical order. Names of publications beginning with the letter "C" lead the pack. There are more than 200 of them. He has about 50 periodicals that begin with the word Christian.

He said he knows of about 500 other religious publications that he doesn't have.

Poem of the Week

Rainbow

By BARBARA B. DOLLIVER

A rainbow happens by surprise,
Rain-shriven air or oily street,
A shining arc that brushes heaven
Or splendor spread beneath our feet.

An unexpected shift of light
Transforms the common earth and air.
A rainbow is a kind of grace
Revealing glory everywhere.

In Evanston and Rochester

Catholic prelates preach in UM pulpits

Roman Catholic prelates spoke in United Methodist churches recently to celebrate different occasions. John Cardinal Cody (left), head of the largest Catholic archdiocese in the U.S., spoke in the pulpit of First UMC in Evanston, Ill. He joined other ecumenical leaders in paying tribute to the leadership of UM Bishop Paul A. Washburn of the Chicago Area who will retire this summer. Cardinal Cody praised Bishop Washburn as a "man who has entered into the intimate religious and civic life of our city."

In Rochester, N.Y., Bishop Matthew Clark of the Catholic Diocese preached in Asbury UMC as part of Christian Unity Week, Jan. 27. A highlight of the ecumenical service, attended by worshipers from both denominations, was the bishop's sermon for children in the form of a dialogue of questions and answers (pictured below). The Rev. Theodore Weeden (right), Asbury UMC pastor, looks on.

(left) PAUL CUNLIFFE PHOTO
(below) WESTERN N.Y. UMR PHOTO

Cult-created 'robots' raise ethical questions, psychoanalyst claims

WARWICK, R.I. (RNS) — The emergence of the religious cults and the ability of certain religious leaders to create "robots" out of other human beings raises enormous ethical implications for society that need to be explored, a Tufts Medical School professor told a gathering here recently.

Dr. Stanley Cath, a psychoanalyst, also said that unless organized religion is recast to meet people's needs "we will find more people moving away from the logical, rational, more mature forms of religions to forms that appeal to people's ecstasies, emotions and passions."

He made the remarks at an all day conference here on the topic of "Mental Health, Illness and Religious Belief." The event was attended by some 270 physicians, clergy, nurses, social workers, psychologists and hospital administrators.

Dr. Cath said people do need a meaningful purpose in life, and religion provides an object of devotion and a framework of orientation. But he said that in some religious cults, members may "lose their personhood" and create situations where they are easily manipulated.

The Rev. Jim Jones, who led more than 700 People's Temple followers to death and suicide in Guyana, was successful in attracting followers because he was able to project an image of a "loving and forgiving" God who could relieve people from distress, Dr. Cath said.

This power of manipulation, he said, is not new; it has been used by certain charismatic leaders throughout the centuries. And cults, religion, the military and even the modern "youth culture" employ similar techniques designed to "relieve people of tension."

"Through bio-feedback, through meditation, and by shifting people's levels of consciousness, people have found that one can change the physiology in the brain . . . We are still ignorant of the ethical implications of all that is going on in our society."

Dr. Cath suggested to the audience that theologians and physiologists can learn much from each other. Much of people's attitude toward life and religion, he said, is shaped in the first three or four months of one's life.

'Dear Deborah'

Readers share advice

(The following three letter excerpts are from readers who were moved to write about the wife experiencing an escalation of ups and downs (TM/UMR, Jan. 18).

Dear Deborah:

This woman should have been advised to seek professional MEDICAL help, in my opinion. The symptoms seem to be related to a long term medical problem, and not to mid-life crisis.

Cordially,
Name Withheld

Dear Deborah:

Your response to Disturbed Husband, though well intentioned, is inadequate. Even with my limited knowledge of psychiatry and psychology, I recognize the symptoms of a manic depressive (check your dictionary; it reads just like the husband's description).

It should be a great deal more comforting to both husband and wife to know that her illness has a name and is treatable. I hope you can contact this family again with a more encouraging word.

Sincerely,
Paul Sawyer

Dear Deborah:

It sounds to me like your wife (the one on the escalator) may have a nutrition problem. Perhaps she should contact a good nutritionist. It may change her life.

I too had severe periods of depression and high periods. I thought I was going crazy until by accident I discovered on my own that chocolate (which I dearly love) seemed to bring it on. I was writing a list of everything I ate to keep track of calories — every day after I consumed a lot of chocolate and didn't eat much protein — I seemed to have one of my severely depressing periods (although nothing in my life seemed to be the cause, and I had everything to be happy about). I was just the way this wife was described.

I read some books on nutrition, gave up chocolate, and started eating properly. I haven't had a depression since. So please — tell this wife to contact a nutritionist (not an allergist as he handles only one side of it). I am a different person. Since then I have talked with a nutritionist and had my theory confirmed.

A Concerned Wife

Dear Correspondents:

I thank each of you for writing and for your suggestions. One way Christians can have love for one another is by sharing their own experiences of triumph and failure in all aspects of living. The more scientific inquiry tells us about the intricacies of the human mind and body the greater my awe before the Creator. We are given such a great treasure, so complex, so interdependent for proper function, that we must work together to bring maximum health for each of us.

Readers are invited to write Deborah for answers to personal problems in living the Christian faith and life. Write: "Dear Deborah" P.O. Box 221076, Dallas, Tex. 75222.

Lenten rite has repentance call

WASHINGTON (UMNS) — In the building where "a call to repentance and prayer for Iran and the United States" originated earlier last month, church employees observed Ash Wednesday in a worship service which featured that litany.

The site was the United Methodist Building, which houses offices of several denominations and inter-church agencies. The "call" and prayer came from the office of United Methodist Bishop James K. Mathews, secretary of the church's Council of Bishops, which urged its use across the nation as Lent began.

Meditations for the day were given by Dr. Alan Geyer, executive of the Churches' Center for Theology and Public Policy, and John Thomas of the International Indian Treaty Council, who has twice brought mail from the hostages in Teheran, Iran, to their families in the U.S.

Stating that "Lent is a season when self-righteousness is out of season," Dr. Geyer said "in the face of our national mood, repentance is good news, not bad, and is a necessary prelude to reconciliation."

The statement expresses repentance for sins against other nations, including "looking the other way" and "failure to criticize"; asks for "mercy upon our elected and appointed officials," compassion for the people of Iran, patience and hope for the hostages and their families and "courage to cry out against political oppression."

Louisiana Conference Churches
1979 Report

Alexandria District

Church	Minister	Gain/Loss	Members	% Paid	Pension Church	Pension Pastors
Wilton	Alfred, G. M.	26	121	100		
Alexandria First	Fraser, Wn P.	17	1,683	100	5,253.00	488.00
Pineville First	Baker, H. L.	14	808	103	5,416.00	337.00
Nolley Mem.	Adams, J. L.	12	376	100	1,808.00	245.00
Natchitoches First	McClain, J. W.	12	995	95	7,872.00	200.00
Newman	Latham, R. D.	8	51	100	1,040.00	
Lecompte	Sayes, J. P.	7	156	97	25.00	50.00
Marksville	McLaurin, M. D.	5	104	100	50.00	147.00
Clear Creek	Morris, L.	4	25	86	90.00	
Couley	Watson, G.	4	38	89	138.00	
Simmesport	McLaurin, M. D.	3	53	100	285.00	
Pollock	Marcel, L. L.	3	141	100	125.00	
MacArthur	Friedrich, R. K.	2	48	100	300.00	60.00
Lahey Chapel	Cupples, J. T.	2	25	88		
College Ave.	Townsend, Robt.	2	66	94	199.00	173.00
Provencal	Harper, J. B.	2	45	100	275.00	
Springhill	Morris, L.	1	8	88	51.00	
Belah	Adams, J. L.	1	29	100	118.00	
St. Mark's	Latham, R. D.		312	100	830.00	
Wesley	Afred, G. M.		85	71	360.00	
Sieper	Cupples, J. T.		13	100	335.00	
White's Chapel	Averette, C. W.		23	100	160.00	71.00
Wesley Booneville	Sweazie, Harvey		167	100		
Marshall	Sweazie, Harvey		29	100		
Simpson	Sweazie, Harvey		46	100		
St. Mark's	Sweazie, Harvey		29	88		
Bayou Chicot	Sayes, J. P.		23	100	125.00	
Robeline	McCarty, Floyd		14	100	78.00	
Montgomery	Martin, M. R.		81	100	421.00	132.00
Maurice	Martin, M. R.		11	100	350.00	
Williams	Washington, C. L.		21	98	96.00	
St. Mark's	Washington, C. L.		13	105		
Campti	Horton, Ryan		21	81	134.00	
Tullos	Marshall, R. T		10	100	100.00	
Selma	Marcel, L. L.		22	100		
Liberty	Marcel, L. L.		45	100		
Weaver	Harper, J. B.		26	100	200.00	
Rosa	Davis, Paul		10	100	94.00	
Taylor's Chapel	Davis, Paul		12	63		
Haskin's Chapel	Davis, Paul		36	100	100.00	
Eden	Rogers, J. R.		20	100	81.00	
Union	Alfred, G. M.	—1	69	100	200.00	
Glenmora	Rountree, J. L.	—1	150	72	1,877.00	200.00
Forest Hill	Rountree, J. L.	—1	33	100	252.00	
Cheneyville	Sayes, J. P.	—1	28	100	160.00	
Horseshoe Drive	Winegeart, J. S.	—2	292	100	6,650.00	
Pleasant Grove	Miller, R. R.	—2	54	79	73.00	
Colfax	Boyd, T. E.	—2	209	100	1,093.00	90.00
Melder	Rountree, J. L.	—2	18	100		
Marthaville	McCarty, Floyd	—2	24	100		
Beulah	McCarty, Floyd	—2	49	100	78.00	
Mt. Zion	Martin, M. R.	—2	70	100	343.00	
St. Paul Campti	Johnson, Alex	—2	17	100	68.00	
Asbury	Washington, C. L.	—2	116	99	210.00	114.00
Urania	Rogers, J. R.	—2	38	100	128.00	
Ball	Morris, L.	—3	76	75	195.00	
David Haas Mem.	Averette, C. W.	—3	225	100	2,774.00	122.00
Oak Grove	McLaurin, M. D.	—3	136	100		
Mt. Zion	Johnson, Alex	—3	26	100	59.00	
St. Paul Cheneyville	Johnson, Alex	—3	22	100		
Oak Grove	Horton, Ryan	—3	113	75	707 00	
Macedonia	Alfred, G. M.	—4	18	13		
Atlanta	Martin, M. R.	—4	80	100	965.00	
Eddy Justiss	Rogers, J. R.	—4	77	104	779.00	21.00
Fellowship	Rountree, J. L.	—5	81	100		
Evergreen	Averette, C. W	—6	35	100	880.00	10.00
Emmanuel	Johnson, Alex	—8	28	47	88.00	
Bethel	Means, A.	—6	88	100	756.00	330.00
Winnfield First	Watson, G.	—11	447	96	2,565.00	410.00
Hollins Chapel	Boyd, T. E.	—12	28	100	472.00	
Olla	Marshall, R. T.	—13	146	90	583.00	210.00
Palestine	Means, J. A.	—15	442	71	2,235.00	
Boyce	Cupples, J. T.	—18	91	78	650.00	
Jonesville	Crofoot, R.	—26	241	58	1,753.00	139.00
Trinity	Miller, R. R.	—27	450	100	2,019.00	180.00
		—78	9,856		54,931.00	3,729 00

Baton Rouge-Lafayette

Church	Minister	Gain/Loss	Members	% Paid	Pension Church	Pension Pastors
B. R., University	Smith, L. L.	42	1,768	100	7,055.00	480.00
Ch. of the Covenant	Harrington, H. A., Jr.	33	247	100	185.00	15.00
Wiley	Perry, N. P.	20	42	100		
Laf., Asbury	Branton, R. L.	18	2,294	100	7,187.00	498.00
Plaquemine First	Cunningham, G. B.	10	295	100	2,033 00	175.00
St. Luke	Davis, W. G., Sr.	8	32	100	100.00	
New Iberia First	Chrichlow, R. B., Sr.	5	892	100	4,864.00	587.00
Opelousas, La Mem.	Einsel, A. D.	5	425	99	3,004.00	229.00
B R., St. Mark	Williams, R.	4	433	100		
Franklin, Asbury	Norwood, R. L.	4	122	100	200.00	
St Paul	Wesley, Marshall	2	150	100	60.00	100 00
Laf., St. Martinville	Lynch, W. O., Jr.	2	6	100		
Palmetto	Chapman, K	2	40	100	270.00	
Mallalieu	Barabin, W.	2	102	100	460.00	122.00
St. Paul	Hardy, O'Neal	2	59	100		
St. Peter	Perry, N P.	2	87	100		520.00
B. R., Wesley	Haynes, L. L., Jr.	1	541	77	690.00	112.00
Briggs	Wesley, Marshall	1	33	100		
Laf., Davidson Mem.	Evans, W. A.	1	134	66	768.00	125.00
Laf., Mallalieu	Smith, E. E.	1	95	100	244.00	120.00
Fritzgerald	Barabin, W.	1	20	100	100.00	
Pecan Island	Wade, G. H., Jr.		37	100	558.00	
St. Peter	Francis, Eddie		191	100	299.00	86.00
Scott Chapel	Pate, L.		63	38	20.00	
Opelousas	Gage, H.		203	100	1,150.00	
Washington	Gage, H.		58	100		72.00
Hurst Chapel	Davis, W. G., Sr.		60	100	229.00	
St. Joseph	Hardy, O'Neal		13	58		
Trinity	Norwood, R. L.	—1	60	100	180.00	
Godman	Norwood, R. L.	—1	39	100		
Grand River	Oldham, J. R.	—1	86	100	229.00	120.00
New Roads	Lilly, M. E.	—1	29	100	348.00	
St. Paul	Pate, L.	—1	15	0		
St. James	Hardy, O'Neal	—1	30	28	23.00	
Green Chapen	Perry, N. P.	—1	20	100		
Indian Bayou	Coker, J. C.	—2	254	100	888.00	180.00
Mt. Zion	Wesley, Marshall	—2	50	100		
St. James	Smith, E. E.	—2	102	100	244.00	
Mt. Zion	Barabin, W.	—2	76	100	307.00	20.00
Shiloh	August, W. C.	—2	69	100	96.00	
B. R., Camphor	Calvin, G W C.	—3	542	100	1,906.00	347.00
B. R., Nelly	Avery, D. R.	—3	184	63	75.00	
Lottie	Henkel, E. C.	—4	54	88	255.00	175.00
Scott Chapel	August, W. C.	—4	168	100	129.00	60.00
Melville	Chapman, K.	—5	97	100	220.00	
Port Barre	Einsel, A. D.	—5	59	100	837.00	37.00
McGowan	Hoffpauir, R. C.	—6	40	47		
Krotz Springs	Henkel, E. C.	—7	40	67	285.00	
Lydia	Evans, W. A.	—8	34	91	157.00	
B. R., Hartzell	Avery, D. R.	—9	76	100		
Abbeville	Wade, G. H., Jr.	—13	380	100	1,378.00	314.00
Kaplan	Coker, J C.	—15	35	100	250.00	
B. R., Istrouma	Messer, G. R.	—19	527	46	2,639.00	215.00
Franklin, First	Hoffpauir, R. C.	—20	501	100	4,498.00	197.00
Rosedale	Henkel, E. C.	—21	73	75	862.00	191.00
B. R., First	Hearn, J W.	—50	3,450	99	636.00	1,802.00
Lafayette First	Lynch, W. O., Jr	—57	919	99	15,537.00	468.00
		—100	16,461		61,455.00	7,367.00

Monroe District

Church	Minister	Gain/Loss	Members	% Paid	Pension Church	Pension Pastors
Monroe, Southside	Joyner, L.	43	2,005	87	6,398.00	245.00
Monroe, St. Paul's	Hall, D. J.	24	1,158	100	11,016.00	948.00
W. Mon., Claiborne	Parks, Ed	23	198	94	232.00	180.00
Kilbourne	Solomon, J. D.	18	174	100	1,355.00	
W. Mon., Asbury	O'Dell, Larry	14	219	94	1,077.00	75.00
Crew Lake	Stage, F. M., Jr	13	187	84	396.00	
Monroe, St. Mark	Burgess, R. L.	10	292	100	700.00	189.00
Winnsboro	McCutcheon, W. M.	9	392	96	2,764.00	252.00
Columbia First	Kimble, E. E.	6	243	88	9 00	
Mangham	Bevill, W. W	6	134	99		126.00
Monroe, First	Simmons, W. O.	6	1,755	100		125.00
Ferriday, Sevier Mem.	Willis, T. C.	5	333	100	741.00	140.00
Hebert	Kimble, E. E.	3	67	87		
Little Creek	Burgess, R. L.	3	74	58	204.00	
Bartholomew	Patton, I. A. Jr.	3	43	100	96.00	
Union	Midyett, J. H	3	42	97	358.00	
Woodlawn	Medak, Pete	3	87	100	420.00	
Mer Rouge	Sherman, G. H., Jr.	2	153	100	700.00	
Locust Grove	Solomon, J. D.	1	75	100	310.00	
Crowville	Bevill, W. W.	1	100	94	250.00	
Oak Ridge	Wilson, J. E.	1	101	99	2,124.00	
Floyd	Beird, S. L.		46	100	285.00	
Pioneer	Beird, S. L.		56	94		
St. Andrew's	Patton, I A., Jr.		180	80	539.00	191.00
St. Joseph	Floyd, C. L., Jr.		84	78	1,112.00	146.00
Wesley	Floyd, C. L., Jr.		20	81	130.00	
Washington Chapel	Brown, Joe		105	100	100.00	
Mt. Nebo	Brown, Joe		32	100		
Lawson Chapel	Brown, Joe		25	84		
W. Mon., McGuire	Thompson, Deen		576	100	1,029.00	300.00
Baskin	Harbin, Stowe	—1	24	91	100.00	
Collinston, Reily M	Robinson, I. M.	—1	69	100	370.00	
Mt. Olive	August, T. S.	—1	71	100	400.00	
Forest	Dean, G. C., Jr.	—1	26	100	158.00	
Vidalia	Caraway, Steve	—1	277	100	1,085.00	221.00
Mt. Sinai	Brown, Joe	—1	44	100		
Withite	Parks, Ed	—1	37	98	81.00	
Gilbert	McCutcheon, W. M.	—1	78	84	150.00	
Beekman	Hudson, H. L.	—2	51	42	232.00	
Epps	Beird, S. L.	—2	87	87		
Monroe, Reveille	Stage, F. M., Jr.	—2	117	42	200.00	210.00
Rayville	Rorie, K. G.	—2	410	99	6,390.00	260.00
W. Monroe, First	Ginn, DeWitt	—2	1,139	91	8,231.00	317.00
Bouef Prairie	Edwards, O. E.	—2	113	90	620.00	
Grayson	McKeithen, J. P.	—3	81	100	424.00	300.00
Harrisonburg	Crammer, H. B.	—3		100	827.00	
St. Peter	Brown, Joe	—3	36	38		
Kelly	McKeithen, J. P.	—4	37	100	167.00	
Bastrop, First	Robinson, I. M.	—5	705	97	6,675.00	176.00
Clayton	Willis, T. C.	—5	33	42		
Oak Grove First	Dean, G. C., Jr.	—5	222	88	1,413.00	263.00
Wisner	Edwards, O. E.	—5	134	99	880.00	115.00
Monroe, St. James	August, T. S.	—6	146	100		
Monroe, St. Paul	Murray, R. S.	—6	60	100		
Tallulah	Stout, N. L.	—6	491	100	40.00	
Monroe, Memorial	Carroll, P. C.	—7	509	100	1,814.00	
Waterproof	Floyd, C. L., Jr	—7	127	68		
Delhi	Jones, J. W.	—8	263	100	1,855.00	225.00
Sicily Island	Crammer, H. B.	—8	216	100	1,412.00	145.00
Bastrop, Memorial	Sherman, G. H., Jr.	—13	215	88	653.00	284.00
Lake Providence	Blackwood, W. P.	—15	302	100	1,766 00	378.00
Holly Ridge	Rorie, K. G.	—18	14	100	88.00	
		60	15,088		66,376.00	5,811 00

Lake Charles District

Church	Minister	Gain/Loss	Members	% Paid	Pension Church	Pension Pastors
Leesville First	Garrett, R. L.	22	392	100	1,117.00	400.00
Macedonia	Harris, R. M.	22	69	100		
Sulphur, Henning	Bond, B. E.	21	1,142	100	2,500.00	1,255.00
Lake Charles First	Galloway, B. A.	17	1,691	101	18,435.00	417 00
Squires	Risinger, D. M	15	58		863.00	
St. Luke	Mount, D. E.	12	210	100	784 00	200.00
Wesley	Hebert, R. C.	10	303	100	17.00	
Vinton	Anders, G D.	10	230	100	915.00	237.00
DeRidder First	Bowdon, J. H.	8	643	100	3,240.00	350.00
Iowa	Rowell, W. A.	7	212	100	1,374.00	154.00
Fairview	Corie, Finas	6	77	100	876.00	90 00
Hornbeck	Moon, Bill	8	39	100		
Moss Bluff	Barron, C. E.	5	208	100	565.00	196.00
Oakdale	Tatum, E. L.	5	253	91	2,058.00	210.00
Trinity	Wilson, T. A.	4	117	92	811.00	125.00
Jones	Sweat, W. B.	4	75	100	54.00	70.00
Jennings First	Pyles, Jimmie	3	505	100	3,200.00	75.00
Trinity	Sweat, W. B.	3	21	100	277.00	50.00
Maxie	Avant, Nathan	1	17	100	300.00	
Pine Grove	Jordan, C. A.	1	18	100	64.00	20.00
Rayne	Downs, J. M.	1	206	100	950.00	122.00
Wesley	Baker, A. M.		164	100		
Merryville	Baker, A. M.		64	100		
Iota	McVay, G. A.		30	83	185.00	
Kinder	Squyres, Rex		131	77	678 00	1,367.00
Hackberry	Hebert, R. C.		37	100	200.00	
Westlake	Coody, A. W.		277	100	1,031.00	193 00
Ville Platte	Avant, Nathan	—1	38	99	235.00	
Crowley First	Conerly, Abe	—1	616	79	2,807.00	280.00
Ebenezer	Scott-Welch, J. R.	—1	104	100	567.00	
Hopewell	Jordan, C. A.	—1	81	100	387.00	
Eunice	McVay, G. A.	—1	299	74	1,000.00	60.00
Sweetlake	Corie, Finas	—1	76	100	448.00	45.00
Hayes	Rowell, W. A.	—1	35	100	200.00	
Basile	Squyres, Rex	—1	29	81	450.00	
Pine Grove	Tatum, E. L.	—1	11	76	110.00	
Branch	Downs, J. M.	—1	25	30		
Roanoke	Bailes, H. V.	—1	163	100	963.00	50.00
Mallalieu	Sweat, W. B.	—1	59	32		
Wakefield	Robertson, M. S.	—2	146	100	2,401 00	360.00
Church Point	Avant, Nathan	—2	60	100	1,000.00	126.00
Oberlin	Squyres, Rex	—2	36	43		
Holly Grove	Garrett, R. L.	—2	53	100	175.00	
Raymond	Davis, D. L.	—2	108	104	516.00	216.00
Grand Chenier	Robertson, M. S.	—3	53	100	1,408.00	
Elizabeth	Jordan, C. A.	—3	60	100	375.00	
Elton	Davis, D. L.	—4	86	72	487.00	30.00
Welch, First	Lancaster, T. M.	—4	302	99	3,000.00	190.00
Gueydan	Hoover, J. A.	—6	210	100	1,000 00	175.00
Mt. Zion	Harris, R. M.	—6	78	76		
Maplewood	Braden, J. M.	—6	342	100	1,194 00	93.00
Wesley	Scott-Welch, J. R.	—7	90	100	127.00	
Lake Arthur	Stackhouse, A.	—7	202	100	1,025.00	82.00
Warren	Harry, R. T	—7	400	73	1,507.00	75.00
Prospect	Moon, Bill	—7	81	100		
University	Lilly, S. T.	—12	1,810	100	4,212.00	370.00
DeQuincy	Morgan, Eddie	—18	286	100	1,875.00	45.00
Oak Park	Scarf, John	—34	308	82	1,329.00	174 00
Simpson	Coles, R. D.	—45	319	75	5,326 00	348 00
		—6	13,775		72,619 00	8,250 00

New Orleans-Houma

Church	Minister	Gain/Loss	Members	% Paid	Pension Church	Pension Pastors
Aurora	Blakeman, H.W.	91	1,448	100	4,000.00	350.00
Berwick	Martin, E. J.	30	298	100	955.00	
Houma First	Winn, C. C.	30	1,281	100	5,013.00	
Calvary	Bowie, Taft	21	90	100	147.00	
Pharr Chapel	Mouser, R.	18	811	100	5,107.00	250.00
Carrollton	Ramsey, D.	16	317	100	3,290.00	189.00
St. James	Wesley, P.	14	157	64	1,000.00	
Rayne Mem.	Frazier, C. C.	10	704	100	63.00	208.00
Mt. Vernon	Rhyan, H. J.	8	49	100		
Mason	McElroy, T. E.	8	71	100		
Belle Chasse	Seiler, J. E.	8	147	100	442.00	
St. Paul	Meek, R. R	7	350	88	744.00	
Gretna	Harbuck, G. W.	8	751	51	3,114.00	256.00
Ross	Barrie, D.	6	66	100	60.00	
Grand Isle	Williams, D. T.	4	34	47		
Houma Hts	Milton, W. S.	4	166	42	608.00	
St. Matthews	Smith, B.	4	148	42	174.00	
Clanton Chapel	Milton, W. S.	3	179	45		
Peck	Williams, N. P.	3	392	91		
Shaw Temple	Hoover, T. A.	3	67	100		
Thomas	Barrie, Donald	2	56	97	75.00	
Peoples	London, W R.	2	195	100	630 00	
Magnolia	Bowie, Taft	2	83	100		
Luling	Maddin, Larry	1	344	83	2,193.00	210.00
Wesley	Rhyan, H. J.		29	100	104.00	
Wesley	Holland, A		82	58		
Woodlawn	Holland, A.		77	100		
Asbury	Kennedy, E. A.		112	100		
Hope Chapel	Seiler, J. E.		10	79		
Boynton	Christopher, O. W.		177	75	500.00	120.00
Parker Mem.	McGowen, D. M.		118	83	665.00	
Felicity	McGowen, D. M.		75	81		
Trinity	Transpers, R. J.		228	18		
Wesley	Augustine, L.		107	100	63.00	10.00
Willimas	Wilson, J. W.		186	100	268.00	175.00
Vacherie	Martin, B. J.		7	100	150.00	
Thibodaux	Martin, B J.	—2	252	42	875.00	300.00
Buras	Malone, I. E.	—3	86	100		168.00
Walmsley	McElroy, T E.	—3	80	100		
Algiers	Martin, C. A.	—3	341	100	5,040.00	450.00
Bayou Vista	Van Horn, G	—3	121	42	325.00	55.00
Gibson	Martin, B. J.	—3	5	100	160.00	
First Street	Davis, A. E.	—5	985	100	2,000.00	319.00
Haven	Jones, R. L.	—5	234	100		
Philips Mem	Butler, Max	—7	224	51	128.00	225.00
Patterson	Van Horn, G	—7	144	74		98.00
Jefferson	Herr, C. B	—6	267	100	1,503.00	106.00
Napoleon	Peterson, R W.	—9	193	100	1,581.00	175.00
Mathews	Emsnuel, S. P	—10	124	100	643.00	140.00
Lagrange	Emanuel, S. P.	—12	176	100	695.00	
Golden Meadow	Williams, D. T.	—15	475	99	4.00	
Mount Zion	Walker, S. W.	—21	1,093	100	1,052.00	200.00
Kenner First	Forman, B. B.	—34	488	100	2,561.00	171.00
St. Matthews	Lawton, B. L.	—34	1,466	99	5,312.00	500.00
		118	16,147		51,264.00	4,675.00

Ruston District

Church	Minister	Gain/Loss	Members	% Paid	Pension Church	Pension Pastors
Trinity Ruston	Merrill, M. W.	79	1,639	100	12,858.00	998.00
Minden, First	Arnold, T. A.	23	892	100	2,351.00	469.00
Chathan	Shaw, W. B.	11	165	71	695.00	158.00
Arcadia	Coppage, L. M. Jr.	8	324	97	3,650.00	233.00
Ringgold	Holt, M. R.	8	207	64	312.00	96.00
Millcreek	Maxey, Jack	5	20	100	405.00	
Douglas	Lane, D. E.	5	113	100	375.00	
Downsville	McLleland, J. R.	4	135	100	1,672.00	163.00
Mt. Nebo	McLleland, J. R.	4	38	100		
Mt. Mariah	Coppage, L. M. Jr.	3	85	75	663.00	
Mt. Mariah	Coppage, L. M. Jr.	3	85	75	663.00	
Eros	Shaw, W. B.	3	34	100	300.00	
Sibley	Smith, Austin	3	86	100	580.00	
Dubach	O'Dell, Jack	3	116	100	707.00	105.00
Wesley	Christie, J. E.	3	86	75	658.00	
Whitehall	Cassels, W. P.	3	42	85	151.00	110.00
Hodge	Foreman, D. R.	2	152	89	605.00	
Faith	Holley, B. R.	2	44	100	365.00	
Sander's Chapel	Wise, Donnie	2	32	61		
Harmony Chapel	Quaid, C. W.	1	107	100		50.00
Simsboro	Langford, C. R.	1	834	100	1,548.00	198.00
Evergreen	Cassels, W. P.	1	51	85	191.00	
Ansley	Stokes, W. M. Jr.		21	100	428.00	
Crossroads	Windham, J. H		37	50	143.00	
Bernice	Mims, C. C.		143	81	525.00	208.00
Beulah	Poss, Richard		52	70	75.00	
Choudrant	Lane, D. E.		77	100	356.00	
Bethel	McLleland, J. R.		33	100		
New Hope	Foreman, D. R.		22	100	81.00	
Pilgrim's Rest	Moore, W. C.		81	100		
Pine Grove.	Tooke, K.		146	74		
Bethlehem	Tooke, K.		14	100	86.00	
Castor	Holt, M. R.		73	100	300.00	
Center Point	Boone, G.		53	132	325.00	
Colquitt	Cassels, W. P.		41	87	30.00	
Athens	Windham, J. H.	—1	56	78		100.00
Beechgrove	Mims, C. C.	—1	21	100	75.00	
Bienville	Maxey, Jack	—1	50	100	150.00	84.00
Strange	Maxey, Jack	—1	29	100		
Clay	Hunter, Joe	—1	43	99	234.00	
Lisbon	Quaid, C. W.	—1	51	100	263.00	
Arizona	Quaid, C. W.	—1	33	100	117.00	
Dodson	Foreman, D. R.	—1	20	100	97 00	
McIntyre	Cady, M. C.	—1	24	64	115.00	
Grand Bayou	Holt, M. R.	—1	20	42		
Antioch	Kurtz, D. M.	—1	19	100	146.00	50.00
Pleasant Valley	Boyd, T. E.	—2	79	79		
Doyline	Smith, Austin	—2	89	100	804.00	
Shongaloo	Peeples, W. D.	—2	120	97	1,852.00	
Franton	Kurtz, D. M.	—2	8	100		
Summerfield	Mims, C. C.	—3	17	100	304.00	
Hilly	O'Dell, Jack	—3	24	80	144.00	
Gibsland	Dilworth, J. Ed	—3	118	100		
Haynesville	Peeples, W. D.	—3	440	95	5,114.00	231.00
Antioch	Langford, C. R.	—3	82	100	645.00	
Bird's Chapel	Johns, J. R.	—5	68	92		
Oak Grove	Dilworth, J. Ed	—5	35	88		
Wesley	Lowe, T. T.	—5	103	100	480.00	
Minden, Lakeview	Cady, M. C.	—6	399	97	1,915.00	222.00
Sarepta	Evans, J. O.	—6	40	100	155.00	
Concord	Kurtz, D. M.	—6	14	61		
Salem	Langford, C. R.	—7	82	100	655.00	
Quitman	Holley, B. R.	—8	74	97	1,150.00	154.00
Marion	Carter, S. P.	—9	83	80	124.00	
Grace	Christie, J. E.	—9	393	100	3,374.00	336.00
Homer, First	Lowe, T. T.	—11	576	100	15.00	150.00
Jonesboro	Fairley, J V	—12	449	100	2,697.00	
Farmerville	Johns, J. R.	—14	299	100	2,541.00	256.00
Calhoun	Poss, Richard	—17	82	51	265.00	
Heflin -	Spurlock, S. M	—17	101	100	795.00	160.00
Brushwood	Spurlock, S. M.	—20	105	100		
Cotton Valley	Boyd, T. E.	—29	130	76	250.00	54.00
Springhill	Evans, J O.	—48	785	100	3,689.00	660.00
		—91	11,242		58,949.00	5,245.00

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THE UNITED METHODIST REPORTER

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LOUISIANA UNITED METHODIST

edition

VOLUME 8 NUMBER 14 | Send P. O. Form 3579 to Box 221076 Dallas, Tx. 75222 | MARCH 14, 1980

Around the conference

FARMERVILLE - The church conducted a teacher training experience for the Ruston District. The training was for workers with all age groups. Participating teachers were: Kathy Crayton - Kindergarten and Nursery; Susan Bain - First through Third Grades; Tom Burton - Fourth through Sixth Grades; Kathi Finnell - Youth; and John Braden - Adults.

* * *

NEW ORLEANS - Members of the Lamplighters Class at Parker Memorial serve pancakes to the friends and members of their church. According to Debbie Walley, this is a regular activity of the church during the winter and spring months. The "Love Offerings" collected are used for projects of the class

* * *

HARAHAN - The Pastor-Parish Committee of the St. Paul Church sponsored a "morning coffee" so that church members could meet the new church secretary, Jo Peeler, under "less formal, leisurely circumstances." Sounds like a great idea; and not the type of occasion one expects PPR Committees to be involved in this time of the year Must have an "unusual preacher"!

* * *

PONCHATOULA - The Cheerful Circle Class of First Church honored Mrs. Verna Coburn and Mrs. Eugene Ballard at their regular monthly meeting. The two persons are now on a tour of the Holy Land. Mrs. Coburn is the teacher of the Cheerful Circle Class and Mrs Ballard is President. The rest of the program included seeing slides of the Holy Land by Mrs. Lyle Gildermaster and a Bon Voyage buffet in honor of the two travelers. Rev Robert L. Potter is pastor of the church.

* * *

GALVEZ - During the Easter holidays, nine of the youth from Carpenter's Chapel are planning to go to New York and Washington, D.C. for a World Poverty Seminar. Lana Purvis says that the youth did a number of things to earn money: a garage sale, a taste fair, volleyball tournament, and a spaghetti dinner; and, the one we like best, they sold approximately 1,000 sugar Easter eggs We wondered about the use of "approximately"; perhaps some did not get "sold"!

* * *

BOGALUSA - Thirkield Church held its second annual "Widow's Tea" The theme was "Working Together with Faith, Hope, and Love." Mrs. Carrie Freeman, chairperson of Evangelism, was in charge of the devotional; Mrs. Gladys Dwellingham, Bethlehem Baptist Church, was pianist; Mrs. Jervonne Penton, Mrs. Grace Shumake; Mrs. Lucille Torrence, participated. Proceeds went to the church's building fund

* * *

CENTENARY COLLEGE - The Rev. Carole Cotton-Winn, a graduate of Centenary College, was the guest speaker for the college's second Convocation of the Spring Semester. The Rev. Cotton-Winn is co-pastor, with her husband, at First Church, Houma

* * *

HAMMOND - Dr. Tom H. Matheny has been named a member of the World Association of Judges. The Association is made up of civil and ecclesiastical judges and lawyers influential in world court systems. The current project of the group is a document called "Law and Religious Doctrines of Nations." It will spotlight the moral foundations of legal systems around the globe. Dr. Matheny will contribute a chapter to that volume

* * *

BATON ROUGE - Jordan UMC will have its annual Woman's Day program this Sunday. Mrs. Drucella Franklin is chairperson for the event; and Mrs. Helen Peydros, the co-chairperson. Mrs. Inez Christentery, from St. Mark UMC, is to be the guest speaker. Mrs. Andessie Propatt of Camphor Memorial UMC will be the soloist.

* * *

FARMERVILLE - There are 16 active acolytes serving the church after completing a training program. They include: Randy Babb, Jason Barron, David Baughman, Nancy Baughman, Sarah Baughman, Heather Duncan, Korry Eubanks, Richie Johns, Richie Lawson, Greg Newcomb, Jimmy Patterson, Patricia Pattersnn, Jeff Stegall, Chris Ward, John White, and Katie White.

The United Methodist Reporter

Louisiana United Methodist

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P. O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference

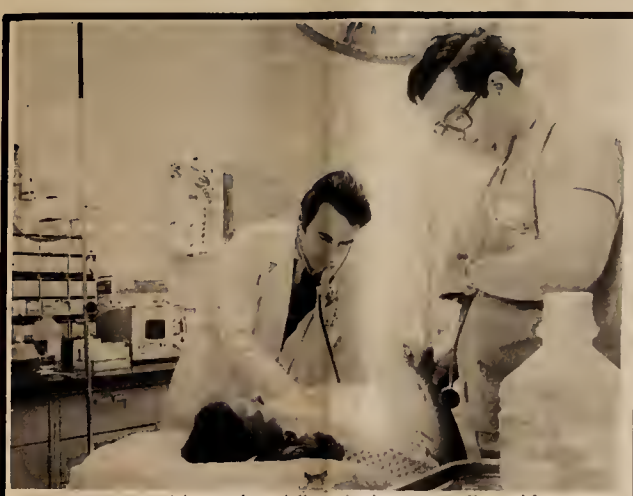
'RIGHT FROM THE HEART...'

THE GOOD MAN, OUT OF THE GOOD TREASURE OF HIS HEART PRODUCES GOOD
LUKE 6:45 (RSV)

Good Samaritan Offering
— EASTER 1980 —
Methodist Children's Home · Retired Ministers' Homes
People's Community Center · Methodist Home Hospital
Pendleton Memorial Methodist Hospital · Lafon Home

Attending the SMU reception, Dr. Woodrow Hearn, First Church, B. R. (left), Rev. Kirby Vining, supt. of the BRH District; Rev. Jack O'Dell; Rev. Robt. L. Peyton, Ruston District; Rev. Ronnie Sexton; and Rev. Fred Wideman.

Rev. and Mrs. Jerome Cain, Alexandria District Superintendent, pose with the students from the Alexandria District during the reception which was held at Southern Methodist University during Minister's Week. The reception was sponsored by the Bishop and Cabinet, and a very large number of ministers and friends from Louisiana were present.



Emergency physicians and specially trained nursing staff cared for over 21,000 people last year at Pendleton Memorial Methodist Hospital.

Right from the heart

We help because you help

It began as a dream shared by a handful of people at Gentilly Church; a dream which was pursued so persistently that it came true. Another hospital was needed for New Orleans — out on the eastern portion of Interstate 10. The area was shut off from the rest of the city by traffic jams, the intercoastal bridge, and other problems.

One person most infected by the dream was the Rev. John Koelemay, who literally put his faith into action, and became the Program Director and Chaplain of the facility. Opened about 16 years ago, the Pendleton Memorial Methodist Hospital has become a multi-million dollar institution.

The hospital exists to provide the medical care needed in the area, but it is still very much the embodiment of that original dream. "Reaching out with healing for physical, emotional, and spiritual needs — offering a helping hand to persons in distress — all in the name and in the spirit of the Great Physician, Jesus Christ, is the high calling of the hospital," as Mr. Koelemay sees it.

Some of that service is not directly reimbursed. According to hospital records, "over $300,000 in free or part-pay" care was provided to persons who had little or no financial resources last year A small part of that — about one-eighth — is provided by an offering which the Louisiana Conference received each May. It was an offering to help the hospital provide "Samaritan" type of help to persons stricken by the way.

In 1979, a number of improvements were made so that better care can be given patients. Among the improvements are 1) a new Intensive Care Unit, 2) a greater intensified Blood Donor Program, 3) new advances in Respiratory Therapy (a computer assisted program in nutritional assessment), 4) Physical Therapy (use of biofeedback and the neuroprobe in pain therapy), and 5) the creation of a Department of Safety and Security

DIAKONIA — SERVICE · CHRISTIAN LOVE · CARE

PENDLETON MEMORIAL METHODIST HOSPITAL
New Orleans, Louisiana 70127

Rev. Alfred Pollar, Director of Development for Lafon Home.

Rev. Samuel Walker, Chairman of the Lafon Home Board.

Right from the heart

Ministry to the elderly delayed

Over 100 years of ministry by Lafon Protestant Home, was delayed for a time, when funding was withdrawn by federal sources because the old facility had not been replaced. This occurred about three years ago, when the annual conference was in the midst of raising money for a new building.

Though the doors were closed, patients moved to other locations across south Louisiana, and the building was torn down; work to rebuild the facility has continued and the director, the Rev. Alfred Pollar, is serving as the Director of Development, through a special grant from a benevolent Foundation.

Plans have been completed and some money raised; and all that is lacking at the moment is the final word on a loan for the institution. Members of the Board are confident that the new building will be begun in a matter of weeks, and Lafon can once more be a haven for persons in the area

Located on one of the most valuable tracts in New Orleans, directly across from a very large housing project, Lafon, which has served a predominately Black constituency, is sorely needed

During the time its ministry has been interrupted, former patients have been scattered — some as far from New Orleans as DeRidder. "It is difficult enough for elderly persons to adjust from much moving about," Mr. Pollar said, "but to be so far from former homes and families has been even more difficult."

It is hoped that the new, modern facility will soon reunite those who have been so long separated.

Each year the Conference has received an offering for Lafon Home. It has been used in the Operating Budget — not added to the building fund. When the new building is opened and patients are being cared for once again, this money will be important

This year, both these Conference-owned institutions, along with four others: Methodist Children's Home, Methodist Home Hospital, People's Community Center, and Retired Minister's Homes, will share, proportionately, from the GOOD SAMARITAN OFFERING which your church will receive at Easter The Conference expects to raise $250,000 in this one offering, which has replaced the five separate ones.

It's that time, again!

Preparations are well under way for the tenth session of the Annual Conference, to be held June 2nd-5th, at Centenary College in Shreveport

The opening session will be held at First Church, at 2:30 p.m. on Monday afternoon

Inasmuch as the conference is one day earlier, many traditional events will be scheduled sooner. It is suggested that Seminary Banquets be planned for Tuesday evening; the tea for Mrs. Kenneth Shamblin will be held on Tuesday afternoon, the Parsonette Luncheon will be on Wednesday; the Ordination Service on Wednesday evening; the Youth Banquet with the Cabinet and the Centenary Alumni Banquet will be on Monday evening.

Persons responsible for planning these events should either contact the Conference secretary, Byrl Moreland, or Dr Charles Simmons, at Centenary College, to work out details

Letters were mailed earlier in the week to pastors, retired ministers, and lay delegates If you do not receive the letter soon, you should contact the Conference Office

Some of the Boards and Agencies will meet on Sunday afternoon in order to complete their work before the session opens Officials at the college have made the dormitories available for Sunday evening to meet this requirement; but it will be necessary for chairpersons of these boards to contact Dr. Charles Simmons to make the necessary arrangements

Reports from Conference Boards and Agencies, which are to appear in the Pre-Conference Reports, are to be in the Conference Office by April 1st This Conference Rule makes it possible for them to be printed and distributed to delegates and ministers by May 1st.

There will be other announcements about the coming session as the time gets closer

Members of the Council on Ministries of the Plain Dealing Church held a workshop recently. The Rev. David Strozier is pastor of the church.

Woodrow F. "Woody" Atkinson, director of the 1000 Club for the BRL District (center) is shown making a presentation of the 1000 Club Special Memorial Gifts Record Book to the District Conference. Initial substantial contributors were Murray and Kitty Coffey (right) in memory of Mr. Coffey's father. Dr. W. T. Handy, Jr. is the superintendent, and the Coffeys are members of First Church — Lafayette.

One hundred children gathered at Broadmoor UMC for a morning of singing and sharing. The festival, hosted by First Church, Shreveport, and Broadmoor Church, was led by John Yarrington, Music Minister of First Church, Dallas. Along with the two host churches, Christ Church, Noel, St. Luke's of Shreveport, and First Church, Bossier City participated. The morning was concluded with a worship service in which the children shared four anthems. The service was led by Dr. Ed Thomas, Rev. Carl Rhoads, and Rev. Penn Morgan.

Left, Mrs. Norma Winegeart is being presented with a sustaining membership in the United Methodist Women by Mrs. Patty Eskew, the president of the UMW at Horseshoe Drive in Alexandria. A sustaining membership is a gift of money given to missions by the UMW group in honor of a person who has given outstanding service.

Where should the UMC stand on homosexuality?

Moral distinctions must be made

By OMAR L. HARTZLER

In my judgment, the main issue is not sexual orientation, a psychological situation about which one can prnbably do very litle, but sexual behavior about which one can do much.

A person in Christian perspective is not an animal, abandoned to a totally unchecked and uncontrolled expression of all physiological urges in any way desired. Rather, a person is someone made in the image of God and called to God-like lving. This means the subordination of all desires to the requirements of God's will, which is always good.

We are comfortable with the idea that eating, venting waste products from the body, sleeping and other such behavinr should be subjected to social controls and expressed in socially acceptable ways, places and times. However, sexual behavior demands greater constraints than other types of physical behavior because of its more profound emotional connections.

Omar Hartzler

As United Methodists we claim to base decisions as to doctrine and morals on four pillars. The fundamental one, and in many senses the most important one, is Scripture. There is no question that the Scriptures, both Old and New Testaments, have nothing good to say about homosexual behavior. I suspect that there is no treatment of "sexual orientation" per se because that concept is a relatively modern one.

But as to behavior, even when one ignores the euphemisms for such conduct, the Scriptures appear to be as clear about homosexual behavior as they are about sexual relations with animals, incest, adultery, and the like.

One need not be a biblical literalist to come to this cooclusion, nor need one confuse a legalistic approach to morality with a recognition of Scriptural standards with respect to sexual behavior. Such behavior is viewed in both Old and New Testaments with the greatest disapproval. It is poor logic to claim that it must be all right since Jesus himself never condemned it specifically; any argument from silence is suspect.

If Jesus had spent time in predominantly Greek cities, as Paul did, the question would inevitably have arisen (as it did with Paul) and he would have dealt with it. The question would hardly have presented itself to him in Jewish circles.

This leads us to the second source of moral standards: tradition. Here again, I have yet to discover anything other than consistent support for the Scriptural disapproval of sexual behavior between persons of the same sex. The weight of Christian tradition is with Scripture.

The third level is experience. Here one must, of course, turn to experience in general, but more particularly to one's own experience. I must confess that in my own spiritual pilgrimage, I have seen homosexual behavior linked so closely with drug abuse, with prostitution, with other unacceptable forms of sexual behavior and with violent expression of jealousy and hatred, that there appears to me to he nothing so good about it that it would lead us to turn our backs upon what Scripture and tradition tell us.

Reason is the last of the sources of standards for United Methodist theology and ethics. Here, I must again confess, I am not impressed with the logic advanced by proponents of homosexual behavior. Discussions are diffuse and confuse "sexual orientation" with "sexual behavior" in a manner which is not conducive to good thinking. They draw upon models and arguments rooted in other than Christian sources.

Appeals to practices condoned or accepted in Greece, in Rome or in other cultures is not persuasive; we are Christians, not Greeks or Romans. I am still lnoking for a clear statement which sets forth a point of view which is in accord with the best we have in Scripture, traditinn and experience. So far I have nnt found any. Suggestions that homosexual behavior is good because various famous personalities out of our past history have practiced it leave me quite untouched.

For these reasons, I affirm as an ideal and standard for committed United Methodist Christians a heterosexual relationship within marriage, subject to the over-riding controls of mutual respect and deep love, and deny the acceptability of homosexual behavior.

To fail to make moral distinctions in behavior is to behave irresponsibly and that is also to behave without love. It is not helpful to society, to our children, to our neighbors and to those who disagree with us to refuse to make such moral distinctions. To hold to those standards set forth in Scripture and associated with Christian teaching is helpful to sound emotional health and to the redemption of persons whom we, as God, love.

When Jesus approached the woman taken in adultery, he had compassion on her, but he did not minimize her error when he said: "Go and sin no more." God calls for us to change our behavior for the better, or in other words, to abandon sin, to love good and to follow Him with obedience.

It is for these reasons that I would oppose, at the very least, the ordination, commissioning or appointment of persons who are practicing homosexuals to any position of responsibility in the United Methodist Church. Their felt orientation is something which we can all pray about and seek to bring under God's fuller control and constraint. That is something all of us need to do with our own unruly selves.

'Approval,' not 'rights,' is issue

By WILLIAM M. PICKARD JR.

Could it be that the current storm over homosexuality is to some extent the result of an incorrect and unscientific use of terminology? Could it be that there is in fact no such thing as a "homosexual" as the term is currently being used? And could it be that even the present statement io the United Methodist "Social Principles" confuses the issue by using this term? Let us explore these questions.

William Pickard

The basic argument now being presented by the "gay rights" movement and its sympathizers is that any kind of discrimination against so-called homosexuals is equivalent to discrimination against blacks or women or blue-eyed persons. Many, with no particular interest in the homosexual movement as such, are deeply concerned with the issues of human rights, and therefore this argument is extremely important to them.

Let us observe first that if the claim of the "gays" is indeed correct, then we face an extremely difficult dilemma. None of us wants to be guilty of discrimination against blacks or women or native Americans or blue-eyed persons or any others who are what they are because of genetic make-up. Yet, despite the various attempts of some current writers to re-interpret certain biblical passages, the opposition to homosexuality in the Bible is quite clear. For example, the efforts of Edward W. Bauman ("Reflections on the Gay Life") and Scanzoni and Mollenkott ("Is the Homosexual My Neighbor?") to give a new exegesis of such passages as Genesis 19:1-29, Leviticus 18:22 and 20:13, and Romans 1:18-32 are far from convincing. They are so strained that one can hardly take them as serious exegesis. So if those practicing homosexual activity are "homosexuals" because of some genetic make-up in the same way that Caucasians or Chinese are what they are because they are born that way, then we do face a serious dilemma.

But if this claim which underlies the "gay rights" movement is not true, then the situation is quite different. "Gays" claim that it is true and quote opinions of psychologists and others to prove it. This view is used to stake their argument for "rights." Note that Bauman speaks of "constitutional homosexuality" and of "those persons who are homosexual 'by nature' " and asks the question, "How can we condemn a person for something he or she is born with?"

Increasingly, however, studies are showing that though the tendency toward homosexuality may be formed early in life, persons are not born that way. One of the most recent major studies is that by Masters and Johnson, respected authorities in the field. Dr. Masters has asserted repeatedly in television appearances that homosexuality is not genetically determined. He asserts flatly that persons are born as sexual beings neither heterosexual or homosexual

If this claim that homosexuality is not genetically determined is true, then does it not follow that there is no such thing as a "homosexual" or a "heterosexual" in the sense that there are "blacks" or "blue-eyed persons?"

Of course, we can use the terms "homosexuals" and "heterosexuals" to refer to those who practice homosexuality or heterosexuality in the same way that we speak of prostitutes as those who practice prostitution or of baseball players as those who play basehall. But note that this usage does not raise the issue of civil rights. We may approve of basehall and not approve of prostitution without the question of civil rights arising. We may want to approve homosexuality in the same way that society approves heterosexuality. But we also may want to disapprove of it as we do prostitution.

But if we approve of homosexuality, let no one say that we are thereby "for human rights"; likewise if we disapprove of homosexuality, or call it a sin, let no one say that we are thereby "denying human rights." In fairness to all concerned this needs to be made clear. The issue is not human rights, but morality. Homosexuals (used in the sense of persons practicing homosexuality) have human rights, but these rights do not include the demand that we approve homosexuality. Homosexuals (and, interestingly, also prostitutes) are not really fighting for civil rights so much as they are for the approval of society. They particularly want the approval of the church. Whether the church wants to change its stand from disapproval to approval is a decision the church must make. But let us not be stampeded by the false logic that "human rights" are at stake in this decision.

We certainly respect and champion the civil rights of all persons. But to confuse respecting civil rights with approving the person's conduct is a serious flaw of logic and a grievous mistake.

Considering the above arguments it would appear that the present statement in the United Methodist "Social Principles" is in fact misleading. It seems to presuppose "homosexuals" as a genetic category. Would it not be clearer if it were changed to read "those persons practicing homosexuality" instead of using the term "homosexuals?" This wording would make clear that the reference is to one's practices, not to one's genetic make-up.

If we do this, we can then face the issue squarely within the context of the hiblical witness and our Christian commitment without heing knocked over the head with the "human rights" club.

Editorial

Why devote page to this issue?

The issue of homosexuality will occupy a prominent place on the agenda of the upcoming General Conference, just as it did in 1972 and 1976. Few persons would contend that this is the most urgent issue General Conference delegates will face, hut it very likely will be the most volatile and divisive.

This issue will be more difficult for delegates to deal with in 1980 than at previous General Conferences because it will not confront them as a single issue but as a group of issues. Among the dimensions of this issue about which delegates will be petitioned to make decisions are: (1) whether or not to retain the church's Social Principles positinn that the practice of homoscxuality is "incompatible with Christian teaching"; (2) how to interpret and apply the Social Principles position that homosexuals are "entitled to have their human and civil rights ensured" — especially as this relates to employment of persons by the church; (3) whether or not there should be specific legislation relating to the ordination of self-avowed, practicing homosexuals; and (4) whether the 1976 legislation prohibiting general church agencies from advocating the acceptance of homosexuality should be deleted or retained.

It is this newspaper's responsibility to inform its readers regarding the various dimensions of issues facing our church. The four articles on this page provide a representative variety of assumptions, attitudes and convictions about several aspects of the homosexuality issue, by Christians of varying perspectives.

As a publication, we support the present Social Principles statement regarding homosexuality. We believe it to be a balanced expression of compassion which still firmly upholds biblical standards of morality. We remain unconvinced by any of the efforts we have seen to rationalize away the witness of Scripture regarding either the sinfulness of homosexual behavior, or the unbounded love of God for sinners.

It should be obvious that nothing the 1980 General Conference may do will cause this issue to "go away." No matter what position we take, we should always remain open to new, or fuller, revelations of God's truth in the future. However, we believe this particular issue has come to occupy a continuing place on the agenda of the United Methodist Church that is disproportionate to its importance in relation to other issues. We hope that the delegates to General Conference, as well as persons at all levels of our church's life, will demonstrate their agreement that there are many other issues of life and faith that deserve at least as much time and energy as is given to rehashing our church's "official stance" on homosexuality.

Writers identified

"Here I Stand" is a column through which TM/UMR readers may express their concerns and opinions about issues facing the church.

The writers of the four articles on this page dealing with the issue of homosexuality include:

— The Rev. Omar L. Hartzler, a member of the Pacific and Southwest Annual Conference, currently serving as an executive secretary for the World Division of the General Board of Global Ministries. He resides in New Rochelle, New York.

— Edward F. Conway, lay leader of the Simpson UMC in Amityville, New York and currently a candidate for the ordained ministry.

— The Rev. William M. Pickard Jr., chairman of the Religion and Philosophy Department at Huntingdon Cnllege in Montgomery, Alabama, and a member of the Alabama-West Florida Annual Conference.

— The Rev. Gilbert A. Vieira, pastor of Mill Valley UMC in Mill Valley, California (California-Nevada Annual Conference).

Love, not judgment, is our task

By EDWARD F. CONWAY

The Christian church emphasizes that action for justice is a constitutive dimensinn of the preaching of the gospel, and part of the church's mission for the redemption of the human race and its liberation from every oppressive situation. One of those oppressive situations which calls for action on behalf of justice is certainly that of the homosexual — a grnup which the church itself abuses.

The church sets the stage for how a homosexual is regarded by the rest of society. Amidst all the confusion one must still arrive at a definition of homosexuality. "The preference by an individual for a person of the same sex, as a sexual companion" (Francis H. Hare in "The Law and the Homosexual").

On the opposite side of homosexuality is society's view of that status. Some psychologists have termed the majority of heterosexuals' view, "homophobia." Homophobia, therefore, is a prejudice toward, and a fear of, homosexuality.

The complex nature of society's reaction to homosexuality is generally believed to have sprung from Judeo-Christian history. Two unequivocal references to homosexuality are found in the Old Testament: "Thou shalt not lie with mankind as with womankind; it is an abomination" (Leviticus 18:22), "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination; they shall surely be put to death; their blood shall be upon them" (Leviticus 20:13).

Genesis 19:5, which describes the destruction of Sodom and Gomorrah, is also almost universally accepted as a condemnation of homosexuality. Likewise, Paul forcefully condemns homosexuality in Romans 1:26-27; I Corinthians 6:9; and Timothy 1:10. The importance of the Judeo-Christian attitude has been reflected in numerous modern laws and legal contests.

The church has only recently become aware that racial prejudice and discrimination against women were structured unconsciously into the life and operation of the church.

The church's attitude toward the homosexual is another example of structural social injustice. The church is not dealing with just the issues of homosexuality, but with human beings. The church should recognize the same rights for the Christian homosexual minority that it does for all minority groups: the right of association and the right to enter into dialogue with the church and the rest of society.

In addition to the long history of legal injustice in England and the United States against homosexuality, the extra pain that the church and society places on homosexuals is wrong. There is no tenable case for excluding homosexuals from full participation in the life of the church and of society. Private sexual conduct of consenting adults is just that; private, and nnt the law's business, nor society's business.

The great issue is how the church will deal with homosexuals in love and understanding, rather than in hatred and cruelty. If the church were in agreement about the moral state of the homosexual — and it is not — then it would be obvious that the church has failed to provide an adequate ministry for homosexual people.

With few exceptions, we have supported oppression of homosexuals in our church and society, and have earned a reputation which should embarrass us before God and humanity.

It is too easy to say that we hate the sin and love the sinner. The truth is, that we have been annoyed by homosexuals and would prefer that they merely cease to exist. We have justified these attitudes and actions to ourselves as loving without any regard to whether homosexuals or others can see in love in us.

The church must never again treat a homosexual person as "evil" by definition — as a "thing" defined solely by his/her sexuality. We are all sinners who claim salvation through Christ Jesus, the unmerited love of God. Our relationship with others is that of peer. Nothing about us gives us any superior standing over others, including our faith, since even our faith is a gift of God. Our message to other sinners should be that if God can find us acceptable for his love, it must be true for them as well.

The church must deal with all sinners, including homosexuals, in this same way.

The Christian must then take this love and share it with all humanity, by spelling out how we love in practice. It is not loving to allow another to sink into sin, but if condemnation of the sin does not come as a light of grace and instead increases the weight of rejection, the condemnation cannot be rationalized as a loving act. Acceptance is the basis for the possibility of effective correction, and it must be genuine acceptance. Homosexuals have often been compared to criminals and to the sick. Such comparisons are unjustified. We know nothing which is dangerous or harmful about homosexuality for the individual or society. The church should listen to Jesus, who would have dealt more directly with homosexuals. He would most likely have said, "Welcome, brother! Welcome, sister! Follow me!"

The issue of whether homosexuality is a sin against God or not, should be left to God. We should accept them as persons without public or private judgmental criticism and allow them to be responsible before God, who will judge what is right or wrong in His time. The whole question of biblical authority needs to he studied hy the church, but as stated earlier, we cannot wait for that discussion to begin our ministry with homosexuals. We must hope that advocates of self-acceptance for homosexuals will be able to produce an approach which is strongly Biblical.

None of us knows whether God condemns or accepts homosexuality. Our beliefs are related to our needs, not to some abstract knowledge of the mind of God. Fortunately, the business of the election belongs to God and not to us. We are called to discipleship and loving service, not to the judgment of the world.

We need not decide issue this year

By GILBERT H. VIEIRA

I find myself committed to four propositions regarding the upcoming General Conference and the issue of homosexuality:

(1) There is no need for urgent action to settle the question either in favor of the liberals or conservatives at this time.

(2) We should not allow our much prized pluralism to intimidate us into taking hasty actions that compromise fundamental principles.

(3) Homosexuals should he viewed as equally sinful with heterosexuals and therefore entitled to the same rights and privileges of commitment to and involvement in church life.

(4) The General Conference should not at this session approve or forbid the ordination of homosexuals.

Gilbert Vieira

Regarding the first: Why should the church be forced into condemning or approving homosexuality at this time? There are grounds for opposing, or, at least, raising questions about homosexuality from the perspective of Biblical anthropology and Christian morality. Even practicing homosexuals must concede that there are abusive and exploitative kinds of behavior among members of the same sex which are unacceptable to the church. Certainly, we can say the same for heterosexuals.

On the other hand, some United Methodists contend there are grounds for approving homosexuality when exercised within those responsible and caring relationships which commonly affirm healthy heterosexuality.

The stance I am suggesting simply allows us to acknowledge that we have no consensus among a significant majority of the church and no simplistic moral declaration or legislation can bridge the gap.

As for the second proposition, if General Conference refuses either to condemn or approve homosexuality it will most likely run into trouble with those who seek full rejection of the homosexual way of life, as well as with those pushing for strong support of the movement. It is my opinion that General Conference should make peace with neither.

Pluralism is a great value hut not an ultimate one. For us to create legislation that would reflect the Biblical view of the "Good News" group would make peace at the cost of loss of integrity for a church that upholds a four-fold source of divine truth — scripture, tradition, experience and reason. By the same token, to create legislation that would serve the cause of those who champion a narrowly secular view of homosexual ethics and politics would place many of us in a position of advocacy on issues which still remain very much unsettled.

Proposition three seems to me self-explanatory. If anything needs to be condemned at General Conference it is discrimination against homosexuals. For the people who hold homosexuality by its very nature a sin, we must respond that everyone of us is morally suspect, regardless of how we express our sexuality.

My reason for the final proposition is that I see General Conference without any reasonable basis for sanctioning the ordination of homosexuals, given the complications that inevitably would confront us.

Consider, for instance, what homosexuals who have puhlicly declared themselves would say to the Board of Ordained Ministry regarding the intentions of their personal life. Would they announce themselves as celibate? Or would they annouce they would be sharing their life with another in full intimacy of an equivalent marriage-relationship? How would the conference look upon such a liaison?

Let us take this further. Suppose a homosexual declares neither celihacy nor intention to couple, but instead tells us his/her desire is to continue love affairs as desires and circumstances allow? What now would the church say here that it would not say to the heterosexual revealing a similar life style?

At the same time, I believe it would he wrong at this time for General Conference to forbid ordination, even though this would be one way for temporarily shelving the issue. In my judgment such action would imply a broad consensus against the homosexual in our denomination which I am not at all sure exists in respect to all vital aspects of the question. Beyond this, I strongly believe our annual conferences need to struggle with this entire question which forbidding legislation by the chief law-enacting body of our denomination would effectively impede. Also, a question of justice enters when we consider that heterosexuals, if they otherwise qualify, are admitted with no scrutiny as to the familiar vulnerahilities and deviations which afflict the "straights" in our society.

It appears to me that neither sanctioning nor prohibiting ordination, while withholding official action on approval or condemnation of homosexuality and, at the same time, protecting the rights of homosexuals in the common life of the church, represents one realistic and morally responsible course at this stage of the controversy.

I would approve, consistent with the foregoing remarks, deletion of any reference to homosexuality as being "incompatible with Christian teaching." I would support the insertion of a statement such as that endorsed by the California-Nevada conference: "In faithfulness to Jesus Christ, we are seeking the truth as we take seriously both the witness of our heritage and the Spirit who is leading us."

Finally, the element of ambiguity necessarily injected into the "Discipline" by such a combination of positions should not upset the constituency. One finds many instances of ambiguity such as the section on military service which repudiates war but supports both conscientious ohjectors and those answering the call to arms.

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Judy Elswick, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS964500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2529 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Hunger money helps develop refrigeration system

LE MARS, Iowa — Dr. Robert Franklin, physics professor at United Methodist-related Westmar College here, makes some adjustments atop the wind-powered refrigeration system which he developed for use in Third World countries to preserve food in the absence of electricity. The project was made possible through UMs who have given to the denomination's missional priority on world hunger. Two grants totalling $18,000 for this project were administered by the General Board of Higher Education and Ministry. WESTMAR COLLEGE PHOTO

the church today

UMC doubles goal to Kampuchea relief

NEW YORK (UMNS) — United Methodist contributions for Kampuchean (Cambodian) relief reached nearly $4.7 million by the end of February, according to the Finance Department of the Board of Global Ministries.

This is more than twice the sum sought in the church-wide appeal launched last November. It is also thought to be a record high for appeals of this nature. Relief to victims of the 1976 Guatemala earthquake totaled $2.7 million.

Church grants support scholars

NASHVILLE (UMNS) — The United Methodist Church gave more than $500,000 in scholarship assistance to 1,236 students last year, half of them members of ethnic minority groups.

According to a final tally released here by the Board of Higher Education and Ministry, which administers the funds, 624 ethnic minority individuals received a total of $225,973. This amount is in addition to slightly more than $1 million in low-interest loans made to 1,412 UM students. The ethnic breakdown of students receiving scholarships includes 79 Native Americans, 194 Asian Americans, 207 black Americans and 144 Hispanic Americans.

Support for the denomination's scholarship program comes from several sources, the major ones being: United Methodist Student Day offerings, local church apportionments for the Hispanic, Asian and Native American (HANA) program, and 25 percent of the World Communion Day offering.

Health and welfare ministries honored

ST. LOUIS (UMNS) — Individuals and institutions in six states were honored here March 9-11 for their contributions to health and welfare activities related to the United Methodist Church.

Presented during the 40th annual convention of the denominationally-related National Association of Health and Welfare Ministries, the recognitions were: Hall of Fame in Philantrophy — Lester L. Cox, Springfield, Mo.; Agency of the Year — Fred Finch Youth Center, Oakland, Calif.; Trustee Award — Marrydelle (Mrs. Howard) May, St. Louis, Mo.; Conference Chairperson — Wanda (Mrs. James) Crosby, Cassopolis, Mich.; and Administrator of the Year — David L. Ball Jr., Detroit, Mich.

Also recognized were: Group Volunteer of the Year — Willamette View Manor Volunteers, Milwaukie, Ore.; Individual Volunteer of the Year — Ginger Young, Atlanta, Ga.; and Chaplain of the Year — the Rev. Howard B. Jonnson, Peoria, Ill.

Miss Young is believed to be the first high school senior to receive the volunteer award and was honored for more than 1,000 hours of volunteer service at Wesley Woods Health Center in Atlanta.

Meeting site draws protest from Missouri women

ST. LOUIS (TM/UMR) — A protest was registered here last week that a national United Methodist association had chosen to meet in a Stouffer's hotel, a company owned by the Nestle corporation, which is being boycotted by many groups in the church because of its marketing of infant formula in Third World nations.

Bernice Marner, vice-president of the Missouri East conference United Methodist Women, relayed the disapproval of the administrative committee of the conference UMW, to the planning committee for the National United Methodist Association of Health & Welfare Ministries last week.

Iran confession used by some UMs

WASHINGTON (RNS) — "As citizens of the United States of America we confess that we have committed grave sins against the peoples of the Islamic Republic of Iran."

The Council of Bishops of the United Methodist Church is urging this prayer of confession upon their constituents across the country during the penitential season of Lent.

Bishop James K. Mathews of Washington, who prepared the confession, said, however, "there are certain segments of this country which feel it is inappropriate."

Church's link to poor said critical

Upper, middle class UMC apt to 'lose it's soul' unless it includes poor

By BUD HERRON
Associate Editor

Unless the United Methodist Church begins doing a better job of including the poor within its membership, it faces the danger of "losing its soul," according to two of the denomination's top experts in church growth.

They charge that the UMC is an upper-middle class and middle class institution which has lost both its contact with pesons who are economically deprived and its vision for "serving and including" the poor. Both say that if the denomination is to overcome what many church officials in recent months have called its "identity crisis" and if it is to begin growing again, the UMC must rediscover its "roots with the poor."

In separate interviews with TM/UMR, the Rev. Ezra Earl Jones, an executive of the UMC's General Council on Ministries and author of several books on church development, and the Rev. James H. Davis, top official for "new congregational development" in the UMC's mission board, said the key to including the poor lies in "rekindling awareness" in local congregations.

"The reasons why our denomination is not growing among the poor are primarily sociological," Dr. Jones told TM/UMR. "We began mainly as an informal organization serving the outcasts and the poor. As the institution grew and its members went up the economic ladder, we eventually lost contact with the poor from which we sprang." Dr. Jones went on to say that from the loss of contact the institution changed and structured itself in a way which makes it increasingly difficult for either poor people to relate to the church or the church to relate to them.

Two barriers

He identified two places where he believes the "United Methodist way of doing things" has built barriers which must be torn down if the denomination is to develop congregations among poor people: (1) in its educational standards for ordained ministry and (2) in its "preoccupation" with constructing church buildings as a primary criterion for planting a new congregation.

Dr. Davis agrees with the two points.

"Not only do we usually make the assumption that a new church means a new building," Dr. Davis told TM/UMR, "but our system assumes that all new congregations require a full-time, seminary educated pastor."

Both Dr. Davis and Dr. Jones believe that seminary education is not necessarily a plus factor for pastors working among the poor.

"Our clergy are frankly over-educated for work among the poor. It's hard for them to relate either to the church style or the pastoral needs of the poor," Dr. Jones says. "I believe we need all new pastors for the task — pastors drawn from among the poor."

Dr. Davis says current seminary education only further alienates pastors from the poor: "The pastors we have now who came from the poor — particularly those who are white — have had the poorness strained out of them by the seminary education. They are no better equipped to work with the poor than those who have always been middle-class."

How spawn new churches?

The two men differ on their recommendations about how the church can most effectively go about spawning new congregations in low economic areas, but each stresses that the "important thing" is to do something.

Dr. Jones believes that "store front" churches — churches meeting in buildings not originally constructed as church buildings — is a possible answer.

"We have to get away from the middle class idea that a church isn't really a church until it builds its own building," he said. "We need to get to the point where we believe that the words 'United Methodist Church' across the front of a building that was once a hardware store is a badge of merit."

He believes that if bishops, district superintendents and local congregations were "made sensitive" to the need for churches in poorer neighborhoods and if laypeople could "capture a vision of mission" in plant churches among the poor, the job would get done.

He says the UMC has not rejected the idea that growth can and should take place somewhere except in middle-class suburbia, but that when leaders look around to see where a new congregation is needed, few think in terms of persons outside their own social and economic class.

Dr. Davis believes the best model for ministry among the poor is the "parish concept," using present congregations in or near lower class economic areas as a base.

"We are the last mainline denomination to still have active congregations in many inner-city areas," he says. "Most have closed down completely and moved to the suburbs, leaving ministry to sect groups. Ministry through those facilities I believe is the most likely option." Dr. Davis said the church already has a strong "service ministry" to the poor through many of these facilities and he believes the steps can be taken to develop more parishes.

In supporting the idea of congregational development among the poor, neither man believes that emphasis should take away from UMC growth and the planting of new congregations in the more affluent areas. They say it is not an "either/or" but a "both/and" situation.

Bottom line

Turning to the "bottom line" question of how such expansion among the poor will be paid for, Dr. Jones said he believes existing local churches can raise the money and will gladly pay the bill if they see the task as mission and evangelism.

"We need to get local congregations to feel the need and not to wait until some district or conference official makes the first move," he says. "Local congregations need to be on the lookout for places where new congregations need to be planted and then, working with the district and the annual conference, should take it on as a part of their mission and evangelism efforts."

Out of 232 congregations planted by the denomination between 1970 and 1978 (the last year for which figures are available), neither Dr. Jones nor Dr. Davis could identify any which was a "self-supporting congregation among the poorest of the poor." They say several of the congregations are made up of persons from ethnic/racial minority groups, but that none would classify as economically poor.

"We have to do a better job," Dr. Jones says. "Such facts raise serious questions about our faithfulness to the Gospel as a denomination."

Tight money threatens church building 'boom

By JUDY ELSWICK
Staff Writer

A "building boom" is underway in the United Methodist Church — unfortunately, money is tight, interest rates are high, and the denomination's loan funds are virtually depleted, according to a General Board of Global Ministries official.

The funds, which churches can turn to "as a last resort" if they have been unable to receive loans from local sources, are suffering the same problems as other lending sources, according to James H. Davis, assistant general secretary for congregational development in the mission board's National Division. The United Methodist Development Fund (UMDF), an investment fund which has $36 million loaned out to churches across the country, has a backlog of loan requests totaling more than $9 million. This compares to a backlog of approximately $1.5 million two or three years ago, he said.

Dr. Davis attributes the sharp increase in loan applications to the shortage of local capital available to churches, and to the low interest rate (9.5 percent) charged by UMDF. This compares to 13 percent and more for many local loans, he said, which many churches simply cannot afford.

Churches may also turn to the National Division's loan fund, which has a varying interest rate but is lower than UMDF; however, this fund is expected to have less than $2 million to loan next year.

More investors are needed in the UMDF program, according to Mr. Davis, since the fund can only loan as much money as has been invested by individuals or groups, who receive eight percent interest on their investments.

No loans were made at the last meeting of the UMDF board of directors because there was no money to loan he said.

The same is true of the National Division's fund at this time, and probably of most annual conference loan funds, he added. "We (the denomination) can only handle about 10 percent of the denomination's borrowing needs," he said, emphasizing churches are asked to first explore local funding before turning to the general church's loan programs.

Annual conference builders' clubs, in which people donate money for church building and improvements, are experiencing a revival after decreasing in the 1970s, he said, noting this is helping some churches. Another source of assistance he pointed out is the National Division's Finance and Field Service, whose representatives helped local churches raise almost $34.8 million for building projects in 1979, in addition to their work with annual conferences. National Division officials have "mixed feelings" about churches selling bonds to finance building, he said, particularly since numerous churches have sold more than they can repay and found themselves in serious financial trouble.

The division recommends that churches have as much cash on hand as possible, and borrow as little as they can. Dr. Davis recently told a group of new pastors to be sure new projects are "completely underwritten by cash, pledges and a letter of commitment from a lending institution" before proceeding with building plans.

However, waiting also has disadvantages, he said: church growth may be stymied by lack of desperately needed facilities, and construction costs will keep rising during the wait. Churches are caught in the dilemma of essentially paying for a building twice — in principal and interest — if they build now, or of bearing an increase in costs that is about one percent a month, he said. If the building fund is not also growing by one percent a month, the church is actually losing ground on its goal, he said.

"The whole system is straining," he told TM/UMR, noting the increasing need for churches has run squarely up against the "capital crunch." In considering whether the church can bear the strain, he responded, "What's the alternative? You can't quit. You've got to keep going."

He observed that while the church has a total indebtedness of approximately $550 million, primarily for buildings, it owns nearly $10 billion worth of property.

Predicting harder times ahead, the head of a non-denominational Christian financial counseling ministry is advising that churches get out of debt. If a church is considering building, it should try a debt-free building program, says Larry Burkett, director of Christian Financial Concepts near Atlanta, Ga. He is also the author of several books including "Your Finances in Changing Times."

"It's not a lack of money that is the problem," he told TM/UMR. "It's that people aren't committed to giving it." Mr. Burkett stated that 80-85 percent of church giving is done by 20 percent of the people. "If you had even half the members of a normal church tithing 10 percent, the church would be overflowing with money," he said. He added that he showed one church how they could build without debt by simply suggesting the selling of gold and silver in the forms of jewelry and flatware owned by members, which he figured at $280,000.

Bishop Muzorewa defeated

UM prelate suffers 'crushing blow'

SALSBURY, Zimbabwe (UMNS) — Bishop Abel Muzorewa and his followers are "crushed" by the size of the defeat he suffered in the recent election signaling the independence of Rhodesia/Zimbabwe.

"I am sure he is really downhearted," Bishop Ralph Dodge, acting head of the UMC in Rhodesia, said in a telephone interview with United Methodist News Service in New York on March 5. "It has been a crushing blow."

In the Feb. 27-29 election, Robert Mugabe won 57 seats in Parliament out of the 80 available to blacks. Joshua Nkomo got 20, and Bishop Muzorewa three. Twenty seats in the 100-seat body were reserved for whites.

Stating he had not talked with Bishop Muzorewa since the election, although he had attempted to, Bishop Dodge said he expected the former Prime Minister to become a member of Parliament. He would occupy one of the seats won by his United African National Council (UANC). However, Bishop Dodge said he did not expect UANC to play any significant part in the new government or the bishop to become leader of the opposition.

Bishop Dodge offered two possible reasons for the Muzorewa defeat. "One was that there is still a great deal of the old antagonism between blacks and whites," he said.

"The fact that this country has been colonized for so long and the bishop did identify to a large extent with the white group, the fact that he had Ian Smith (a white) in his cabinet and made some overtures to South Africa identified him more with the previous establishment — that was one reason."

Stop the war

Another reason, according to Bishop Dodge, was "the intense desire to stop the war. People are tired of it. That had been the promise a year ago when the bishop was elected.

"People saw the war was not stopped, in fact it was intensified," Bishop Dodge continued. "So there was the apparent thought that the only way to stop the war was to go with those who were responsible from the outside, giving them a chance to terminate it through dominating the situation." (Mr. Mugabe's wing of the Patriotic Front had waged war from bases in Mozambique. Mr. Nkomo's forces were based in Zambia.)

The Rev. George Houser, executive director of the American Committee on Africa and a United Methodist minister, went to Rhodesia to observe the election and was given registered observer status by the British. He maintained that the bishop lost because the people were "turned off by actions of his auxiliaries." Originally a private army, the auxiliaries became incorporated into the official security forces, Mr. Houser explained. They were given police functions in the tribal trust lands and protected villages.

"If they had been confined to the assembly points, there would have been less violence all around," he said.

As to the effect of the election on the United Methodist Church, Bishop Dodge said it was hard to know. He acknowledged there would be some people who, like the original "rice Christians," would probably fall away.

"I anticipate, however, that in the long run, over a period of years, it will not have any great negative effect," he stated.

He said he expects Bishop Muzorewa to take a vacation and then resume his episcopal duties by June 1. "We are glad to turn over to him whenever he would like to take on that responsibility again," said the acting bishop. "But the thought here is that it will probably be at least a couple of months before he does it."

New York comment

In New York, Dr. Isaac Bivens, head of the Africa Desk in the World Division of the Board of Global Ministries, told United Methodist News Service:

"We are praying for a permanent peace, with justice for all Zimbabweans. We wish Godspeed and God's grace for the new government, and unity for all parties and people."

Dr. Bivens recalled that for more than two years he had tried to say to the U.S. church that "the central concern we as Christians expressed about Rhodesia should have been based on the fundamental, moral bankruptcy of the illegal Ian Smith regime, supported by the apartheid system in South Africa . . . The liberation movements of Zimbabwe deserved support not because of their political or ideological positions but rather because they had a superior moral position in their struggle with the racist Smith regime."

Dr. Bivens continued, "It would be fair to say that the sacrifices of the fighting forces (of Mugabe and Nkomo) was the critical factor that produced the condition wherein Mr. Smith had to come to the bargaining table."

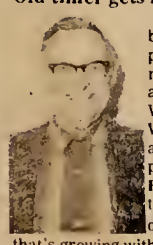
He paid tribute to the efforts of Bishop Muzorewa to function as a mediator and a force of unity among the black leaders. "When unity broke down among them, we still supported the moral struggle to which all of them were committed — to free their people and to create a new and just society."

People in the news . . .

Picture-taking God

Four-year-old Anessa Abrahams came to visit her grandparents in their new home atop a high hill near higher mountains overlooking El Paso, Texas. Her United Methodist grandmother, Shirley Clement, says that heavy clouds emphasized the stillness of the night when a sudden flash of lightning lit the sky. Enchanted, Anessa flung her arms wide, exclaiming, "Look, God's taking my picture again!"

Old-timer gets new job



Cliff Dorsey has been elected chairperson of the Administrative Board at First UMC in Wagoner, Okla. What's unusual about that, says his pastor, the Rev. Robert L. Allen, is that Cliff is 81 years old in a church that's growing with a lot of new young couples. But they wanted him to head the board. So for the first time in his active life in the church, he serves in that position. Cliff says he became a Methodist the same day he married a Methodist girl — July 22, 1928. He says his father-in-law got him off to the side and told him, "I want you kids to be active in the church . . ." and they have.

Pappy and Mammy

Pappy Yokum (George Burkhard) and Mammy Yokum (Carol Conger) showed up recently to the musical "Little Abner" at the Glenview (Ill.) UMC. And by singing and acting their way across the stage they helped raise approximately $2,000 for Northern Illinois Conference and local church mission projects. They said 75 persons were in the cast, the majority of them members of the church, plus an additional 30 to 40 people involved in set construction and making costumes. This was the seventh consecutive year that the congregation has presented a musical.

Dr. Charles L. Allen

Invites you on a special

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June 18-27, 1980

A small group of us will visit the "Land of Jesus." We will visit the Garden Tomb, kneel at "the rock" in Gethsemane, tour all of Jerusalem. During the stay, we "cover the country" — Sea of Galilee, Bethlehem, Nazareth, Bethany, the Dead Sea, the River Jordan, Capernaum, Mary's well, Caesarea, Cana of Galilee, and so many other places. Just the reading of these names thrills our hearts — actually visiting those places is a spiritual blessing and an experience one will always cherish.

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Boston signatures for racial justice presented

BOSTON — To demonstrate their willingness to end racial violence and tension in the city, more than one-quarter of a million citizens of Boston signed the covenant which United Methodist Bishop Edward G. Carroll (right center) presents to Massachusetts Governor Edward J. King (right). Cardinal Humberto Medeiros of the city's Roman Catholic Archdiocese presents more signatures to Boston Mayor Kevin White (far left).

"The preservation of the soul of our city," said Bishop Carroll, "does not depend on money, fame or success, but on character rooted in honesty, faith and good will among all people."

The two prelates represented Boston's religious leaders — who had developed the Covenant of Justice, Equity and Harmony last October and initiated the campaign to gain the signatures — in the presentation ceremony last month.

PILOT PHOTO BY SR. RITA MURRAY, OSF

Sexual harassment charged

Women seminarians bring problem of abuse out in the open

EDITOR'S NOTE: The following is the first in a series of articles on alleged sexual harrassment of women at United Methodist seminaries.

By SHARON MIELKE
Senior Staff Writer

DALLAS — Thirteen women students at a United Methodist seminary here have published a collection of their personal experiences of alleged sexual harassment. The booklet of 18 pages was published nine months ago at the Perkins School of Theology and surfaced last month when presented to the denomination's General Commission on the Status and Role of Women.

In TM/UMR contacts with women on 11 of the 13 UM seminary campuses, some similar experiences of overt sexual harassment were alleged along with far more prevalent charges that there is a pattern of psychological harassment of women (see related story next week).

Among the claims of sexual harassment included in the 35 incidents in the Perkins booklet, "What you always wanted to know about women. . . but were afraid to hear" are following:

• A woman who is now a pastor in one of the Texas conferences said, "One of my clearest memories of sexual harassment was when I was patted on my rear by one of our administrators. My disgusted reaction surprised him, which hurt me all the more. Did he really think I would enjoy it. How seriously does this place take me?"

• There was another time, said the same pastor, when "during a Senate meeting I felt something pecular on my thigh. It was creeping up. As I lifted his hand, I asked the professor sitting next to me. 'Does this belong to you?' "

• A woman graduate now working in Dallas reported this incident in field education: "The day before I was to be ordained a deacon at annual conference, my field instructor invited me and another young minister to join him at his hotel for dinner and then, later, to his room to discuss my internship. The other minister left the room first. My field instructor said he wanted to read something from a book and invited me to join him sitting on the edge of the bed. When he finished reading, he suddenly put his arms around me, kissing me, and trying to pull me down on the bed . . . I pulled away and managed to say quietly, 'I don't think this is appropriate to a professional relationship.'

"After a month of my internship in the fall, he told me I had problems relating to men and that my psychological consultant thought the same thing."

'Scared to talk'

The Rev. Wendy Colby of the Boston Women's Collective at Boston School of Theology told TM/UMR "the problem is very widespread but very hushed up because people are scared to talk." She said it took her a long time to get "enough guts" to talk about what she says happened to her with a field education supervisor at the seminary. She said the minister who was her supervisor used "filthy language" filled with sexual innuendoes in her presence but would clean up his language immediately when another person entered the room; he arranged meetings at the church when nobody else would be there, she claims; and says he made several attempts to kiss her accompanied by threats if she refused.

Ms. Colby said the emotional pressure became so intense for her that she began vomiting every morning before she went to work. "Having to continue working in a situation under constant pressure of coercion has a psychological affect."

Incidents on the rise

The incidence of alleged sexual harassment being brought to the attention of the denomination's Commission on the Status and Role of Women is definitely on the rise, an executive said. Trudie Preciphs, the advocacy counselor for the agency in the Evanston, Ill. headquarters told TM/UMR she was aware of five purported incidents in the last four months — several involving senior ministers accused of propositioning associates. But, she added, these cases rarely develop into formal complaints because of the difficulty of documenting the cases, the difficulty of having anyone take them seriously, and because women are afraid for their future, their career or their present job. "Most don't think anything will be done anyway."

Ms. Preciphs told TM/UMR that women who are the victims of sexual harassment feel like rape victims. They're scared and embarrassed, she said, and they don't want to talk about it. She said the commission primarily provides counseling support.

Fearful to report

Fear as an inhibiting factor in reporting incidents was also encountered by TM/UMR in contacting women about this subject. While women students, women faculty members and women administrators at UM seminaries were unanimous in support of such information coming into the open, most were reluctant to comment. They cited upcoming interviews with annual conference boards of ordained ministry or job insecurity.

"The problem is getting anyone to talk when someone is out looking for a job," said Doris Jones, director of support systems for the General Board of Higher Education and Ministry in Nashville. "Sometimes you just have to be concerned about your livelihood." She said women have called her for counselling in a number of situations of sexual harassment as well, but calls have come primarily from faculty women and administrators.

Ms. Colby went for help to the Boston Alliance Against Sexual Coercion. She said the organization has helped her understand sexual harrassment — a phenomenon related to the entry of women into overwhelmingly male work environments which makes the men feel threatened.

"Sexual harrassment," she believes, "is not based so much on physical attraction as on the desire of men to continue to dominate women. Regardless of their position, all men have a choice whether or not to engage in sexual harassment."

The "Project on the Status and Education of Women" directed by Bernice Sandler reported in 1978 that "Often women have been quiet because many believe it is because they have somehow caused it to occur or that they should have been able to avoid it . . . that it is somehow 'women's lot.' "

Harassment defined

While acknowledging that sexual harassment is difficult to define, the report says it may include: verbal harassment or abuse; jokes; subtle pressure for sexual activity; suggestive remarks about a woman's clothing, body or sexual activities; unnecessary touching or patting; pinching; leering or ogling a woman's body; constant brushing against a woman's body; demanding sexual favors accompanied by implied or overt threats concerning one's job, grades, letters of recommendation, etc; and a physical assault. Because the male is in a position of authority, as professor, mentor, or supervisor, a woman may be a great risk if she objects.

The Rev. Barbara Ruth, who edited the Perkins stories said the reasons they put their experiences in writing were: (1) to help bring the problem of sexual harassment and psychological abuse out into the open; (2) to convince those who think all such problems disappeared five or 10 years ago that the problems still exist; (3) to help other women students know that this need not be "women's lot."

She reported the publication drew several reactions, both positive and negative. Some men, Ms. Ruth said, told us, "That doesn't happen; I don't believe it, and you are lying."

Other male students said in appreciation for the publication, "I thought I understood before, but now I really understand."

Ms. Ruth said the women students were very nervous about the publication until it appeared, but most were very positive after it came out. Even women who steadfastly refused to admit to any problems at Perkins came to her, some with tears in their eyes, saying, "I recognize the problem; those are my stories, too."

Contacted by TM/UMR for comment, Perkins Dean Joseph Quillian said he had scanned the report last May and found it contained a "fairly familiar mixture of valid complaints . . . some complaints that did not trike (him) as impressively valid, and a not surprising degree of hypersensitivity."

Dean Quillian said the complaining students had not used channels set up at Perkins to handle such complaints, but if they had, he would have immediately handled them with "earnest counseling with the appropriate persons." He said that in his 20 years as dean at the school, he has not heard a single "report from anyone about sexual harassment."

Dean Quillian said "a comparable anonymous group of statements in content and tonality could be secured from ethnic minority students, male students in general and faculty members, if asked to identify negative aspects of the seminary and the church as personally perceived. This is not to dismiss the unique problems of women or of these particular comments from these particular women, but it is to put them in some degree of perspective."

The executive committee of the 40 to 50 member Perkins Women Students told TM/UMR they feel the faculty and administration of the school consistently dismiss and trivialize the problems of sexism — one phenomenon of which is sexual harassment — by completely ignoring them.

They said the seminary officially adopted several resolutions in 1975 to use inclusive language and to give special attention in the curriculum to the contributions of ethnic minorities and women in the church and in society at large. However, one-half of the faculty have failed to turn in a report this winter or how they have implemented these resolutions.

Groups said missing in church camping

By JUDY ELSWICK
Staff Writer

GLEN ROSE, Texas — Ethnic people are missing from all levels of the church camping program, a United Methodist official told a national group of camping leaders meeting here at the Central Texas Annual Conference assembly grounds March 3-7.

Also observed as missing are volunteers representing a broader diversity of ages, as well as many people who could be involved in the camping program if the church learned to utilize its volunteers more effectively. This second observation was made to the association of UM camp leaders by Haviland Houston, a special assistant in the Office of Voluntary Citizen Participation in ACTION, a federal agency in Washington, D.C.

The need to recruit and develop ethnic minority leaders for camping was emphasized by the Rev. Mel Talbert, general secretary of the denomination's General Board of Discipleship, who said this should be done on every level ranging from the local church to the national level.

He also noted that ethnic experiences should be intentionally scheduled at camps, whether or not ethnic individuals are attending. He pointed out this would help ethnic leaders in the camps to develop their skills, as well as providing participants with exposure to the ethnic influence.

"Never hold a camp training session in the future without intentionally including ethnic minority leaders and trainees," he told the UM camp leaders. He stressed that ethnic persons must be included in the entire program, "not just on the day you decide to have an ethnic minority emphasis."

Ethnic groups who want to hold their own camp should have that option, he said. "There may be times when it will take a separate camp. If that's what it takes at this time, we need to embrace it, as long as the rationale is not perpetual segregation."

He explained to the group that ethnic minority persons are not seeking "segregation" or "integration": rather, they are seeking "inclusiveness," in which the ethnic identity is maintained even within a larger group. Rather than a "melting pot" concept, he explained, it is a "salad bowl" theory, in which the identity of all ingredients are maintained.

Dr. Talbert and Ms. Houston both pointed out that camp is a good place to introduce new influences and concepts such as ethnic experiences, outdoor education and other experiences which would broaden participants' view of the world.

Ms. Houston, a former executive of the UM Board of Discipleship in the section of church school teaching, emphasized the importance of giving "caring people" opportunities for volunteer service in camping. Specifically, she stated that greater flexibility should be offered, with volunteers having the opportunity of serving for varying lengths of time, rather than being committed to the full week. She pointed out it also could be used as a vacation for entire families who would have assignments at the camp, receiving room and board in return.

Older people are an "invaluable" resource, she noted, and said they should be recruited for the camping program and possibly even offered pay. "As one person said to me recently, 'Volunteering is very expensive,' " Ms. Houston told TM/UMR.

A "job description," support and recognition are necessary elements of a good volunteer program, she said, noting the church can learn much from other groups in society about better ways of recruiting and using volunteers.

"There is no reason we shouldn't be clear about what we expect of volunteers," she said. She noted that support and recognition can take many forms. "Support to me just means staying interested in that person, and doing whatever it takes to help them get the job done." She said studies show that every hour spent with a volunteer in training or supervision — formal or informal — produced 15 hours of volunteer service.

Recognition, she said, may range from getting a certificate to simply spending an hour with a pastor, or being sent to an event such as the camping leaders' meeting. Recognition is a necessary and under-used element of the church's volunteer programs, she said.

TM/UMR seeks minority intern

TM/UMR Staff Special

DALLAS — Noting a continuing "scarcity" of trained church-related journalists from ethnic/racial minority groups, the editor of the Texas Methodist/United Methodist Reporter (TM/UMR) announced plans this week to recruit a minority person for the newspaper's second one-year internship in religion writing and editing.

The Rev. Spurgeon M. Dunnam III, chief executive of the 506,000 weekly circulation newspaper — the largest weekly newspaper in Protestantism — said TM/UMR will begin accepting applications immediately for the internship. TM/UMR's governing board created the internship position in an effort to attract minority persons to the field of religious journalism and it was filled last year by Bea Jones of Columbia, S. C.

"Our board of directors and staff have long been concerned about the small percentage of minority persons engaged in communications in our denomination and the field as a whole," Dr. Dunnam said. "We believe the perspectives of minority persons are vitally important in our efforts to report objectively the news of the church."

Dr. Dunnam said the internship is an effort to help correct that situation.

The internship will begin on July 1, 1980, and will continue through June 30, 1981. It is open to applicants with the following qualifications: (1) a bachelor's degree, with some training and/or experience in journalism, (2) an interest in a career in religious journalism, and (3) an active Christian commitment.

Preference will be given to United Methodists, although applicants from other Christian traditions will be considered.

Deadline for applications is April 28, 1980. For further information write: TM/UMR Internship, P. O. Box 221076, Dallas, Texas 75222.

Ordained ministry concerns on agenda

EDITOR'S NOTE: The General Conference of the United Methodist Church convenes April 15-25 in Indianapolis. This is the 11th in a series of articles summarizing major issues to come before the delegates.

By CLYDE CHESNUTT
Associate Editor

The role of the ordained minister, who preaches the sermon, baptizes the child, comforts the bereaved and leads the congregation into service for Christ is almost always a topic of discussion and change at UM General Conferences. The 1980 session will be no exception, as delegates to the top legislative body of the United Methodist Church next month consider an array of petitions which will affect the ordained clergy for years to come.

Chief among the petitions affecting the clergy are new proposals that would: (1) allow a minister to spend "less than full-time" at the job; (2) permit a conference to upgrade the quality of ministry by eliminating guaranteed appointments; (3) grant a conference a way to deal with incompetent ministers through "exit procedures"; and (4) permit the church to order and define a consultation process as a minister moves to a local church.

Petitions on two other major issues to come before the General Conference concerning the ordained clergy have been summarized previously in this series by TM/UMR: pensions on Feb. 22, and ordination and appointment of homosexuals, Feb. 1.

One proposal which breaks Methodist tradition would permit an ordained minister the option of working less than full-time while retaining basic rights to pensions and annual conference membership. Clergy couples, especially, would be helped by this proposal, as well as dual career families, clergy with health problems and clergy wanting to take advantage of continuing education opportunities, according to its backers. Also benefiting would be churches which cannot afford a full-time pastor.

The option would create "greatly needed flexibility" in the system of appointing pastors, proponents say. The proposal comes from the Division of Ordained Ministry of the denomination's General Board of Higher Education and Ministry, after development by a four-year Commission to Study the Itineracy.

Upgrade quality

In an effort to upgrade the quality of ministry and to overcome "mediocrity," the ordained ministry division also proposes that each ordained minister undergo an annual evaluation before receiving an appointment. This proposal would replace present church law which guarantees an appointment each year to every ordained minister in full connection with an annual conference.

Under the new proposal a minister would receive an appointment if he/she: (1) indicates willingness to be available for apointment; (2) receives evaluation annually for pastoral effectiveness by the pastor-parish relations committee and the district superintendent; and (3) participates annually in a continuing education program.

Ineffective ministers are another — and tougher — problem. The ministry division says the church is "insensitive" when it allows persons who experience continuing failures in the ministry to stay in the ministry year after year, move after move, while the ministers show no courage to change nor look for a helping hand to get out. The division, therefore, has designed "exit procedures" which it says should be viewed as "redemptive" and "compassionate" tools for the church to use in handling troubled and ineffective ministers.

Basic to the plan is the creation of a "complaint committee" by the annual conference to handle complaints of incompetence lodged against ministers. The proposal specifies 10 actions the committee can take, several of them remedial. If, in following the procedures, the conference board of the ordained ministry finally recommends to discontinue the minister, he/she would then have the right to a church trial.

The Council of Bishops is offering an alternative proposal. It says the "practical result" of a minister being able to demand a trial for alleged incompetence "is that no minister will be terminated for incompetence, at great harm to congregations and the total church."

The bishops propose, instead, "administrative location." This process, initiated by an annual conference cabinet (the bishop and district superintendents), would bring a minister before a committee for an "administrative" hearing, not a trial. The committee would be composed of district superintendents, members of the conference board of ordained ministry and members elected by the annual conference.

Legislation is also proposed to define more clearly the steps which a minister, pastor-parish relations committee, district superintendent and bishop are to take in negotiating the move of a pastor from one congregation to another. Although the "Discipline" currently outlines such a consultative process, the ordained ministry division found the application across the denomination "far from uniform" and in some areas not at all. Among other specifics, the proposal from the ministry division would make the process mandatory.

Classified

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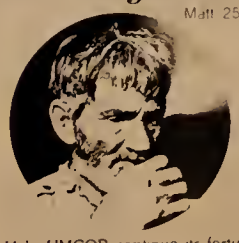
For further information contact Methodist Home 1111 Herring Avenue Waco Texas 76708

"Lord, when did we see you?"
Matt. 25:37



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LOUISIANA UNITED METHODIST

edition

VOLUME 8 NUMBER 15 | Send P. O. Form 3579 to Box 221076 Dallas, Tx. 75222 | MARCH 21, 1980

A kaleidescopic event

Church leaders from thirty local congregations in the Baton Rouge metropolitan area gathered at the Uniting Campus Ministry Center on the LSU campus to learn about the church's ministry to the university. Numbering more than one hundred persons, including pastors, lay person Campus Ministry Coordinators, students from LSU and Southern University, and members of campus ministry Boards of Directors, the group learned ways local churches can engage university age persons in continuing contact and ministry both within their congregational program and on campus.

The program involved slide presentations on current student ministries such as the TUCM Big-Buddy program, the Project on Global Hunger, the TUCM Agricultural Intern Program, retreats, Bible Study, recreation and sports, and pastoral counseling. Individuals active in campus ministry at LSU and Southern University spoke about their role as local church supporters of campus ministry, as workers in areas of social justice and community outreach, and as students benefiting from campus ministry community involvement.

"Campus Ministry Kaleidescope" is the first program of its kind since the Annual Conference determined that each local church will elect as a member of its Council on Ministries and Administrative Board a CAMPUS MINISTRY COORDINATOR. In Baton Rouge-Lafayette and Baton Rouge-Hammond Districts most churches have already selected persons to fill these offices. Kaleidescope provided the first opportunity to gather these leaders together for a training event.

There was a Bar-B-Q chicken supper around small tables. Each table had seats for students, lay coordinators, pastors, and Boards of Directors members. Every person participating had an opportunity to visit with persons of diverse interest and experience in the life of campus ministry and the local church.

Campus Minister, William M. Finnin, Jr., of the Uniting Campus Ministry, noted after the event, "The campus ministry story was told tonight and the response by church persons was enthusiastic and supportive. Our Board is always looking for new and effective ways to involve persons in the church's ministry on campus. In the office of the Campus Ministry Coordinator, I think we have found a substantial means of that cooperative work."

One student remarked after the event, "I wish we could have had every graduating senior from Louisiana High School here tonight. They need to know that the church really does care about them when they go off to college."

The TUCM Board of Directors plans to follow up the event by keeping Coodrdinators informed about their specific needs.

Two hundred and fifteen youth and adults packed Caney Conference Centre for the 1980 Senior High Winter Retreat held February 22 — 24. Shown is Becky Shaddock of FUMC, Lake Charles, expressing her opinion during one of the input sessions. Dr. David Flude and the Rev. Randy Nichols provided leadership for the event. Special guest was Pierre Belgarde of Haiti. Pierre is currently enrolled in the School of Church Careers at Centenary College after having served as president of the UMYF in Haiti. Over 50 kits of basic school supplies were put together for distribution in Haiti this summer by the Louisiana group going there. The retreat was sponsored by the Conference Youth Team.

The United Methodist Reporter

Louisiana United Methodist

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P. O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference.

'RIGHT FROM THE HEART...'

THE GOOD MAN OUT OF THE GOOD TREASURE OF HIS HEART, PRODUCES GOOD
LUKE 6:45 (RSV)

Good Samaritan Offering
— EASTER 1980 —

Methodist Children's Home | Retired Ministers Homes
People's Community Center | Methodist Home Hospital
Pendleton Memorial Methodist Hospital | Lafon Home

"WE LOVE HOWARD DAY" — Carrollton paid special tribute to Howard C. McAfee, choir director since 1966 and tenor soloist since 1953. Following the morning worship service, a reception was held in his honor. He received a plaque of appreciation, a check from the congregation, a picnic basket full of letters of appreciation from members of the church, and the large-sized cardboard heart, autographed by church members. During the week, the big heart poster was in view in the church breezeway with a notice asking the congregation to "sign the big heart for the big lovable guy with the big voice who has a big love for our church!" The Rev. Dwight Ramsey is pastor at Carrollton.

The day is filled with activity for the 132 children and their teachers in the People's Community Center program.

Right from the heart

Helping people help themselves

People's Community has been in existence for nearly sixty years. It serves an area in New Orleans, bounded, roughly, by Jackson Ave., Dryades St., Martin Luther King Blvd., and South Claiborne; and it strives, through a multitude of programs, to meet the need of folk.

The Rev. William London, Jr., director of the program for the past eight years, is excited about a new juvenile counseling program which is about to be started. "The crime rate in our area has risen from 56% to 78% in the past two years," he said. "Three fourths of all juveniles detained are from broken homes; and statistics indicate that the median age for all those committing offenses is 12 years. Unless something is done, this trend is likely to continue." The projected program will be for those between 7 and 15 years of age.

There are activities for senior citizens at the Center. There is a Voter Education program. Its purpose is to register non-registered voters, to teach them how to operate voting machines and to encourage all persons to exercise their right to vote.

A Continuing Education program for adults is designed to help "motivate community drop-outs" to complete their high school education or to secure a high school equivalency diploma.

The summer is filled for youth from the Center by a Day Camp program that lasts the whole summer vacation. It is an opportunity to make "field trips" and to see places which many youth from this area have never visited: visiting a farm, or the beach at Waveland, going to the park: opportunities unique for folk who need to experience them.

The Day School is chartered to handle 132 children. There is an After School Program; a Recreation Program; and an excellent child-care program.

Ministering to the needs of a people who live in the center of a large metropolitan area: that is the purpose of People's Community Center.

EDITOR's NOTE: This is the second in a series of articles about the six institutions which are part of the Good Samaritan offering which will be received in local churches across the Conference on Easter Sunday. This is the first time the new program has been done. It replaces five Special Offerings which have been received during the year. It is expected that this offering will produce $250,000, and it will be divided among these institutions according to a formula which has been developed by the Committee on Health and Welfare of the Conference Board of Global Ministries and representatives of the agencies. It is expected that we will not only give better support to the institutions, but that we will be better informed about the work which they do. People's Community Center, Methodist Children's Home, Pendleton Memorial Methodist Hospital, Retired Minister's Homes, Lafon Home, and the Methodist Home Hospital are institutions which we own and support as an Annual Conference.

There will always be little hands and hearts reaching out for love. The ministry of the Methodist Home Hospital is just that — trying to supply the care and concern to the abused, abandoned and needy child between the years of 2 and 14 — to heal the burns, cuts, and whip burns, as well as the broken spirits and hearts.

Right from the heart

Meeting a greater need

In a constantly changing society, the church must always strive to serve wherever the need is greatest. So it was that on July 16, 1973, after 87 years as an adoption and maternity agency — serving 1,800 mothers and 1,000 children — Methodist Home Hospital turned to a more pressing need.

The Home Hospital is still a haven for children. Children who are unwanted, abused, neglected, and battered. The formal way of saying that is, "the institution functions as a receiving home to provide temporary care for abused, abandoned, neglected, and needy children." But one who listens to the superintendent, the Rev. William F. Mayo, relate the kinds of children who are served — children who have been sexually abused, who have been physically and emotionally starved, who have been beaten, burned with cigarettes, tied to bed posts, and the list goes on — it is obvious that the formal way of saying it does not come close to the real ministry of love, and support, and caring which the staff works around the clock to provide.

It is a mark of present-day society that the "Home" is always filled to capacity — that the immediate parishes around New Orleans have more cases than the church can serve.

Children who come to the Methodist Home Hospital do not arrive by applying, or by being referred; they are placed there by the courts, by the police, or by some agency responsible for child care.

Why is the church involved in such a ministry? Because no other agency comes from the stance that the church does. Because our concern is to touch need, and hurt, wherever it is found. Because no Samaritan can pass by on the other side of the road and leave despair and brokenness unaided.

Rayne Lectures

'That's the spirit!'

The Jones-Cadwallader Lectures will be held at Rayne Memorial, New Orleans, during the week of March 23rd. Dr. Donald Webb, President of Centenary College will be the lecturer this year.

The lectures, a long-standing tradition for the Lenten season, are an important part of the spring calendar for the annual conference.

Dr. Webb's theme will be "That's the Spirit!" The lectures are held twice daily: during the 10:50 service on Sunday, at 10:30 a.m. on Monday and Tuesday and at 7:30 p.m. all three evenings.

Titles for the lectures have been announced: "The Essence of Methodist Festivals"; "Baptism: Celebrates the Spirit of God"; "Methodists, and the Spirit of Wesley"; "Confirmation, and the Divine Interpreter"; "The Healing Spirit in the Laying on of Hands"; "Communion, and the Transforming Spirit"; and "The Funeral and the Spirit of Grace."

Dr. Webb was born in Wales and lived in England from the age of 9. He and his wife, Renee, have four children; and they came to the United States in 1958.

Dr. Webb has a degree from Cambridge University in England; a BA in English from Ohio Wesleyan University; a Masters of Divinity from Methodist Theological School; and a Ph. D. in Literature and Theology from Drew University. He spent eight years in the Royal Navy, the last three of which were as Commanding Officer of HMS Switha. He was elected president of Centenary College June 1, 1977.

Sympathy

THE LORD IS MY SHEPHERD

Mrs. Mary M. Green, wife of Rev. Charles Green, died on March 4, 1980. Mrs. Green had lived in Boyce since the death of her husband.

"A New Interest" Group bruncheon was held at the parsonage of First UMC Pineville with Kathy Baker, membership chairperson, United Methodist Women. "The thirty persons in attendance were eager to begin plans toward becoming an active UMW unit," Ms. Baker said. Shown from left to right, Peggy Hayes, Doris Lofton, Marg Hampshire, and Judy Worsham. Volunteer leader and co-leader are Mrs. Cindy Lowe and Mrs. Judy Donaldson. The Rev. Hugh L. Baker is minister.

Court docket items

The Judicial Council, which is really the Supreme Court of the United Methodist Church, meets twice each year. The Spring Meeting this year will be held during the session of the General Conference. Dr. Tom Matheny, who is a member of this annual conference, is the President of that body.

According to Dr. Matheny, there are currently five cases on the docket for the meeting. "Most of the docket will be made up of cases referred from the General Conference floor during the session . . ." he said.

I Petition from the Memphis Annual Conference for a Declaratory Decision on the constitutionality of Pars. 632.1 and 620.1, concerning the election of the Jurisdictional Committee on Episcopacy in view of Par. 55 of the Constitution.

II. Petition from the Iowa Annual Conference for a Declaratory Decision regarding the eligibility of ministerial members of an annual conference on Sabbatical Leave, Disability Leave, or Leave of Absence, to participate in or be candidates for election to General and Jurisdictional Conference.

III. Request for review of Decision No. 448 for clarification of two questions of application.

IV. Petition of Rev. David DeBerry for Declaratory Judgment.

V. Request from the North Carolina Conference for a Declaratory Decision relative to the meaning of Par. 248 with respect to the qualifications of the Chairman of the Board of Trustees of a local church and the powers of a District Superintendent in calling a special session of a Charge Conference to deal with items related to Para. 518, 519, and 522.

These items, plus various ones referred to the Council from the General Conference floor, will be dealt with by the Church Court when it meets next month.

The Rev. Frank Stage, left, is dwarfed by the new church sign which Mr. and Mrs. Will Sullivan and Mr. and Mrs. Ray Bragg (standing opposite the pastor) provided for the Reveille Church.

Editorial

Transition brings sexism to fore

In successive issues, TM/UMR has run articles dealing with alleged sexual harassment and sexism in United Methodist seminaries (see TM/UMR, March 14 and elsewhere in this issue).

Such charges — along with the countercharges which easily could be stimulated by them — provide fertile ground for raising emotionally defensive impulses among seminary staffs who feel they have been wrongly accused, or that a minor problem is being presented as a major one; and by women students and others who feel their legitimate complaints have fallen on deaf ears and who accuse others of "insensitivity" when the validity of any of their complaints is questioned.

We believe both sexual harassment and sexism are serious problems wherever they exist and to whatever degree they exist.

In the case of sexual harassment — overt and unwelcomed sexual advances — each case should be dealt with immediately and decisively. Such harassment is not a matter of innocent flirtation, but is a matter of using a power relationship — teacher-student, employer-employee — as a shield back of which to attempt sexual liberties.

Psychologists who have studied such harassment have pointed out that it is often stimulated by motives similar to motives for rape. Rather than an expression of sexual frustration or desire, sexual harassment is said more often to be a desire to dominate, control and/or minimize the human worth of another person.

We hope women seminarians will report such harassment immediately should it occur, and we trust that seminary administrators would deal immediately and decisively with anyone found guilty of such acts.

Sexism, in general, on seminary campuses is a likewise serious matter. And while it is usually more subtle than overt sexual harassment and often cannot be nailed down as specifically as a case of blatant sexual advances, it is no less real and often can be even more traumatic.

Sexism, in the present context, is the belief — either consciously or unconsciously — that men are by nature superior to women.

It was inevitable, given our cultural history, that as the number of women seminarians rapidly increased during recent years, they would encounter varying degrees of sexism in the traditionally all-male institutions in which they enrolled. Sexist attitudes do not change overnight, faculties cannot be made sexually inclusive overnight, and curricula which recognize the unique needs of women seminarians and the unique contributions of women scholars cannot be developed overnight.

While such facts should not be used as excuses or "crutches" by seminaries for devoting inadequate attention to the elimination of sexism, they do provide a perspective we believe is valid as they strive to make necessary changes.

We hope women seminarians and others sensitive to their feelings will not hesitate to hold seminaries accountable for instances of either sexual harassment or sexism, but at the same time that they will maintain clearly the difference between the two.

And we hope seminary leaders will intentionally become more sensitive to the needs and feelings of the increasing number of women preparing for the ministry on their campuses.

To this end, we urge any UM seminary which does not presently have a student-faculty group created for the purpose of dealing with the frustrations of women students during this period of revolutionary transition, and procedures where women students may freely input into the school's decision-making processes, to create such.

We believe there is no United Methodist seminary where the administration and faculty consciously choose to exhibit sexism rather than equality and compassionate treatment for its women students. At the same time, we seriously doubt there is any seminary where sexism has been totally eliminated.

We hope the raising of the issues of sexual harassment and sexism in the pages of TM/UMR will play a constructive role in bringing about open and honest interchange, which will eventually lead to greater understanding among all parties, and to corrective measures where they are needed.

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business**: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions**: Debbie Christian, Assistant Editor; **Local Editions**: Kay Fielder, Assistant Editor; **Editorial**: Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Judy Elswick, Staff Writer; Otto Nall, Contributing Editor; **Production**: Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS864500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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My Witness

Reasons some give for leaving UMC hit home

By DAVID E. MALY

I sit at a typewriter, depressed, because today I lost a good member of our church, to another church. My depression comes not from the sense of loss, for our church will go on as if nothing happened, but from the knowledge that her reasons were not all weak and invalid, but some of them struck home.

Yes, there was the usual amount of seeking for the security of a fundamentalist message, and there was a desire not to be confronted with worldly realities and responsibilities, but these were not the telling blows to her newborn faith. Rather, it was the bone weariness of the pettiness and bickering that too often characterize today's church, wrapped in the debate between evangelicals and liberals (two terms few understand, and none can apply with integrity and consistency).

Beginning in the fall, this young mother began to lose some of the zeal with which she first greeted the Gospel, and she felt her spiritual fires beginning to dim. Not the lack of preaching, nor the lack of prayers, but it was the exposure to the ever-present tension between those who have found a new and exciting faith, and those who are content with traditional faith of a lifetime.

In their contentions, there was little or no room for spiritual growth, for each side saw themselves totally content and correct in their own beliefs, and the other side "un-Christian" (a favorite word we like to throw around). Feeling themselves "complete" in their interpretation, they were closed to growth, and therefore created a closed community and camps within the community.

The temptation is to decry the 20th century church as having failed the example of the great first century church, but my Bible tells me differently. Paul spent a good deal of time, trying to conteract the petty debaters of his day . . . 'I am of Paul, etc. . . . '. It would seem that petty pride began to affect the new Christians almost minutes after they were given the gift of the Holy Spirit and salvation.

Re-reading Acts, one begins to discover something quite unique. The church thrived and grew tremendously, when it was a totally new experience, and one that was without a great number of written and dictated doctrines and policies. When the men and women moved in the power of the Holy Spirit, without limitations by traditions, the church added to itself daily. Men who were excited and filled with a new and beautiful power had little time to build their pride, or share their boasts.

Soon, even the Holy Spirit became a part of traditions, and within those limits, the church slowed down, began to divide, and began to learn what apparently is an unbreakable rule even today, "Protect your own positions, defend your own beliefs, and attack anyone who believes differently."

There is another story told of that first century Church. A Roman official, troubled by the church, wanting to stop its spread, and desiring to show it a phony faith, was perplexed by the love he saw within the community. "Behold those Christians, how they love one another." How could he fight such dynamic force of true community?

I began by saying, our church will go on as if nothing happened. Perhaps that is the greatest sin of all. Seeing the error of our ways, we are yet unlikely to rectify that wrong. I pray for that change, I preach it from the pulpit, and I teach it from the Bible, but will anyone listen before it's too late?

The Rev. David E. Maly is pastor of Fohl Memorial UMC in Novarre, Ohio (East Ohio Annual Conference).

Here I Stand

Church should exclude no one

John Lundy

By JOHN T. LUNDY

It's beginning to look like the 1980 United Methodist General Conference is going to be preoccupied with issues that I consider secondary to its stated and core purpose. I would hope that such will not be the case.

Should it not consider legislation and programs and techniques and attitudes that will reflect the One to whom we have committed our lives and energies?

"If your heart is as my heart, then give me your hand" was a Wesley quote that jumped out to me in an article I read recently entitled "Can the United Methodist Church be saved?" I had, of course, heard it before (the quote that is) but not in the context in which it was in this instance used.

The writer of the article was talking about the membership loss (of course) in the church, but also about the bureaucracy (insensitive), the need for evangelism (by snmeone else) as a kind of central necessity in the church, and then about the pluralistic make-up of the UMC. (Can we "accomodate" all?) It was in connection with the latter that prompted what follows.

I earnestly attempt not to quote things out of context. But perhaps Wesley's statement (quoted alone) can stand on its own simple words. And I apply that philosophy toward the seeming preoccupation that persons in our church have with pinpointing certain elements of our society, and certain people, and then making a judgment about their not being fit for membership in the UMC, and working hard toward eliminating those already in. While struggling to refrain from judging them, I do wonder if they could not work past the so-called experts and biblical scholars and venerated Christian personages and rest their case solidly on the work of the man Jesus and what He thought about the pluralistic crowd with whom He dealt and to whom He brought a healing message? Why settle for less?

It is confusing to this lay person to hear the talk about "letting these people get their act together and let me check that it matches mine:" THEN, they have a place in the church of Christ. Outward behavior does not always reflect inward belief. I must assume that you are the judge of whether your heart is right with the Lord.

I've heard all my life that the church was a life-saving station for persons. I've also heard that persons need help as they alter behavior long established or deeply entrenched. If I had any visible evidence to any significant degree that the church had a concern for excluded persons, then I'd have a different set of information on which to base a decision. But the church that I know best seems to say, "Out of sight! for our reputation is at stake."

I'm sure that the Lord I know does not care who worships next to me in the pew. I'm equaliy certain he does greatly care if in His house I label persons and judge their heart is wrong and thus exclude.

Yeah! Alcoholics, homosexuals, free lovers, divorced persons, racists, sexists, people with fowl mouths . . . you name it. I'm talking about any and all. I do care that the church may be sitting in judgment. I prefer to leave that to the Lord.

"The New Laity: Between Church and World," edited by Ralph D. Bucy, has a chapter interesting (to Nashvillains particularly) entitled "From Jerusalem to Nashville." The author of this particular chapter (Donald W. Shriver Jr.) is painting the picture of pluralism in the communities where our churches are located, and in fact in the churches. Hear what he says: "In a strange way, urban culture both threatens and promises the universalism of the human community. By no coincidence did the Christian church have its birthday in that season of the Jewish year when 'men from every nation under heaven' were most likely to be present in Jerusalem, the city of peace (Acts 2:5). Our modern name for it is pluralism, which might be defined as the readiness of people to live together in society while living out of very different values, faiths and interpretations of life . . . Whatever else the urban church has to offer to the world of the pluralistic city, it has the message that nothing in even the urban world can separate the least of human beings from One whose love will not let us go."

So what is the fear of my brethren, especially those who label themselves "evangelicals"? Is it not possible for us to separate the person from a style of behavior? It seems to me that this was precisely the action of Jesus. And how about the admonition to forgive unceasingly when persons fail?

Should we emulate Him, then the task becomes an examination of Scripture, tradition, reason and our conscience so that each in his own heart knows the Lord, and is willing to extend a hand to others.

Wouldn't it be great if by May 1980 we could all rejoice together that our highest legislative body had taken positions that placed God's people first? The urgency of ministry to all clearly spoken at this level could renew my hope in the church.

John T. Lundy is a staff member of the UMC's General Board of Discipleship in Nashville, Tennessee.

Rural pastors need 'R & R'

By ELMER SCHMITT

Almost eight years ago the California-Nevada Conference of the United Methodist Church embarked on a program of strengthening its Town and Country ministries. In 1972 five ministers were sent to a Land Grant College (Oregon State University in Corvallis) for two weeks of intensive training. In the following years still more pastors, and some wives, were sent with the result that new interest has been shown in rural ministries throughout the conference.

One of the ideas that surfaced early in brain-storming sessions was that there should be an R & R program available for deserving rural pastors. In this year, 1980, it is hoped that the idea will come off the drawing board and be actually demonstrated.

The program, as envisioned, is very simple. A rural or small membership church pastor deserving or needing a "break in the action" would apply to his conference's cabinet and ask to become an "R & R Fellow." Upon recommendation of the cabinet, she or he would ge granted a two-week furlough for purposes of rest and recreation. During this time the pastor could engaged in continuing education, go to a metroplitan area for cultural events denied to them ordinarily, or work out something else that no one has yet thought of.

Time off any pastor can take, but this program has two unique features. For the two weeks the pastor has to be away, a retired pastor would take his or her place, filling the pulpit on two Sundays and doing the necessary pastoral work in the intervening week-days. In addition, a gift of $100 would be made available to the R & R Fellow to add to his or her regular income to finance the two-week adventure.

If rural pastors in any other conference would like to be considered as an R & R Fellow, or any retired ministers would like to serve as interim replacements, you may contact the Road-Runner Ministries, P. O. Box 938, Corning, California 96021 or Board of Global Ministries, Town & Country, Room 338, 475 Riverside Drive, New York, N.Y. 10027 for further information.

The Rev. Elmer Schmitt is a retired member of the California-Nevada Annual Conference. He lives in Corning, California.

Letters to the Editor

Prayer has place in schools

To the Editor:

I believe you are giving up too easily on the prayer in school issue (see TM/UMR, Feb. 22). As the results of a recent national "Write your Congressman" Club voters choice poll shows, 89 percent are in favor of putting prayer back in public school classrooms.

A lot of people are confused in their thinking as far as separation of church and state is concerned. Our founding fathers came in search of freedom to worship God. They did not come for freedom to worship as one sees fit. If we are sincere in our Christian belief, any religion, other than Christianity, is wrong, and those who worship other than God and Christ are a mission field. Our nation, though, was founded under God, and only a small minority here in these United States do not believe in God and Christ. They are just going to have to change or tolerate us. That is their choice.

R. K. Curtis
Lubbock, Texas

Some prohibited

To the Editor:

I read with interest your editorial about prayer in public schools (TM/UMR, Feb. 22). It was stated that "no one desiring to pray is presently prohibited from doing so in the public schools."

I believe there have been legal opinions against religious clubs after school hours as a violation of the separation of church and state, even though the First Amendment says "Congress shall make no law respecting an establishment of religion, **or prohibiting the free exercise thereof; . . .**"

It also brings into question whether the Bible can be taught as literature in the schools. It is possible the Bible may be "banned" from the classroom in tax-supported public state schools.

Name withheld by request
Evanston, Illinois

I'm embarrassed

To the Editor:

Several years ago, I was greatly angered at an editorial in your paper which labeled Anita Bryant as "crazy." However, your editorial on public school prayer in the February 22 issue of TM/UMR leaves me embarrassed to be called a member of the United Methodist Church.

The moral deterioration of the church and society can be traced to that 1963 Supreme Court ruling on prayer and Bible reading in the schools. We let the Court take prayer and Bible reading from the schools and it's no wonder, as you state, that only 25 percent of our young people have ever even opened a Bible! When church publications condone such things as this (and even homosexuality) it's no wonder young people become confused and disillusioned by the "lukewarm Christians" that allow these things to happen and thus there is no "new blood" from which the church can draw new members and leaders. The only chance many will ever have to hear the Word is in the schools.

This country was founded on the principle of religious freedom and you seem to feel comfortable to sit by and let the church die. The End surely can't be too far in the future!

Robert R. Armstrong
Catlettsburg, Kentucky

I'm a bigot

To the Editor:

I've learned many things from your paper. From the article headlined "One true religion claim hit" (TM/UMR, Feb. 15), I've discovered I am a bigot.

According to scripture (John 14:6), Jesus says "I am the Way, the Truth and the Life. No man cometh unto the Father except by me." I choose to put my trust in Jesus and not Mr. John Hick who seems to be saying all roads lead to God, so choose your own way.

If so, why support missionaries? Or ministers? Or seminaries? We'll all stay home and do our own thing. Jesus' death was not necessary for our salvation.

I cannot see what Mr. Hick could contribute to Claremont School of Theology. And to bring him all the way from England for this type of thinking only shows in which direction our UM Church is traveling. Who is responsible for this appointment?

I'm really thankful for the Good News movement within our church that is trying to bring us back to Biblical beliefs. I urge all Bible-believing United Methodists to support this group before it's too late.

Beverly Swihart
Canton, Ohio

Not a 'fetish'

To the Editor:

The Rev. John. F. Beeson asks, "is Methodist connectionalism a hindrance . . . in evangelism and mission?" (TM/UMR, Feb. 29). He also asks, "Has connectionalism become a fetish?"

The whole tone of his article answers "yes" to both questions. Mr. Beeson seriously suspects that our Methodist Church is practicing polytheism by making a golden calf out of the way we work together. Brother Beeson equates our connectionalism (the way we work) with "being a good conference man." He infers that to do what Christ wants him to do as a United Methodist minister he would have to be a BAD conference man. Benefits and responsibilities make a two-way street.

A president said, "Ask not what your country can do for you, but what you can do for your country." This is good advice for all connectionalisms. Too many Americans demand all the Federal Government will give them, and then "stay off our backs."

I hope that Brother Beeson is not like a few United Methodist ministers who want a big promotion with each appointment, then "stay off our backs!"

If at any time during my 58 years as a Methodist minister I had believed that Methodist connectionalism was keeping me from doing God's will, I would have disconnected, and made a new connection.

Richard K. Heacock
Austin, Texas

Pray for Sammy

To the Editor:

On November 24, 1979 we had a tragic event occur in one of our church families. Sammy Ray Hays Jr. fell into the creek behind his home. He is four years old and, through the work of many people, is still living. This little boy is still in a semi-coma yet is fighting every step of the way. His family is doing rather well considering the heartache they feel.

We would like to request your readers to pray for Sammy and his family. As members of the United Methodist Church and fellow-Christians, we all know the power of prayers. We will sincerely appreciate all your prayers.

Nancy J. Hays
Freeport, Texas

View frightening

To the Editor:

The view from the local church is frightening. Pre-General Conference news tells of bitter dissension within our church that is being brought to a head. It leads us to believe that the church is being polarized behind such opposite views as those espoused by the Coalition for the Whole Gospel and the Good News movement, under the leadership of G. Michael McIntyre and Charles W. Keysor, respectively. The main issue at present is homosexuality, and the ordaining of homosexual pastors, but basic differences between the two groups are much broader and deeper than this single issue, and merit the attention of each and every United Methodist.

The talk is that an already polarized church could actually be split, depending on what happens in Indianapolis. Both groups have been feeding on these rumors. Mr. McIntyre has said recently of Good News: "They already have parallel structures in place to form a new denomination," implying that, if General Conference does not go their way, Good News will simply pull out. Mr. Keysor left that same door open, responding that, indeed, "there are a lot of people with one hand on the doorknob, and if General Conference should endorse the ordaining of homosexuals, who could say what would happen?"

I would ask both groups if it is in the best interest of the millions of United Methodists in local churches around the country to continue to make this difference of opinion (and I also sense some personal hostility) a fight to the death? As mature Christian persons in a democratically governed church structure, can we not attempt to make our influence felt without pulling ourselves apart?

I readily acknowledge that the theological thinking which informs my life and my ministry is drawn from both ends of the spectrum, and I would guess that in that respect I stand with the majority of United Methodists. I believe our church needs both voices to keep it in balance.

Now is not the time for division, but rather for unity from which to draw our strength. Paul called the Church the Body of Christ. Where will we be if one group or the other succeeds in lopping off an arm or a leg? The issues raised by both groups are important — extremely important! However, it seems that there ought to be an overarching commitment on the part of the whole church to work together in ministering to its people and the people of the world. Our internal debates ought always to be carried on within that context, to assure that that ministry will continue, no matter which group won the latest round at General Conference or elsewhere.

My plea, then, is for unity instead of division, and for honest debate rather than bitterness. This is a time in our world's history when a strong, unified witness from the church is especially essential. I am asking that both groups help us provide that witness, rather than expending energy in ways that can only tear us apart.

Dennis M. Buckley
Arlington, Minnesota

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focus on

EVANGELISM

A MISSIONAL PRIORITY OF THE UNITED METHODIST CHURCH

Bishop Edward L. Tullis Urges Social, Personal Dimensions Of Gospel

Bishop Edward L. Tullis, episcopal leader of the Columbia (S.C.) Area, is chairperson of the Interagency Coordinating Committee of the Missional Priority on Evangelism. He states:

Our Missional Priorities in the 1977-80 quadrennium have brought us to a new look at our evangelistic task. Coupled with emphasis on World Hunger and strengthening the Ethnic Minority Local Church, evangelism's horizons broaden. Because of the three-pronged program, we have realized in a new way that we must draw together the personal and social elements of the gospel, seeking at the same time the conversion of persons and the building of a world fit to live in.

While we have not turned our Church around to large membership gains, we have given a new visibility to evangelism which could profoundly affect our Church in the years to come. As we have discussed evangelism, trained leaders for the task and produced a new literature in the field, we have sensed the urgency of the world's need for the good news of Jesus. All of this may be laying a foundation for a new, saner, larger evangelism in the days ahead.

It takes a while to get a great Church like ours awakened and on the move. If at least some of this has been accomplished in the Missional Priority on Evangelism, we may be in for a fresh and vivid expression of evangelism in our time.

As we approach General Conference and the new quadrennium, we are confronted with a sobering resurgence of violence in the world. Growing starvation and the loss of dignity and self-respect add to that violence. Injustice flourishes in so much of our world. We cannot diminish our emphasis on the message of the gospel which is unchanging but which must be made relevant for the 80s.

Evangelism Priority Is Moving

By GEORGE HUNTER

The Missional Priority on Evangelism has helped to move the United Methodist Church a couple of hundred yards in the mile or two it must run to become a movement among the peoples of America again. We have seen an obvious stirring, an awakened interest and more attention to evangelism than in quite a while.

Leaders across the Church read some books and attended some meetings with an evangelism focus. New plans were made and launched in countless places.

The statistical indicators now point more favorably toward a growing future than they did a few years ago, but that future growth is not assured. We do face the 1980s with a better foundation for a decade of effective evangelization than if there had been no quadrennial priority.

One project which has helped build that foundation has focused upon widespread evangelism and church growth instruction.

In addition to the usual smorgasbord of workshops and seminars, the Board of Discipleship's Section on Evangelism led seven National Schools of Evangelism. Some 1,258 persons read several assigned texts, participated in a week of classes and worked on follow-up assignments focused on their own congregation. Additional basic schools have been led in several annual conferences.

Specialized schools will be led nationally in the fall and spring of 1980-81 in Theology of Evangelism, Urban Evangelization, Small Church Evangelism, Communicating the Gospel and Advanced Church Growth.

Another project has given renewed visibility to evangelism and demonstrated the possibilities for congregations. The 45-minute color film, *Finding the Way Forward*, was shot on location in a dozen contagious congregations across the spectrum of United Methodism.

The motion picture introduces and dramatizes basic principles. A related book hy the same title has been published by Discipleship Resources — targeted for members of the local church Work Area in Evangelism.

A third major project, now being field tested, involves development of an evangelism programming planning guide for district and conference leaders of evangelism. This guide will enable much more informed and strategic evangelism programming in each of our annual conferences.

This year, the Missional Priority is focusing especially on evangelism and church growth through the church school The Discipleship Section on Church School Development is preparing resources and programs that will greatly strengthen our outreach through the church school.

The overall "umbrella" for Missional Priority has been "The Comprehensive Plan for Evangelism," a church growth model adopted in principle by the 1976 General Conference.

This Comprehensive Plan (or approach) is based upon repeated observations that (1) strong, growing congregations do evangelism themselves — without over-relying upon evangelism professionals; (2) they do evangelistic ministries continuously, not episodically; and (3) their activities cluster most meaningfully in three "Life Streams": Outreach, Supportive Community and Growth in Discipleship.

Several excellent Comprehensive Plan-related resources have been developed and widely marketed in the quadrennium, including: *A Comprehensive Plan for Evangelism: A Local Church Planning Guide* by Harold Bales; a widely used set of resources entitled *Visitation Evangelism: A Relational Ministry; Making It Work* by Ronald K. Crandall; *Young Disciples. Becoming and Winning* by Ronald K Crandall; *The Ripple Factory* (book and film); *The Caring System* by L. Ray Sells and Donald LaSeur; and *The Contagious Congregation* by George Hunter. Other resources are still in development.

(For all above resources, except the film, inquire of Discipleship Resources, P.O. Box 840, Nashville, Tenn. 37202. For the film, inquire of your Conference resource center [film library] or United Methodist Film Service, 1525 McGavock St., Nashville, Tenn. 37203.)

The Interagency Coordinating Committee of the boards and agencies met several times during the quadrennium, reporting a great many things happening nationally and globally. Abingdon Press joined in the spirit of the Priority, publishing a number of significant books.

The most significant ways forward in this quadrennium have been discovered locally rather than nationally. Several annual conferences have blazed impressive new trails, showing others the way. Many local churches have discovered or invented programs and methods that, increasingly, we are borrowing and then interpreting nationally for the whole church through our resourcing. Those local churches give us the most hope for the 1980s.

Every type of church we have is now growing in some places. Every target population is responding in some places. This is a demonstration of what is possible for our whole Church — if we have the will to give evangelization sufficient ongoing priority in our life as a people of God.

Dr. Hunter is assistant general secretary, Section on Evangelism, Board of Discipleship.

Hispanic Church Has 'People Investment'

Outpost prayer and Bible study groups in homes have become "ports of entry" for persons coming into the El Buen Pastor United Methodist Church in Houston, Texas, according to the Rev. Desiderio del Pozo, pastor of the Hispanic congregation.

The Houston church is one of 12 United Methodist Churches featured in the denomination's new evangelism film, *Finding the Way Forward*.

Membership growth in the last five years in the Rio Grande Annual Conference church has heen attributed to strong "people investment," said the pastor. "Persons will visit another person's home where they might not come to church, and thus the homes become ports of entry into the church and Christian life. Once you make a connection with a family, then you invite all the neighbors to Bible study and prayer."

The pastor described his visits to "apartments for old people every Thursday at 3:30 in the afternoon for songs and prayer. And, the children of the old people are so happy that you are taking care of their parents. Then they become interested in our fellowship, too."

"Our membership has grown by five times in the last five years, from 40 to more than 200 people," said Mr. del Pozo. "We minister to more than 100 people during the week; then there is Sunday."

The sanctuary and educational remodeling projects of the church point to financial gains, from a $15,000 annual budget to $46,500 in five years, according to the pastor.

Asked about his success, the bilingual preacher said, "We just show them Christian love and then they ask why, where and when. . . . "

R.L.R.

The congregation of the El Buen Pastor United Methodist Church, Houston, Texas worship. It is a part of the Rio Grande Conference.

Decision Point: Church School Brings New Hope In Many Places

By WARREN J. HARTMAN

The Decision Point: Church School plan is a symbol of the new hope that is springing up in so many places throughout the United Methodist Church.

Let's review the three basic purposes of the Decision Point plan:

1) To nurture and deepen the commitment of persons to Christ and the church through the church school;

2) To improve the quality of learning and teaching in every United Methodist church school;

3) To increase the number of persons who attend and are enrolled in United Methodist church schools.

Every element in the plan has been designed to meet specific local church needs. So emphases have been placed on affirming good things that are happening in church schools, the very important role of the pastor as teacher/educator, the importance of the church school as a caring community, the training of church school teachers and the celebration of our achievements and history.

There is a new awareness of the importance of the church school in the life of every congregation. Studies have shown that the church school is not only the primary source of new Christians, but also the chief deterrent to our church drop-out problems.

Where large numbers of children are enrolled in the church school, the removal of names from church membership rolls by Charge Conference action is reduced.

So, the church school helps to open the front door of the church to new Christians and closes the back door to those who might be inclined to drop out.

A number of annual conferences have set the church school as a top priority for the 1981-84 quadrennium. The No. 1 priority in the South Georgia Conference in 1980 is strengthening the Sunday school, and a workbook has been developed for use in every local church.

In the Eastern Pennsylvania Conference, the Decision Point and Comprehensive Evangelism plans have been wedded and constitute the foundations of a massive "Every Person Committed" emphasis that includes local church school workshops, a conference-sponsored Teacher Training and Development event, and a series of conference-wide "Keys to Discipleship Workshops."

In North Georgia attention will be directed to establishing new church schools and re-establishing some that have been discontinued.

Many local churches are reporting exciting things happening as they apply Decision Point ideas and principles in their church schools.

Wesley United Methodist Church in Mason City, Iowa, decided to do something about the evangelism/church school priority and employed Evelyn Wiley as a new parish assistant. Analysis of needs, formation of new church school classes and teacher training have resulted in a 50 percent increase in church school attendance and a feeling that the quality of their church school has shown an even greater improvement.

After four years of no growth, Bobby Daniel, the Education Work Area chairperson, and the Rev. R. E. Whiteside, pastor of St. Andrew's Church, Oxford, Miss., obtained Decision Point resources and followed the plan. Attendance increases have averaged more than 8 percent per year.

Pastor Curtis Schofield and members of Trinity United Methodist Church in Knoxville, Tenn., were concerned about the continued decline in their church school. They conducted a self-study and designed a very comprehensive plan which included, among other things, a visitation program, preparation of prospect lists, new nursery facilities, procedures for welcoming new persons, the organization of new classes and quarterly teachers' meetings. They saw attendance jump from slightly more than 100 to more than 250 in less than a year's time.

When we coined the slogan "as the church school goes, so goes the whole church," it was based on solid research findings. The current results of the Decision Point plan again are demonstrating that the church school is still the most consistent leading indicator of worship attendance and church membership as well as several other trends in the church.

Dr. Hartman is assistant general secretary for Church School Development, Board of Discipleship.

At worship: Frazer Memorial United Methodist Church, Montgomery, Ala., is one of the congregations featured in the new evangelism film, *Finding the Way Forward*. Pastor is the Rev. John Ed Mathison. Inquire about the 16mm color documentary from your annual conference resource center (film library). It can be rented for $30 or purchased for $350 from United Methodist Film Service, 1525 McGavock St., Nashville, Tenn. 37203.

Homogenizing Is Only For Milk

By A. ADRIENNE HOWARD

Shadowed on all sides by fast food restaurants, small groceries, laundromats, real estate agencies, upholstery factories and high-rise apartments, "urban" seemed somewhat inadequate to describe the Albright United Methodist Church, Pittsburgh, Pa.

Having for years faced the problems common to city churches — suburban flight and urban blight, higher costs and lower incomes being only the obvious ones — Albright had to make changes. On the street where they live, their traditional method of spreading the gospel was falling on deaf ears and hardened hearts.

During these same years the people ran the gamut of frustration and guilt, self-assessment and flagellation — trying all of the standard methods of self-resurrection and a large variety of church growth methods. They did not work.

However, going out and spending time in the neighborhood's variety of settlements provided the answer. The people who live here are not homogenous (similar in nature and structure). They are laughingly, frighteningly, blessedly, different.

What was to be done? Celebrate the differences of course.

Now: in separate worship experiences the traditional congregation (multinational in make-up but "homogenous in values and life styles"); a Korean-speaking congregation; families and friends devastated by alcoholism; a community of deaf; and the street children who do not homogenize because they are not "church-broke" — all these find their own expressions of faith.

They come together in common need. They worship, educate, succeed, fail, cry and rejoice in their own tradition or lack of it.

There is no goal to "bring us all together." Homogenization works only to market milk, not faith. The goal is to weave the fabric for which only the church of Christ has the thread.

We do not always understand each other. Sometimes it seems we rarely do. We suffer the sins of suspicion and distrust, of false pride and unspoken fears. We waste time and energy grieving for what once was and wishing for an easier way. While seeking understanding and praise for what we do, we hold our counsel closely, fearing condescension and competition. We pray for forgiveness and guidance.

Success? The pews are not as full as they once were but there are no cobwebs. If the noise is often strife, it is more life than the sacred silence of ecclesiastical entombment.

Urban blight is still here, although suburban flight is lessening. Cost is still climbing and income barely keeps up. Energy levels are sapped and we pray that they will be renewed. Old members have left in hurt and anger, and they are missed. Whether we will survive is a question rarely asked anymore, although it still lingers in the shadows beneath the surface of any venture.

Evangelism? Yes, we know we live by grace, but we are here and our neighbors are beginning to hear our good news.

The Rev. Howard is pastor of Albright United Methodist Church, Pittsburgh, Pa.

Evangelism Through Education Brings Growth

By MARVIN W. JONES

Last year we received information about a Conference on Ministries with Children at Scarritt College, Nashville, Tenn. — a conference we felt would give us help and resources in rearranging our educational priorities. Our congregation has had little with which to promote the ministry to children and youth, so when the information came, we felt this was an answer to our prayers.

Linden Foster, a young adult, was approached about attending this conference, with the understanding that she would become the Coordinator of Children's Ministries. She was one of three representatives from the Lafayette District, North Indiana Conference, to attend.

From her participation in the conference came a flood of ideas and helps in establishing a new approach to evangelism through education. Plans for the development included: a resource center with materials and equipment sufficient to begin the job; a library that would lend itself to use by persons who would be leaders, as well as children and youth; teacher support and training (the teachers meet each Sunday morning for sharing and learning, with new techniques tested each period); financial support from the church.

One thousand dollars was set aside for the physical development of the resource center. Two thousand was earmarked in the budget for ministry, and donations of more than $750 were given for materials, program and equipment.

The result is a turnabout in attendance and interest in church school by our children. The average attendance has risen about 50 percent in the past few months. Classes have been divided to make the work load lighter for the teachers.

Projects and programs are being developed to include adults working with children. Children are actively participating in worship, and the attendance at worship has risen almost 75 percent during the past few months.

Children's choirs have been organized and are sharing in the services of the church. Children are being recognized as an important part of the ongoing ministry in this church.

This phase of ministry has emerged as a result of two programs: a New Life Mission and a Church Growth Seminar.

We feel that we have come a long way but still haven't really scratched the surface in children's ministry.

The Rev. Jones is pastor of First United Methodist Church, Attica, Ind.

The Rev. Barbara Russell Gotschall preaches from the pulpit of St. George United Methodist Church in the Emporia-Manhattan District of the Kansas East Conference. She is the pastor. The church is one of those featured in the film, *Finding the Way Forward*.

Everywhere, Everywhere Christians Today

By CHARLEY LERRIGO

The modern missionary movement accomplished a phenomenal task in the last two centuries: within that time Christendom's membership increase was greater than the combined total of Christian membership growth during the previous 1800 years.

But the early missionaries knew they did not "own" the gospel; they went to plant a seed. Their job was to proclaim the word of God so effectively that Africans, Asians and Latin Americans could take over the primary evangelization themselves.

The world is now approaching the time when the old intent becomes reality. Given the current rates of membership growth among many churches outside the U.S., within 15 years the majority of all Christians in the world will be non-white.

U.S. Christians see the number of missionaries sent by mainline Protestant denominations declining. They are worried that "nobody cares about evangelism overseas."

The Board of Global Ministries points to the strong emphasis on church growth in brother and sister churches in other lands and says Christians in those other lands care . . . tremendously.

In the Philippines, United Methodists are planning ecumenically with the United Church of Christ to start new congregations along the 1500-mile trans-Philippine highway that will reshape that nation's demographic patterns.

Hong Kong Methodists have designed a laypersons' mission to factory workers. The Methodist Church in Korea is on its way to doubling its membership.

In Africa, the prediction is for 250 million Christians by 2000 A.D., more than on any other continent. A Global Ministries task force which visited Africa in 1978 found that a 10 percent growth rate in United Methodist congregations was common. The evangelical spirit which fuels African church growth comes from the people of Africa.

African Christians, no longer interested in patterning their church after Western churches and giving them foreign names, are "Africanizing" their churches with music and story. "We started to grow when the drums came in the church," church leaders in West Africa and Zaire told the visiting task force.

The Board of Global Ministries affirms the indigenization of overseas churches and their maturity. But inflation here and abroad, plus the new political world, has required a re-examination of financial commitments.

In Africa, for example, between 65 and 85 percent of the board's money has gone in the past to support U.S. missionary personnel. To support a U.S. missionary there costs thousands of dollars. Yet, according to the Rev. Isaac Bivens, assistant general secretary of the World Division for Africa/Europe, the cash salary of the average pastor in the United Methodist Church in Africa runs from about $2 to $10 a month!

The board's intent to give more support to overseas churches might mean fewer U.S. missionaries abroad (although the board has moved in countries like Belize to send new missionaries to help in church development).

The churches outside the U.S. need help to do what they have proven they can do best themselves. The gospel seed planted long ago has fallen on good ground: evangelism overseas apparently has become more successful in increasing membership growth in many places than it has been in the United States.

Mr. Lerrigo is a staff writer for Interpretive Services, Board of Global Ministries.

Evangelizing On The Frontiers

They, too, evangelize who minister in prisons, in the military, on college campuses, in industry and on other frontiers of Christian outreach.

Many of the professionals who serve in settings other than the parish are related to the Board of Higher Education and Ministry, which understands itself to be deeply committed to and involved in the Evangelism Missional Priority. The professionals include not only ordained ministers but also diaconal ministers, campus ministers, chaplains and lay professionals in the church. An example or two:

All diaconal ministers must take certain "fundamental courses." These include material on the Bible, theology, church history, United Methodist doctrine and polity, and the mission of the church. So every diaconal minister in evangelism begins with the fundamentals — including the Wesleyan understanding of the importance of evangelism — and then moves on to other courses in order to be certified in that area.

Chaplains have special skills in counseling and working with persons; these skills begin with the Christian emphasis on love as God's way of working. Here evangelism is the nurture of those who have faith, to people who have never before believed in God or Christ.

The schools and colleges of the church become ways of attracting and retaining persons in the church's membership. Furthermore, these institutions seek to demonstrate what faith is by the way they are administered and the courses they teach.

Also related to Higher Education and Ministry, the 13 United Methodist seminaries have basic courses that all students are expected to take. These include courses in the Bible, theology, church history, ethics and worship. Many of the seminaries take care to ensure that evangelism is made a part of all these basic courses.

This supplement in United Methodist periodicals on the Evangelism Missional Priority has been produced by the Division of Program and Benevolence Interpretation, United Methodist Communications, 1200 Davis St., Evanston, Ill. 60201.

This Missional Priority continues through 1980, the last year of the 1977-80 quadrennium. During the year United Methodists are urged to continue their concern for Evangelism. One major way this can be done is through giving to the Missional Priority Fund. Please check your church's response to this and help to see it is paid in full by the end of the year.

Also, please continue to be involved personally and through your church in other ways to carry out this Missional Priority.

Evangelism, like the two other Missional Priorities (Ethnic Minority Local Church, World Hunger) is guided by an Interagency Coordinating Committee, comprising several United Methodist agencies. One, the Board of Discipleship, is allocated funding for projects related to the Priority, supplementing regular funds of the board.

Besides the Board of Discipleship, members of the Interagency Coordinating Committee include: Board of Church and Society, Board of Global Ministries, Board of Higher Education and Ministry, Council of Bishops, General Council on Ministries, Commission on Religion and Race, Commission on the Status and Role of Women, United Methodist Communications.

Active, committed laypersons, as well as clergy, are needed to proclaim the gospel in the U.S. and in other countries. Here a village evangelists' lay training institute in India is in progress, with a demonstration chapel service under a tree and in front of the cross.

UNITED METHODIST MISSIONS

Worshippers listen attentively at Ben Hill United Methodist Church, Atlanta, Ga. It is one of the congregations featured in the film, *Finding the Way Forward*. The pastor is the Rev. C. L. Henderson.

Evangelizing Through Social Action

By MAXINE McKINNEY LANGSTON

"They're like two armed camps where I live," reported a pastor from the Midwest. "The evangelists don't have anything to do with the social activists. And the social activists spend as much time fighting the evangelists as they do being socially active."

While this minister might have been overstating the case, no one can deny the often schismatic relationship between evangelism and social activism in the church. That social action is an integral part of the proclamation of the gospel has been an operating assumption for many Christians, but that assumption is far from universal.

For many persons in the church, however, it is through the marriage of word and deed manifested in social action that they have been evangelized. For them, the 1977-80 quadrennium's Missional Priority on Evangelism has provided a format for considering the origins of their own "evangelizing."

Ed K. is an example. He knew the church from only the outside, and he didn't think much of it. He considered it a place for weak, superstitious persons who need a crutch. He could stand alone, "make my own way without the hymn-singing and tear-jerking."

Ed's rethinking began a decade ago when he learned about the Clergy Review Board operating in Des Moines, Iowa. This ecumenical task force was formed to assist young men encountering difficulties getting a fair hearing from local draft boards.

The Review Board would interview the candidate, reach a consensus about the validity of the claim, then communicate this consensus to the draft board. None of the 60 men interviewed was drafted; one was a personal friend of Ed. Consequently, Ed became interested in the church and for him the evangelistic wheels were set in motion. Today, one of his gifts is the writing of contemporary liturgy.

Others, like John S. of Topeka, Kan., testify to a deepening of their faith through the witness of the church in the world. John, a long-time United Methodist layperson, became a member of the Board of Church and Society in 1972.

"I came to that experience," he admits, "filled with the consciousness of conservative suspicion of church agencies and a strong resistance to the seeming liberality of the social gospel. Now I feel I owe the growth of my faith, the broadening of my vision and the deepening of my commitment to the gospel to the social action involvement of our church in the society."

John goes on to say that he has "faith renewed that ultimately God's people will, in fact, be reconciled to him and to each other. I hope that we as a church are never too cautious to invest our lives in the demands of the social gospel, no matter how unpopular they may be."

It was the model of a church taking unpopular stances that first got the attention of Sarah W. "I never had time for the church," she says, "because I thought it was made up of hypocrites trying to save themselves. But then I began to read and think and watch.

"Finally I had to admit that the church has produced the people who tried to do something about the war in Vietnam, about the lies our government was telling us, about world hunger and poverty, and every other major threat to civilization. When others give up, the church keeps plugging away."

Chester G., a United Methodist minister in Iowa, refers to social action as "an indispensable tool in the old evangelistic kitbag."

Indeed, if the church is to have an effective witness in the present age, social action must be a part of the "kitbag" because it is an integral part of the gospel. Committed Christians and the communities of faith must witness to the gospel in society and must face issues and shape events.

The forces of society that impact lives, especially those that compel persons to be victimized by injustice, must feel the impact of the gospel that values life and redeems persons.

Ms. Longston is assistant editor of Communications/Publications for the Board of Church and Society.

New Churches Strong Factor In Growth

By ROBERT L. ROBERTSON

A specific evangelism plan in the nation's fastest growing region has resulted in a 12,341 net gain in membership over the past four years.

The Texas Annual Conference, headquartered in Houston, adopted a comprehensive plan of evangelism four years ago that called for every congregation to develop programs for winning converts, recovering non-participating members and deepening the spiritual life of all persons, according to the Rev. Stewart Bell, chairperson of the conference Evangelism Area and pastor of Westminster United Methodist Church in Houston.

"Pastors were asked to provide monthly reports to the district superintendents detailing the results of the membership outreach program," said Dr. Bell. "This aggressive program called for each local church to develop one new ministry to persons, in addition to evangelistic outreach, member assimilation and church school nurture."

Dr. Bell said he expected the Texas Conference to exceed the 4,000 net gain in membership goal established for 1980. He reported the 1979 net gain to be 3,598 members.

"The establishment of new congregations was the most significant aspect of our four-year evangelism program," said Dr. Bell. "That's a part of gathering persons into the fellowship of the church."

The conference has established nine new congregations in the greater Houston area in the past four years. The Rev. Harold Fagen, director of the Texas Conference Board of Missions, said that "since October 1976 nine new congregations have been started in the greater Houston area.

"We will begin the tenth church June 1 this year, and I expect us to establish another 12 congregations in the next four years," he said.

Eight of the nine new churches reported a total of 2,879 members at the end of 1979, "with the ninth church receiving 112 members on its organizational Sunday, less than two months ago, and having an average worship attendance to date of over 200," said Dr. Fagen. "That's more than 3,000 new members in the nine new churches — and one is an ethnic minority local church, the Korean United Methodist Church, with 35 members."

The Annual Conference's mission board "Room to Grow" program has invested $1,050,000 in the first eight churches over the past four years. "The Mission Bend United Methodist Church, the congregation started in January, is yet to be funded,' said Dr. Fagen.

A total of $364,000 was reported received for the 1979 "Room to Grow" program.

The National Division, Board of Global Ministries, has several units and services designed to help churches grow. Among the units are Congregational Development, Architecture, Finance and Field Service, Urban Ministry, Ethnic and Language Ministries.

The goal of the National Division's assistance to annual conferences and districts is to help people plan for the future while being aware of and responsive to a comprehensive strategy for church development.

New churches are needed, particularly in the Sunbelt and mountain states, and existing congregations must be strengthened and the ethnic minority local church has to be developed.

Dr. Robertson is director of United Methodist Newservice, Texas and New Mexico.

The eleven disciples went to the hill in Galilee where Jesus had told them to go. When they saw him they worshipped him, even though some of them doubted. Jesus drew near and said to them: "I have been given all authority in heaven and on earth. Go, then, to all peoples everywhere and make them my disciples: baptize them in the name of the Father and of the Son and of the Holy Spirit, and to teach them to obey everything I have commanded you. And remember! I will be with you always, to the end of the age." (Matthew 28:16-20, TEV)

Evangelism is Important at Salt Creek United Methodist Church, Salt Creek, Okla., in the Oklahoma Indian Missionary Conference. The Rev. J. B. Dunn is pastor of the church, which is in the film, *Finding the Way Forward*.

Petitions cause 'organized chaos'

Conference proposals readied

EUREKA, Calif. — With the March 1 deadline passed for receiving petitions, workers at the General Conference petitions office here at the Eureka United Methodist Church have finally opened the last of some 20,000 pieces of mail that have come from all over the world. Colorful stamps on overseas envelopes indicate that persons from Mozambique to the Philippines have sent in their proposals for legislative changes to be considered at the United Methodist General Conference next month in Indianapolis.

Petitions Secretary Newell Knudson, looking at piles of paper stacked on tables and in boxes around the room, calls it "organized chaos," but is confident that the petitions will be ready for General Conference. The processing period involves a paid staff of 10 employees, supervised by Kay Knudson.

Petitions came in slowly at first, and then increased in number as the deadline approached, Mr. Knudson reported. Once in the office, the petitions were examined to see whether they met the requirements of Par. 609 in the UM "Book of Discipline." The most common problem was the failure of senders to send two copies, necessitating duplicate copies made by the office staff or long distance phone calls to request duplicate sets.

The next step was to give each petition a title and a tentative assignment to one of the legislative committees of the General Conference. A "jacket" cover sheet was attached to each petition, giving the title, sender, committee assignment and an identifying serial number.

Finally, the complete list will be typed for printing in the "Daily Christian Advocate," then the petitions will be shipped to Indianapolis.

Colorful stamps from Liberia, Sierra Leone and Zambia are a constant reminder of the worldwide nature of the United Methodist Church, as the stamps came bearing proposals to the General Conference Petitions Office in Eureka, Calif.

Mr. Knudson stated that it cost approximately 50 cents to process each petition for the 1976 General Conference and that obviously the cost for the 1980 conference will be higher.

The petitions show a great variety of concerns among United Methodists, Mr. Knudson said. The homosexual issue accounts for about one-fourth of all the petitions received. Many proposals have come for major program emphases during the coming quadrennium: the Christian family, evangelism, response to world hunger, strengthening ethnic minority local churches, communicating the Gospel, and others. General agencies also have submitted petitions dealing with changes in structure.

He said "designated giving" is a major issue for many persons and churches who wish to have some control over the projects supported by their giving to World Service. A number of petitions have asked that part-time ministries be given official status and pension credit, and that there be certain requirements of proficiency and skill for the continued appointment of a pastor. Central Conferences and pastors in Africa are asking for greater representation on denominational program boards.

Although a great deal of paperwork is involved, few United Methodists would eliminate the petition process from the workings of the General Conference, Mr. Knudson said. The right of any member of the UMC to propose legislation provides grass-roots democracy in the denomination, he said.

Mr. Knudson explained that every petition received is considered by an appropriate legislative committee at General Conference. Many get the recommendation of "non-concurrence." Others receive "concurrence" and if adopted in the plenary session are incorporated into new structure, legislation and policy for the 1980 "Discipline" and "Book of Resolutions" — the law and official voice of the United Methodist Church.

"Somewhere in one of our small churches," one conference delegate told the petitions secretary, "there is a member with an idea which the conference ought to hear, and which will move the United Methodist Church into a more effective ministry as the Body of Christ."

Information for this article was supplied by Mr. Knudson, petitions secretary and pastor of Eureka UMC.

"Jackets" are typed for General Conference petitions by Lillian Freeman, Charlotte Hallin and Barbara Alley (back to camera at Eureka UMC as the materials are assigned to committees.

CHARLES HILGEMAN PHOTOS

United Methodist Women have old mission but new ways, exec says

By SHARON MIELKE
Senior Staff Writer

DETROIT—"United Methodist Women still have the same old mission," but times have changed and "they are doing it in different ways," the top executive for the world's largest organization of Christian women said here last weekend.

Theressa Hoover, associate general secretary for the more than 1.2 million member organization, said "Our historic concerns for women and children remain unchanged."

In a panel report to the directors of the Women's Division of the UMC's General Board of Global Ministries in their spring meeting, she noted that the creation by women of their own organization generations ago meant "opportunities for mission by women to other women and to children and youth." This work included providing basic education, health and other social services, evangelistic outreach and leadership development.

Ms. Hoover said that during the '70s "we've had the resources of the agenda of the United Nations to draw on and to supplement our concerns." This included the International Women's Year and the International Year of the Child. As a result, the division has sponsored conferences and funded projects in the U.S. and overseas on women as political prisoners and women in rural development, health, employment and crisis. "These issues reflect some of the issues women are experiencing globally," she said.

Traditionally, much of the UMW work was carried out through institutions such as schools, hospitals, community centers and children's homes. Today, these institutions owned by the division have some "very serious problems," said Lula Garrett, executive for agency concerns of the National Division of the denomination's mission board.

"Needs are changing for children in homes. The trend is to 'de-institutionalize' child care into small cottage or family-like settings," she said. "But what we now have is massive dormitory-style housing."

Ms. Garrett noted that new needs are also coming up. One of the big ones is infant day care for working mothers. "The need is high and the cost is high," she said.

The Wesley Child Care Center in Cincinnati, she said, was authorized to add to its present facilities to provide additional infant care. Wesley is the only facility in the city offering infant care, and it had a waiting list of 200 at the end of 1979. To illustrate how institutions change, it was also noted that Wesley began 59 years ago as a residential home for young women.

International changes are affecting overseas institutions. "Women are insisting on leadership training wherever they are," said Rose Catchings, staff person on the mission board's World Division. Scholarships, community education programs, theological training and communication for women journalists and writers of children's books are high on the priority list of some $400,000 voted here in grants for international problems.

The national treasurer for the UMW, Joyce Sohl, reported that the organization had a good year in 1979. Undesignated giving was up by 3.6 percent and designated receipts increased by 22 percent for a total of $15.2 million in 1979. Receipts in 1978 had reached the $14.7 million mark.

Ms. Sohl said of the decade that "at no time has the increase in undesignated giving kept up with inflation." However, she noted, "the Call to Prayer offering has grown by almost 69 percent since 1970."

Women's Division members voted to continue to support the drive for ratification of the Equal Rights Amendment. Martha King of Rome, Ga., chairperson of the women's concerns committee, pointed out that there are some "bright spots" in the ERA ratification picture. One is the recent national Harris poll which showed that a solid majority of the American public, 56 percent, come down in favor of ERA. The Harris poll also showed that Roman Catholics support ERA by 61 percent, and while fundamentalist church members' opposition is strong—63 percent oppose—they represent only six percent of the population.

Directors of the Women's Division were considering a number of other issues related to the national and international scene as TM/UMR went to press. These will be reported next week.

Seminar views 'other side' of social issues

By BUD HERRON
Associate Editor

DALLAS — While the leaders of United Methodism's national women's organization met for their semi-annual session 1,500 miles away in Detroit, Mich. (see related story elsewhere on this page), a group of women organized 18 months ago in opposition to the policies of that body met here.

Calling themselves the Esther Action Council and claiming a growing membership of disgruntled women in 32 states, the group entitled its meeting "A Seminar for Christians" with the purpose of teaching about and discussing "the other side" of what they see as the "strong leftist ideology" of the leaders of United Methodist Women (UMW).

"Many of us (women) are getting fed up with being told how exploited we are," Vicki Frierson, director of the council, told about 250 "Esthers" at the opening session in Highland Park United Methodist Church here. "We believe women and minorities often have been slighted, but opening old wounds is not the way to healing."

The agenda of the seminar covered many of the same sorts of items common to the agenda of many UMW meetings, but with the points of view nearly the antithesis of positions taken by the official women's organization in recent years: a workshop was held to explain the anti-abortion position; "Liberation theology" was opposed in another workshop; and the featured speaker was the author of a recent book opposing actions of the World Council of Churches (WCC). In contrast to the "feminist" approach of many UMW leaders, Mrs. Frierson said she believes in "equality that lets women be women" and that "the future of the church is in the hands of you men, particularly you lay men."

Main speaker for the event was Dr. Ernest Lefever, president of the Ethics and Public Policy Center in Washington, D.C., and author of a recent book entitled "Amsterdam to Nairobi: The World Council of Churches and the Third World."

Picking up on the theme of his book, Dr. Lefever, a United Presbyterian minister, said the World Council of Churches has become dominated by persons who support political ideologies "of a variety adhered to in Moscow" and that these ideologies are being falsely labeled as Christian.

He said the national leadership of United Methodism's social action agencies have fallen into the same patterns as the WCC and urged local church persons to withhold funds from such agencies.

"I believe in the 'social Gospel,'" Dr. Lefever said, "but mainline denominations and the World Council have perverted that Gospel and turned it into a political ideology. This must be opposed."

He also opposed the stance many churches — including United Methodism — have taken against multinational corporations working in Third World countries.

"Multinationals make mistakes like everyone else, but as a whole their net effect has been to strengthen the economies of the countries where they exist," he said. "They are taking a bum rap from the church." He said business interests of these corporations in South Africa, for instance, should be supported by Christians as positive steps toward development.

In another speech, to frequent applause, Dr. Lefever said capitalism is "not perfect" but is the best system for assuring a better life in developing countries around the world. He said it is both "economically and morally" superior to all other current economic systems.

Asked by TM/UMR to estimate the number of members the council has, Mrs. Frierson said 300 persons have asked to be registered as members and about 2,000 persons receive the newsletter of the group.

Feel like a martyr?

DENVER (RNS) — If you have had three tragic events in your life you're eligible for a "Certificate of Martyrdom" from the Church of World Peace.

The Denver-based church says that it is offering the certificates for those who find it difficult getting through the day and that the certificate will be something "to console your misery."

For only $5 and a letter listing the three tragic events, you can be eligible for listing in the "Official Archives as a Church Martyr. You may also nominate a friend or relative to the status of martyrdom if you're looking for a gift they'll never forget you for," the news release says.

The Church of World Peace also offers certificates of sainthood, born-againism and certificates for those wishing to be bishops.

A sample copy of the martyrdom certificate reads: "The suffering you have had to endure at the hands of life has been almost more than any person can bear. Rarely has such a noble soul been forced to put up with such undeserved agony. In recognition of your extraordinary plight, the Church of World Peace hereby awards this Certificate of Martyrdom. Your name shall remain in the Church Archives in perpetuity."

The certificate also carries a picture of a man, with folded hands, lying prostrate over a Spartan chair.

the church today

Farmers set headquarters at UM building

WASHINGTON (UMNS) — No tractors this time, but the farmers are back and their headquarters has a new location — the United Methodist Building.

The American Agricultural Movement, "the spokesman of America's grass roots farmers," began renting office space here in early February. Because of its strategic Capitol Hill location, the United Methodist Building has been the haven of many groups advocating social causes in the past: the Poor Peoples Campaign, the Longest Walk, the Viet Nam War protests and the United Farm Workers, to name a few.

"We're here to protest our concern over depressed prices and to ask Congress to redress the injustice of the Carter embargo," said Joyce Rohinson of Choteau, Mont. She is the present chairperson of Joyce Robinson Ranch Corporation and is a member of the United Methodist Church of Choteau.

Stoody Fellowship recipient named

DAYTON, Ohio (UMNS) — William L. Dockery, Nashville, Tenn., is the recipient of the 1980-81 Stoody Fellowship, a $5,000 award for graduate study in journalism, according to an announcement by Dr. Curtis A. Chambers, United Methodist Communications (UMCom) general secretary.

Mr. Dockery is editorial staff assistant to two United Methodist publications, "The Upper Room" and "alive now!", and managing editor for TMAC Behavior Development, a company providing training for managers of group homes for the mentally retarded in Tennessee. He indicated he plans to study for a master's degree in communications this fall at the University of Tennessee in Knoxville.

Awarded by UMCom, the Stoody Fellowship is given annually to an individual in religious journalism or planning to enter the field "to enhance the recipient's professional competence and thereby to help perpetuate the standards exemplified by Dr. Ralph Stoody," the late general secretary of one of UM Communications' predecessor agencies.

UM schools report increased enrollment

NASHVILLE (UMNS) — Despite predictions of doom for independent or private colleges and universities, United Methodist schools are holding their own and are even showing a slight gain in enrollment, according to statistics compiled here by the UMC's Board of Higher Education and Ministry.

The total full-time equivalency enrollment at UM institutions has risen slightly during the last two years. In 1977 there were 177,359 students; in 1978, 179,041 or an increase of one percent; and in 1979, 181,390, or an increase of 1.3 percent.

This combined increase of 2.3 percent compares with an increase of 2.2 percent in the public or tax-supported sector for the same period.

According to data released by the Division of Higher Education, 49 of the 105 UM institutions reported an increase in 1978 and 61 reported increases in 1979. The group of eight universities, which account for 45 percent of the total UM enrollment, showed an increase of 2.2 percent in 1979 over 1978.

Puerto Rico UMs veto autonomy move

RIO PIEDRAS, Puerto Rico (UMNS) — The Puerto Rico Annual Conference defeated by a vote of 63 to 58 its Committee on Autonomy's recommendation that it seek permission to become a central conference within the United Methodist Church.

That decision came at the close of a special session of the conference held here on Feb. 16 as proponents were defeated in their bid to request enabling legislation from the denomination's General Conference meeting next month.

The Committee on Autonomy, appointed in 1977, argued that it would be beneficial for Puerto Rico to become a central conference as a step on the road toward full autonomy. But an ad hoc group of ministers convinced the conference that the local churches were not ready to take that step.

Archaeologist challenges ancient church tradition

BALTIMORE (RNS) — A woman archaeologist on the theology faculty of a Catholic college in Minnesota says she has photographs of mosaics, frescoes and inscriptions that prove there were female priests and bishops in the early Christian church.

If so, she could undercut what she calls the most "respectable" argument currently made by the Roman Catholic Church against women's ordination — that it would go against ancient tradition.

Dorothy Irvin, who teaches at the College of St. Catherine in St. Paul, described some of her evidence in a recent article in The Witness, a monthly magazine of the Episcopal Church Publishing Company. She said the orthodoxy of her sources — many of them confirmed in books and journals hidden away in seldom-visited basements of libraries — has never been questioned, but copies of some of the original material made in recent centuries have changed the sex of the subjects.

Dr. Irvin's collection includes photographs of:

• A first century fresco in a Roman catacomb which she said depicts seven women priests celebrating the Eucharist.

• A fourth century catacomb fresco, also in Rome, that she said shows a woman being ordained by a bishop.

• A mosaic in Rome's Church of St. Praxedis, made as early as the fifth century or as late as the ninth, of the head of a woman wearing a coif (indicating she is unmarried) and bearing the inscription, "Theodora Episcopa," or Bishop Theodore.

The Rev. William J. Lee, S.S., president of Baltimore's St. Mary's Seminary and University, expressed interest in the possibility of future scholarly explorations stimulated by Dr. Irvin's article, which he had not seen.

After discussing the subject with other faculty members at St. Mary's, Father Lee said the "bottom line" in official church circles to date seemed to be that, while some archaelogical evidence is acknowledged for deaconesses and abbesses with authority and ministries among early Christians, such support for the existence of female priests and bishops is not yet considered "conclusive — especially as it would apply to the modern church."

Methodist bishop dies

NEW YORK (UMNS) — Bishop Yoshimune Abe, 93, last bishop of the Japan Methodist Church, died March 1 in Tokyo, according to word received here March 10.

Elected to the episcopacy in 1939, Bishop Abe played an important role in the formation of the United Church of Christ in Japan, the Kyodan, and served as its first moderator from June 1941 to November 1942. Following World War II, he served as general secretary of the Educational Association of Christian Schools in Japan, and as chairman of the board of councilors of Aoyama Gakuin, and founded the Honda Memorial Church in Tokyo.

People in the news . . .

Celebrations and bishops

Two United Methodist bishops were honored at different kinds of celebrations recently. Bishop James M. Ault of the Philadelphia Area was honored for his "social witness" at a banquet by the Eastern Pennsylvania chapter of the Methodist Federation for Action and presented an original drawing (left photo) by a member of the Germantown UMC. The quotation says: "A bishop has to be a politician. The test is whether he is using politics to stretch the church toward obedience."

And in Worcester, Mass., Bishop Edward G. Carroll of the Boston Area showed up for the first major meeting of the Southern New England Annual Conference's pension fund drive and discovered to his surprise that it was also a birthday celebration for him.

Bishop Carroll (above), is shown enjoying the cake at his three-score-and-ten birthday party.

Photo by John Goodwin

It's No Secret

It's no secret that mainline churches have been losing members and The United Methodist Church is no exception. Reversing this trend is a priority. National mission analysts believe population change must be taken into account in planning a national strategy of church extension/mission/evangelism. Some significant changes are these:

• By 1985 one of every two adults in the U.S. will be between the ages of 20 and 29. There will be a much higher percentage of older persons.

• Population growth is fastest in the mountain states—Montana, Idaho, Wyoming, Colorado, Utah and Neveda — Another growth area is the Sunbelt stretching from the south Atlantic through the west south central to the Pacific states.

• Non-refugee immigration from Latin American countries has increased nearly threefold and from Asian countries the increase has been thirteenfold.

The National Division of the Board of Global Ministries works to meet the spiritual and social needs of all age groups, people on the move, ethnic and language minorities, the disadvantaged. It's no secret . . . congregational development is a vital function of mission. The National Division staff is prepared to plan with groups at all levels to help the local church take the Gospel where it is not yet heard or heeded.

THE BOARD OF GLOBAL MINISTRIES
The UNITED METHODIST CHURCH

Illinois church 'gets it together'

ELGIN, Ill. — A dinner wss held here recently at Epworth UMC for the three congregations which share the church building: New Bethesda, a hlack congregation; El Mesias UMC, a Hispanic congregstion; and the white Epworth congregation. The hanquet table, pictured here, featured ethnic foods which celehrate the heritage of all three congregstions. Also sharing the church facility Is a Head-start program, providing llcensed care for 90 children.

NORTHERN ILLINOIS UMR PHOTO

Women want ministry call upheld

Seminarians cite psychological harassment in their training

EDITOR'S NOTE: This Is the second in a serles of srticles on United Methodist Women seminarians. The first dealt wlth charges of alleged sexual harassment of women In church seminsries. This article focuses on the more suhtle, psychological pressures women say they experience during their preparation for ministry.

By SHARON MIELKE
Senlor Staff Writer

Women may be present in large and growing numbers at United Methodist seminaries—at least 33 percent of the total enrollment — but many claim their presence is yet to be recognized and their call to ministry has yet to be taken seriously by those schools.

Some say the lack of acceptance they feel is so prevalent that it could be appropriately referred to as "psychological harassment" of them as women.

TM/UMR contacted women students on every UM seminary campus who serve as convenors or coordinators of "women in ministry" groups. Many of these persons also consulted with the total group at regularly scheduled meetings about the questions TM/UMR asked and reported the results to TM/UMR. Women faculty and women administrators as well as several deans were consulted.

At least one school — Garrett-Evangelical Theological Seminary, Evanston, Ill. — received high marks for its wholehearted support of women in ministry. Most of the others were perceived by the women as "really trying," but with varying degrees of success.

Some women said their seminary experience is more tiring than inspiring because of what they see as a continuous barrage of negative factors which combine to question their calling to ministry, their abilities and their pleas for inclusion. They feel such a climate may be as devastating as overt sexual harassment — or worse — because of its likely long term effects on both women and men students.

Among the factors cited as contributing to such a negative climate for women students are:

• Curricula are largely devoid of content about the contributions of women to the church either in the present or the past;

• The writings of female theologians are slighted or not used at all; lack of required texts written by women is evident in most courses;

• The presence of few women in faculty or administrative positions provides few role models for women students, or role models of women in authoritative positions for men students, during their preparation years for the ordained ministry;

• Women faculty are rarely tenured which results in their having little access to or voice in making decisions about curriculum policy, etc.;

• Special seminars and programs on women's concerns designed to fill some of the curriculum gaps are most vulnerable to financial cuts as "luxury items" when funds are short; and

• Women still routinely confront the charge that they "don't belong" in the ministry — from male students and some faculty — 25 years after the denomination officially opened the doors to women ministers.

What is taught and what is discussed in the classroom, the women seminarians said, is a strong indicator of what a seminary and its faculty value as important content for the preparation of ministers. A central concern of theirs is the lack of course content, discussion and required readings that include women of the church.

Positive strides

Ann Richardson, the dean of student affairs at Boston University School of Theology, told TM/UMR that positive strides have been made at Boston toward a more inclusive curriculum. But she said the problem remains: while there is no overt refusal by the faculty to include course content on women, they just don't, or, at best, tack on one day of Rosemary Reuther (a leading woman theologian).

"We are concerned with how, and if, men students can come to deal with the issues women are trying to raise when they are not taken seriously by the faculty — partly because they are unfamiliar with this material," women from United Theological Seminary in Dayton told TM/UMR.

A student at Perkins wrote: "If I want to know what women have done in history I have to search that out for myself. If I want to know a feminist theological perspective, I can do extra reading. The implication is that women's contributions are important to me, but not for the rest of the class. Yes, I can anticipate the rebuttals: 'But we can't get everything into one semester!' True, so why not cut some of the 'traditional'?"

The Rev. Mae Morrow of predominately black Gammon Theological Seminary in Atlanta said, "We had a feminine theologian speak. She talked about liberation theology and the right of women to be free — just as black persons have the right to be free. There was no discussion. The refusal to talk — like this was not important enough to even discuss — is the hardest thing for me to deal with."

TM/UMR was told that women preparing for ministry to local churches believe that men and women should be trained in the use of images, language and illustrations that will be understood by both men and women in their congregations.

The Rev. Barbara Ruth of Perkins related an incident in a pastoral care and counseling class where this concept was neither appreciated nor understood.

The teacher (who is not on the current faculty) said that his theology could be summarized in two main points. According to Ms. Ruth he said, "We experience God as mystery in two modes — joy and pain. Joy is like a perfumed woman who approaches you in a dark room and suddenly kisses you. Pain is like a kick in the groin." She said he added that the first example could be adapted by women to be a man with shaving lotion approaching in a dark room.

"I decided to explain in our discussion section later that I could not relate to the two examples he used as concrete experiences of God. A man with shaving lotion approaching me in a dark room would scare me to death, not be an experience of joy; he could be planning to rape me. Nor could I possibly experience the intensity of pain which a man experiences from such a kick because of the physiological differences between men and women . . .

"The professor said he did not appreciate being called a 'sexist,' although I had not used the word, and I never had a sense that either he or the male students understood what I was talking about in criticizing the inadequacy of this illustration in a situation where universal communication was needed."

Rating attitudes

Many women indicated to TM/UMR that the use of inclusive language is one litmus test indicator of how women seminarians rate faculty attitudes and the campus atmosphere regarding women in ministry generally.

Said the Rev. Tina Nees of Methodist Theological School of Delaware, Ohio, "Language needs to show where our minds are. I believe God is inclusive and loving of everybody."

The Rev. Nancy Rosebough at Duke Divinity School, Durham, N.C., said women at the school have reported instances where teachers deliberately "snub their noses at women students" by always referring to ministers as "he" after they were requested to use inclusive words.

The Rev. Lois Strohmeyer of Iliff Theological Seminary in Denver said a professor in her colloquium said congregations expect a "father figure" in the pulpit. "That's not very supportive; I think what congregations want is competence in the pulpit or anywhere else," she said.

The Rev. Julie Pouisen of Wesley Theological School, Washington, D. C., said the campus went through a major battle over non-sexist language and God-imagery last year which resulted in the publication of guidelines to be used in classrooms, chapel services and in master's theses.

The dean of Wesley seminary, Dr. Philip Wogaman, admitted the language issue has been "stressful," but he said that now the seminary's language policy has become a source of community pride — something that frequently happens after a strenuous debate. The Wesley statement is being shared widely with the Baltimore Annual Conference, other seminaries and local churches.

He acknowledged that changing the curriculum is a slow process, however. He said Wesley — like the majority of the other seminaries — has chosen the route of integrating the contributions of women in church history and theology into every aspect of the curriculum rather than by adding a few special seminars — except as stop-gap measures. However, this curriculum overhaul depends largely on the support and concern of individual faculty members. "What can I say but that we are making efforts to grow," Dr. Wogaman said.

Intentional steps

Seminaries receiving the highest marks from women students TM/UMR talked with have usually taken several intentional steps to be supportive of women in ministry. Singled out for its positive stance is Garrett-Evangelical in Evanston, Ill., which has adopted "women in ministry" as one of its three special emphases, has four full-time faculty women in teaching positions, and has both a research center devoted to the study of the contribution of American women to the church and a program resource center.

Citing several other types of "positive" steps were women at United Theological in Dayton, Ohio. They are finding support in the use of inclusive language, classroom dialogues, special projects concerning women's issues in class work, offering some special classes, increasing the Women's Center budget and providing a taskforce which may assist the dean, plan lectureships and help interview women for faculty positions.

Women faculty

One of the positive steps the women say seminaries can take is to employ women on the faculty; yet less than 10 percent of current faculties are female, they reported.

A woman faculty member at Duke Divinity School said, "It's very tough being the only woman on a faculty of 30." Dr. Jill Raitt of Duke said the faculty and administration "talk at it," there are a lot of "band-aids" and a lot of "lip-service," but nobody wants to get serious about either including material in the curriculum or hiring additional women. "We're dragging; they would all be just delighted if I weren't here either," she said.

The General Board of Higher Education and Ministry has tried to boost the number of females and ethnic faculty by offering special grants for a four year period to seminaries to hire faculty and get them tenured. Five women and five ethnic faculty have been hired through this program although several seminaries have yet to apply.

Overall, women seminarians told TM/UMR that intentional steps must be taken by the seminaries to move out of a totally male-dominated past into a position where the schools are effectively training both men and women for ministry in a church that affirms the equality of the sexes.

Genetic project draws theologians' warning

PRINCETON, N.J. (RNS) — A California experiment aimed at producing "super-intelligent" humans through artificial means has raised anew the question whether everything that is technically possible is therefore desirable.

Several theologians who specialize in biomedical ethics issues have suggested that aside from the scientifically questionable nature of the project, it implies the dangerous idea that intelligence is a quality to be valued for its own sake, aside from ethical standards.

The project seeks to produce highiy intelligent persons by impregnating women of superior intelligence with frozen sperm of Nobel Prize winning scientists. Three such women have already been impregnated with frozen sperm from five U.S. laureates. The only one of the scientists who has thus far been identified is Dr. William Shockley, a physicist who won his Nobel for his work on transistors and has more recently become controversial for his ideas on genetics.

Dr. Paul Ramsey of the Princeton University religion department said he wondered "why this project is getting Nobel scientists as over against, for example, Nobel Peace Prize winners." He suggested that perhaps "the human race needs compassion more than it needs intelligence," and said that he would rather see more people like Mother Teresa as opposed to producing people with the "arrogance" of Dr. Shockley.

On a more serious note, the United Methodist scholar commented that such a technique, if adopted on a wide scale, would reduce the biological adaptability of humans and lead to a system of animal husbandry for people.

"This is inexorably changing human procreation to production," Dr. Ramsey asserted. He warned that the developers of such apparently beneficial techniques as in vitro fertilization do not see them as ends in themselves, but as stepping stones toward more radical procedures.

As an example, the Princeton professor related that Dr. Patrick Steptoe, the British scientist who developed the technique that was used in the birth of Louise Brown, popularly known as the first "test-tube baby," is now working on a technique to freeze human embryos and keep them for future implantation in women's bodies.

The Rev. Richard McCormick, S.J., professor of Christian ethics at Georgetown University, described the California experiment as "a very foolish venture and a morally wrong one." First of all, he said, "you're introducing a third party into the psycho-sexual and psycho-physical unity that is marriage." Describing the venture as "positive eugenics," the Jesuit theologian commented that it is "full of frightful dilemmas, a scenario of tragedy," because it raises the question of who determines the standards for the types of people thought to be desirable.

"The whole presumption here is that brighter is better," Father McCormick said. "It makes the child increasingly a consumer item and leads to a stud-farm attitude toward the production of children."

Dr. Levi Olan of Dallas, past president of the Central Conference of American Rabbis (Reform), warned that "there is no medical evidence that sperm doesn't hold other characteristics than those we choose — such as the tendency toward evil. We have no assurance we will derive a perfect creature."

He asserted that "the danger in using a sperm bank is in the illusion someone can build an ideal community with the best of everything. Man, being human and having foibles, makes his own mistakes. He is not God."

At General Conference

Ethnics back proposed priority

EDITOR'S NOTE: The General Conference of the United Methodist Church convenes April 15-25 in Indianapolis. This is the 12th in a series of articles summarizing major issues to come before the delegates.

By SHARON MIELKE
Senior Staff Writer

Black, Pacific and Asian, Hispanic and Native American United Methodists — groups which literally represent a world of colorful differences and diversity — are united in the effort to secure passage of a single missional priority for United Methodists during the next four years. That one priority is: "Developing and Strengthening of the Ethnic Minority Local Church."

The ethnic and racial caucuses of United Methodism all have that goal at the top of their list. They say it is ultimately at the local congregation level that United Methodism's ethnic presence will survive and grow or disappear. Ethnic and racial minorities total just over four percent of the UMC's membership today. (TM/UMR summarized this missional priority in the second article of this series on Jan. 11).

In addition, each of the ethnic and racial caucuses have some special concerns they believe should be drawn to the attention of the General Conference delegates.

Black American

Black Methodists for Church Renewal (BMCR) relates to the largest minority group in the church — some 350,000 black members. Thelma Barnes, executive director of BMCR, said the caucus has four major concerns: (1) to secure the continuation of the Black College Fund with a goal of $8 million per year; (2) to insure the continuation of the Minority Self-Determination Fund at $1 million per year; (3) to restore the "local preacher" category to the "Book of Discipline" and extend the number of years from eight to "at least 12" during which a person can qualify for "associate member" status in an annual conference; and (4) to work for "designated representation" in lieu of quotas for all minority groups on general church boards and commissions.

Ms. Barnes said the local pastor legislation is important because many laypersons are serving ethnic minority churches which cannot afford a seminary trained person.

"We don't have a surplus of ministers as it is and if this group is wiped out in addition to the large numbers of active ministers reaching retirement, we will be in a very bad situation," the BMCR executive said.

Hispanic American

MARCHA is the caucus for the 38,000 member Hispanic constituency, the UMC'a second-largest minority group. The Rev. Julio Gomez of Trenton, N.J., a pastor and part-time coordinator for the caucus, said they have five concerns in addition to the missional priority. First, they want the HANA scholarship program continued with "more adequate" support at $500,000 per year. Secondly, they hope to sensitize the General Conference and Jurisdictional Conference delegates to the need for the election of a Hispanic, Spanish-speaking bishop this July.

MARCHA is also strongly in favor of a resolution on "undocumented persons" which calls for: (1) a new, "moral and humane federal immigration law," (2) the U.S. to halt deportations until a new law is enacted; and (3) amnesty for workers who have been in the U.S. for several years. "This is as important to Latin Americans in the Northeast as it is for Mexicans in the Southwest," Mr. Gomez said.

MARCHA's other two concerns are the continuation of a General Council on Ministries' taskforce on Hispanic Language Resources, and the recognition by the U.S. church of the credentials of ministers who come from autonomous Methodist churches outside the U.S. This would require an amendment to the "Discipline."

Asian American

Asian American United Methodists, through their national federation, are petitioning General Conference to "create a structural unit" called a "national coordinating committee" to coordinate the concerns of Asian Americans and help get those concerns before the general church boards and agencies, annual conferences, etc.

The Rev. Jonah Chang of San Francisco, the federation's executive director, said the coordinating committee would also be asked to stage some special programs arising out of the needs of Asian Americans UMs. The 13-member committee would have a bishop assigned to it, jurisdictional representation, Asian federation and general program board membership.

The coordinating committee concept grew out of Mr. Chang's call for some kind of national structure in which the church could understand its ministry with non-English-speaking populations and accept responsibility for that ministry where annual conferences cannot.

Another kind of structure to meet unique mission needs — the missionary conference — has a long history in the church. The UMC's General Board of Global Ministries was asked in 1976 to make a detailed study of the three existing missionary conferences in consultation with them and seek to discover common elements which might be enacted into legislation.

Native American

Eighty percent of the church's Native Americans are living in a missionary conference — namely, the Oklahoma Indian Missionary Conference which extends into Kansas and Texas as well. (The two other missionary conferences are Alaska and Red Bird in Kentucky.)

The Rev. David Adair, council director for the Oklahoma Indian Missionary Conference, said the mission board's study addressed the problem of paternalism and the legislation it has recommended would better define a missionary conference's relation to the church. "It cleans up some gray areas, such as, we never did know if we could have our ministers in full and effective relationship to the conference. The proposal says we can," he said. "The research shows some of our warts, but overall it is a fair picture."

The Native American International Caucus, which represents the Indian constituency in the UMC, is backing the creation of a new Commission on Native American Self-Development with an annual budget of $425,000 and a nine-person staff. The commission would be charged with strengthening ministries to and through United Methodist American Indian congregations across the nation. (See TM/UMR summary article in this series Feb. 8).

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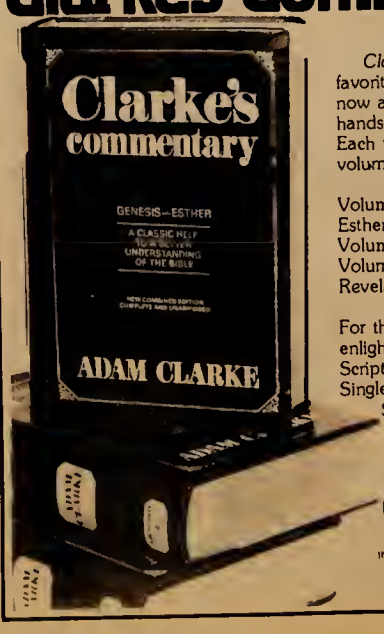

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POSITION IN CHRISTIAN EDUCATION available immediately First United Methodist Church, Carlsbad, New Mexico. Church membership 1300. Salary negotiable. Send resume to or contact Rev. Charles Crutchfield, Box 626, Carlsbad, New Mexico 88220. 505/885-3142.

FOR SALE: Baldwin organ, $2500: Call 1-713-444-6468.

DIRECTOR OF CHRISTIAN EDUCATION position available at First UMC, Knoxville, TN, effective immediately. Please send resume or inquiry to FUMC 3316 Kingston Pike, Knoxville, TN 37919, or phone (615) 525-0435. Graduate degree and experience preferred.

WANTED: Experienced Program Coordinator/Director of Christian Education for large church (3,500). Position available June 1st. Contact Dr. Argus Hamilton, First UMC, Box 1136, Bartlesville, OK 74003.

DIRECTOR OF YOUTH MINISTRY needed. Salary negotiable. Picture and resume requested. Contact First United Methodist Church, Box 995, Kermit, TX 79745.

EDUCATION DIRECTOR. Enthusiastic, full-time Director of Educational Ministries sought for children, youth and adults in 1,500 member church near Stanford University in San Francisco Bay Area. Send resume and references to: Rev. Clifford Droke and Rev. Nadine DeWitt, First United Methodist Church, 625 Hamilton, Palo Alto, CA 94301.

EDUCATION/YOUTH DIRECTOR needed June. Church 1,100, town 11,000. Strong youth emphasis. Salary negotiable. Frank Jones, pastor, First United Methodist Church, 7th & Main, Carthage, MO 64836. 417/358-2577, 417/358-2970.

NEEDED: Retired or semi-retired couple to work in sunny warm south Texas at the Missionary Training Center near Corpus Christi, TX. Cooking and light cleaning for the lady and light gardening and mowing for the man. We have apartments available or trailer hook-ups. Call 512/547-5354 or write Global Harvesters, Box 376, Orange Grove, TX 78372.

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LOUISIANA UNITED METHODIST

edition

VOLUME 8 NUMBER 16 | Send P. O. Form 3579 to Box 221076 Dallas, Tx. 75222 | MARCH 28, 1980

Leaders of the ecumenical service for the inauguration of Governor David Treen, from left, Reverend Leonard Haynes, Rt. Reverend James B. Brown; Most Reverend Philip N. Hanaan; Bishop J. Kenneth Shamblin; Reverend William Blakely; Reverend T. J. Jemison; Rabbi David S. Goldstein; and Dr. J. Woodrow Hearn, host pastor. The Chancel Choir from Munholland UMC provided special music.

Step into the future

Just an hour and a half before his inauguration, Governor David Treen attended a special ecumenical service at First United Methodist Church, Baton Rouge, and heard Bishop J. Kenneth Shamblin, who delivered the sermon, speak on "Step into the Future."

Bishop Shamblin told the new governor, and the other worshipers in the service, that Christians believe in a God who loves them and who can be depended upon; that they do not face the future in isolation, but that there is a great human family who gives support; and that there are resources inside them: the built in power to recover, ideals and purposes that attract, and a conscience that calls forth every person's best.

The special service was held at the request of the Governor, and the liturgy was prepared by Dr. Woodrow Hearn. Also at his request, the governor's pastor, Rev. William Blakely, Munholland UMC in Metairie, and the Chancel Choir, participated in the service.

Rabbi David S. Goldstein, Touro Synagogue and Reverend T. J. Jemison, pastor of Mt. Zion First Baptist Church, read the Scripture Lessons, and Mr. Blakely gave the Pastoral Prayer.

A Litany of Blessing for the People, the Administration, and the Governor was led by the Most Reverend Philip N. Hannan, J. C. D., Archbishop of New Orleans; the Right Reverend James B. Brown, Bishop of the Episcopal Diocese of Louisiana, gave the benediction, and Dr. Hearn read the Declaration for the service.

The United Methodist Reporter

Louisiana United Methodist

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P. O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference.

Interest for pensions increased by board

Ministers of the conference received a notice from the General Board of Pensions, this month, that a 2½% special distribution of interest has been credited to their accounts. This is the result of the excellent performance of the Pension Board's investment portfolio, according to Dr. Gerald K. Hornung, Gen. Sec.; and it is "in keeping with the Board's policy of crediting interest to . . . accounts at the highest possible levels. . ."

Mr. John Tubb presented a check (partial payment) from the Bob Lay Memorial Thousand Club to Mr. Rodney Richmond, Chairman of the Administrative Board of the Fellowship Church. The Sanctuary has been completed and was consecrated on a Sunday in February, with Bishop J. Kenneth Shamblin preaching the sermon. Work has been done on the building for the Church School and Fellowship Hall.

Ministers present for the Consecration Service for the Fellowship Church in Hineston, from left: Rev. J. David Strozier, Bishop J. Kenneth Shamblin, Rev. Joe Rountree (present pastor), and Rev. A. Jerome Cain, superintendent.

Around the conference

NEW ORLEANS — FUMC celebrated a "New Day in Christian Education." Mrs. May Peacock, Director of Education, and the Commission on Education, put together a new program featuring team-teaching, teacher workshops, short-term adult classes, and quality curriculum. "Celebration Sunday" was a huge success, according to Dr. Woodrow Smith, senior minister, with an increase of Church School attendance of 72%. The church was decorated with balloons, butterflies (the symbol of a new beginning), and "happy smiling faces."

• • •

BENTON — The Benton congregation heard Dr. David Flude on the last evening of a church-wide study of the Middle East. The service was held as a climax to the study which was directed by Mrs. Betty Griffen. The minister, Rev. C. B. Krumnow, said, "The entire service of mission study was helpful to all ages in our church."

• • •

BATON ROUGE — The Baton Rouge-Hammond District held a Teacher Training and Enrichment Seminar at Broadmoor Church. Dr. Dorothea Wolcott, Professor of Religious Education at St. Paul School of Theology in Kansas City and Coordinator of Children's Ministries, Missouri West Conference, was the leader.

• • •

CLINTON — Mt. Carmel UMC will have services of Dedication for their new Sanctuary this Sunday afternoon at 11:00 a.m. Rev. James Smith is the pastor. The Corner-Stone Laying Service was held earlier in the month.

• • •

OPELOUSAS — Members of Louisiana Memorial have been participating in a Lenten Tour of the Holy Land. Evidently you do not have to go there physically, you can be led there by a group known as the "YAP's," and visit Gethsemane, the Mount of Olives, and all!

• • •

SHREVEPORT — The folks at Broadmoor have been "rolling out the red carpet," according to the church paper. Evidently, the red carpet is designed especially for those persons "who may be interested in becoming a part of their church." Anyway, the "carpet" included such tempting morsels: a complimentary meal; a tour of the church facilities; light entertainment; meeting the church staff; and a multi-media presentation, "Life Begins at Forty." If it weren't for the energy crisis, we would almost want to join that church and commute.

• • •

BOSSIER CITY — Bishop J. Kenneth Shamblin preached and officiated at the Consecration Ceremonies for the new sanctuary at FUMC. A Preaching Mission began that same evening, with three former pastors doing the services. The Rev. William P. Fraser, who is presently at FUMC, Alexandria; the Rev. Glen Rorie, who is serving Rayville; and the Rev. Jack Midyett, who is retired and serving Union Church in the Monroe District, were preachers for the occasion.

• • •

BATON ROUGE — The District Board of the Laity of the Baton Rouge-Hammond District held a four week lay Speaking School. The Reverend Louie Crisman was the instructor for the course. According to "Red" Marrs, District Lay Leader, there were twenty-two persons who attended the sessions. The District Superintendent, and the Lay Leader presented certificates at the "graduation ceremonies."

Wesley object district study

There are many different kinds of study groups across the Conference, but one of the most interesting is held in the Shreveport District. It is a study session that is several years old, normally made up of several different courses especially designed for lay persons, and utilizing some of the learned talent and wisdom of folks from Centenary College.

The format was changed a bit this year; and the School of Theology, as it has been called, became a study in one single subject, instead of the many, as done in other years.

The subject taught this year was "The Theology of John Wesley." For four different evenings, persons spent 2 hours learning about their heritage.

Dr. Alton Hancock, professor of History and Government at Centenary, taught "The World of Wesley"; Dr. Donald Webb, president of the college, taught "The Means Used by the Holy Spirit"; Dr. Edward Thomas, senior minister, Broadmoor Church, taught "The Witness and Nature of the Holy Spirit;" and Mr. Cecil Ramey, a Shreveport attorney and active member of Broadmoor Church, taught "The Holy Spirit in the Christmas Experience."

"Through these nights of study," Dr. Harvey Williamson, superintendent of the Shreveport District, said, "one will learn about the world in which Mr. Wesley lived . . . something about his religious experience and the importance of the Holy Spirit . . . and how Wesley tapped the power of God which enabled him to create and to be recreated."

'RIGHT FROM THE HEART...'

THE GOOD MAN OUT OF THE GOOD TREASURE OF HIS HEART PRODUCES GOOD.
LUKE 6:45 (RSV)

Good Samaritan Offering
— EASTER 1980 —
Methodist Children's Home | Retired Ministers Homes
People's Community Center | Methodist Home Hospital
Pendleton Memorial Methodist Hospital | Lafon Home

Historic site for new building

Dedication services were held for the new building at Holly Grove, near Anacoco, north of Leesville, recently. The old building still stands as a historical monument.

The following quotation is from the writings of Rev. Thomas Franklin (1826-1891): "Rev. James Ford, a Protestant Methodist, organized a society in the first school house that was put in in this country." An anonymous note found in an old church register possessed by Rev. R. T. Wright, a local preacher in the community, stated that Holly Grove Methodist Church was organized in 1835 by Rev. James Ford; thus began the history of the church.

The building in which the church was organized was a log house located 140 yards north of where the old building now stands. About the year 1854, the old house was removed and a new hewn log house, 24 X 30 feet, was built about where the old church is. The people worshiped in this house until about 1872, when it was removed and a boxed house, 34 feet X 40 feet, was built. In 1894, a two-story frame building was erected. The first floor was used for a church, and the upper floor for a Masonic Hall. In 1915, it was remodeled and an annex added which almost doubled the original size.

Shown standing by the historic marker for Holly Grove Church on the day of the dedication of new facilities are, from left, Rev. Donald Risinger, Rev. Roy Garrett, pastor; Rev. Raymond Crofoot; Bishop Kenneth Shamblin, and Dr. Jack Cooke, Lake Charles Superintendent.

Methodist Children's Home offers a complete recreational program through its modern facilities.

Right from the heart

'The least of these'

The Methodist Children's Home, in Ruston, is one conference-owned institution that is well-known. It is also an institution which has changed the direction of its ministry to meet changing times.

According to Mr. Terrel J. De Ville, executive director, most children who live there have either one or both parents living, and are there until they and their families can be assisted in "developing a stable family life environment of Christian love and concern."

During 1978, MCH was consulted regarding the needs of 406 children and youth; and it was able to serve 172 and their families. This was a 30% increase over the previous year; but contributions for this care was 3% smaller, so that, with increasing inflation, over $100,000 had to be used from endowment funds.

In more recent years, the Home has specialized in ministering to "disturbed adolescents" because very few other agencies were working in this field. Adolescents come with a whole sackful of psychological scars and hurts from years of alienation and frustration. That means a highly complex, time-consuming ministry which is expensive, but sorely needed.

Perhaps figures do not normally represent much, unless you remember all of that, as you realize that emergency care was given to 71 children last year, while evaluation services were provided to 91. There were 64 children admitted to residential care, but 69 were released from the program, and 62% of those to the homes of relatives.

That is when figures take on skin and bones, and faces, and ministry becomes something more than institutions. And it is this one-to-one love and concern which only the Church is able to provide.

This is an unending sight across the conference, as new Retired Ministers Homes are constructed. The one above happens to be the new home in Ponchatoula, when it was being built, but the same view is repeated again and again as money affords.

Right from the heart

Homes for the homeless

When you stop and think about it, there are many big things which began as an idea, then turned into dreams, and finally persisted into reality. In the early 1950's, Rev. James Grambling was alarmed that some ministers spent their whole lives in small rural churches, and then came to retirement with no place to live.

For several years, "Bro. Jim" carried on a "one-man" campaign until the Retired Ministers Homes became a reality. What had been an urgent concern grew to the point that, at Annual Conference time last June, the chairman, Rev. James Adams, announced that there were 25 homes, a six-unit apartment complex, and two other homes under construction, "providing housing for 50 of our conference claimants."

The need is never quite filled, for, in that same report, Mr. Adams announced that there were requests for four additional homes.

The idea was to have the homes scattered over the conference; so that there is more than "housing" involved. Many local churches have helped provide a portion of the cost of a home so that the retired minister would be a kind of "elder statesman" for their congregation; some are employed as staff members; and others actually serve small churches and share the richness of their many years with congregations which otherwise would have no minister.

Residents of the homes pay a small monthly rent, which is designed to take care of the insurance and upkeep on their houses.

"Bro. Jim's" small beginning has grown into a very large shelter for a great many folks; but, after all, that is exactly what the Scripture says about mustard seed and faith, isn't it?

Editorial

Intelligence not only human value

We are grateful that several theologians — including Dr. Paul Ramsey, a United Methodist on the faculty of Princeton University — have raised serious questions about a project in California where several women of "superior intelligence" are being impregnated with frozen sperm secured from five Nobel Prize winning scientists in an effort to produce "super intelligent" humans (see TM/UMR, March 21).

This bizarre experiment, the theologians point out, appears to be based on the assumption that intelligence is the only human trait of primary value.

What a short memory promoters of this project have, and how naive is their apparent equation of "intelligence" and "human value."

Does anyone remember the brilliant scientific community of Germany 40 years ago which was largely co-opted by Adolph Hitler into genetic experiments which blinded, crippled, mutilated and killed thousands of Jews in attempts to transform them into "Aryans"?

Can anyone forget that it has been intelligent scientists working hand-in-hand with intelligent military strategists in countries around the world — including our own — who have created tools of massive destruction ranging from nerve gas to atomic bombs?

The list could go on and on. Intelligence — which evidently is being narrowly defined by the promoters of this project as the ability to reason scientifically and draw scientific conclusions — cannot stand alone as a valid yardstick of desirable human traits. There are other human traits of at least equal importance. It is self-evident that "super intelligence" does not guarantee a person happiness, a sense of morality and self-discipline, the ability to love and feel compassion for others, or the capacity to recognize and accept the limits of human potential.

While intelligence is a special and valued gift from our Creator to humankind, it is not listed in any of Jesus' beatitudes as a mark of those who are "blessed" in the Kingdom of God. The erection of a societal idol called "intelligence," and the implicit call to worship it, should be clearly repudiated by Christians.

We are grateful there are Christian theologians who are not standing by silently while such attitudes and experiments emerge publicly, and we join them in considering such an undertaking an affront both to God and to humanity.

Letter to the Editor

Concerns about pension proposal answered

To the Editor:

Recently it was my privilege to read the "Here I Stand" article by H. Stewart Austin (TM/UMR, Feb. 29). It is encouraging that the church has a constituency which keeps abreast of such matters as pensions when other matters, some of lesser importance, are consuming the mental and spiritual energy of the church.

As a member of the Task Force on Pensions, and one who has a personal interest in Mr. Austin's concerns, I can say the Task Force and subsequently the General Board of Pensions did exactly what the writer of the article wanted.

First, the pension program enlarges the sense of "family" in that it provides for a common-salary base for pensions across the church. Rather than a Conference-average salary, pensions are based upon a Denominational-average. This means that the minister who serves at the Conference Equitable Salary in the United Methodist Conference with the lowest salaries of the church will have his pension funded at the same salary of his peers across the church. No pension will be funded at a lower rate. The individual Annual Conference can, and many will, fund every minister at this rate. In order to permit a greater pension in areas of higher expense, rates may be set by the conference on a formula which exceeds this rate.

For many years the Board of Pensions has acclaimed pensions as "deferred compensation" and has insisted upon a rate based upon the Conference-average salary, a level reached by few conferences in later years. If the pension is "deferred compensation" it is fitting that the local church served by the minister be responsible for the minister's pension for the years he/she served that church. Even in this instance, the conference may allocate the expense of pensions on a formula of its own choosing.

A close study of all the provisions of the Pension Plan will reveal that pensions will be fully funded, thus reducing the cost of pensions to the church and increasing the pension to every retiree. Built into the plan is an annual increase which may be chosen by the retiree at the time of retirement.

Although this may not dramatically affect the pension of a person retiring within the next few years (such as I), it will benefit the persons retiring in the more distant future and at the same time be a better use of the dollars needed for this support.

Paul D. Martin, Jr.
Richmond, Virginia

Editorial, poem present blaring contradiction

To the Editor:

Before I even had the opportunity of reading the March 7 issue of TM/UMR, a friend told me of the editorial discussing the needs of the handicapped and the UMC Task Force on the Church and Handicapped Persons. As a responsible United Methodist who has a handicapping condition, I have closely followed the progress of this task force and applaud you for editorializing on this subject just prior to General Conference.

It is my hope that many delegates to General Conference read this editorial and will be aware of this issue during their stay in Indianapolis. Although society in general has been slow in realizing the needs and human potentials of persons with handicapping conditions, the church has appeared somewhat more delinquent in recognizing this area of social awareness. I highly commend the task force in its effort to "make a dent" in this type of consciousness-raising.

However, my positive reaction to the editorial was soon quite altered when I read the poem "Heaven's Special Child" appearing directly adjacent to the editorial. Talk about contradictions side by side. While I'm certain that the writer of the poem may not have been aware that the "message" of such poems appears pointedly to reinforce the negative stereotypes placed upon handicapped children ("He may not run or laugh or play; his thoughts may seem quite far away. In many ways he won't adapt, And he'll be known as handicapped."). Personally, even the title is rather offensive to me; persons with handicapping conditions and able-bodied persons alike are "Heaven's very special children" and I resent being thought of, and labeled as more "special" than my able-bodied counterparts. Just the titles of the editorial and the poem present a definitely blaring contradiction.

Gail Dunsky
Norman, Oklahoma

Means and ends confused

To the Editor:

John Beeson's article headlined "Is connectionalism a fetish?" (TM/UMR, Feb. 29), is the finest brief statement of one of the underlying problems of the United Methodist Church I have seen. My immediate reaction was (1) Amen, and (2) he will probably pay a high price for speaking the truth which is, in itself a sad commentary on the state of the church.

Subtly, "the means" — the connection (meaning the organization) we have forged as a tool to enable us to preach the good news of Jesus Christ — has become in itself the end we seek. It then logically follows that the purpose of the local congregation (and thus the burden of the minister) is to serve the "connection" rather than Christ, and thus we falter.

Sadly — but inevitably — the more we emphasize the connection the more unconnected (dis-connected?) we become. Let's try holding up Jesus Christ and Him crucified and, as He promised, He will draw us to Himself and thus once again together in the beautiful connection of the body of believers.

Glenn A. Crafts
Warsaw, New York

Where will this end?

To the Editor:

This matter of homosexuality just won't die down. It came up again in the Feb. 29 issue of TM/UMR in which Associate Editor, Clyde Chesnutt wrote a report concerning a workshop on homosexuality held in Denver, and I assume in a UM church.

What amazed me was that out of this workshop a resolution was adopted requesting certain Indianapolis UM churches to reconsider their action not to allow a "Gay Caucus" to be held in any of their churches during General Conference.

All of this is astonishing to me. Is all of this part of a design to create an attitude of tolerance toward the homosexual lifestyle? If we allow lesbians and avowed homosexuals to speak in our churches then eventually we may tolerate the ordination of these people. Where will this thing end? Let's hope and pray that the General Conference will settle this matter finally and definitely.

T. F. King
Wichita, Kansas

Other 'phobias' suggested

To the Editor:

Having read the article in the February 29 issue of TM/UMR on "homophobia" (unreasonable fear of homosexuals or homosexuality), and the problem it poses in our church, I was impressed with the apparent strength of argument gained simply by the process of coining a formidable, technical sounding term to describe the malady of one's opponents.

So, perhaps in like manner, I can suggest some other "phobias" which are current in our church: "Nomophobia" (unreasonable fear of laws and morality); and "Bibliophobia" (unreasonable fear of the Bible or biblical standards); and "Theophobia" (unreasonable fear of talking about our Eternal God).

Were we to be delivered from the throes of these phobias, the issues surrounding "homophobia," and those bandying the term, would cease to exist.

Mark Lee
Longview, Texas

Christian schools asked to exhibit discipleship

To the Editor:

Congratulations for bringing the issue of Christian schools to our attention (TM/UMR, Feb. 29). I, too, am saddened by the prospect of sending my children to public schools, where the best I can expect in return is "a child with a secular view of life, though it may have Christian dimensions."

However, I am also saddened that Christian schools usually do not minister to poor and ethnic children. It is conceivable that Christian schools give our children a basically racist view of life camouflaged by "Christian" rhetoric. This is likely to happen even when the school has pure motives but excludes the poor simply because of cost.

For this reason, I propose that Christian schools double their tuition and use the extra money to give scholarships to an equal number of poor children. Local churches should be creating scholarship funds enabling poor children to attend their local Christian school.

The economic and racial mix of a Christian school should not be substantially different from that of the public school whose pupils it drains off. If this is a quota system, so be it. Wouldn't it be delightful if a Christian school imposed this kind of quota on itself? It would be a sign that Christian discipleship was taken seriously in that school! After all, aren't we called "to bring the good news to the poor" (Luke 4:18)?

Bruce Privratsky
Big Stone Gap, Virginia

I'm thankful for decision to cease using sex films

First of all, I am thankful that the Board of Discipleship rethought its position with regard to the sexually explicit films and that you reported it (TM/UMR, Feb. 22).

And, I want to add my "amen" to those letters you have received in opposition to the proposed allotment of $80,000 for a study of God and referent pronouns (TM/UMR, Feb. 29). As someone once said, "We have gone from being the Methodist Episcopal Church to the Methodist Statistical Church!"

I look forward to receiving and reading the paper and your editorials.

Mrs. A. J. Phipps
Kilgore, Texas

Family prayer affirmed

To the Editor:

After reading your editorial on the issue of prayer in public schools (TM/UMR, Feb. 22), I felt that I should say I wholeheartedly agree with the idea of . . . "(concentrating) more on engaging in such practices in their own homes . . ." If parents truly feel that starting the school day out with prayer and Bible reading makes a better day, they should get up ten minutes earlier for a family devotional period before the children leave for school. This might not only help the day but the family relationship as well.

We, as parents and Christians, also, would have no basis in trying to do away with the use of T.M. or Zen or other types of Eastern meditation if we insist on the use of Judeo-Christian prayer in our public schools. Our country is founded on freedom to worship as one chooses. If we do not want others to tell our children how they must worship, we cannot expect to force other children to worship as we do.

We must allow Christ to work in our lives and witness accordingly. The best way to build that foundation is to take the time to pray and read the Bible with our children before they start each day.

Paul S. Atkinson
Rinard Mills, Ohio

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Judy Elswick, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Here I Stand

A fresh injection of Scriptural holiness is needed in life of UMC

Raymond Balnes

By RAYMOND G. BAINES

Once again the current record shows a sizable decline in membership within the United Methodist Church. Just recently a church official reported that the church school membership in the UMC has declined by nearly six percent.

As a district superintendent in the UMC, I presided over 56 Charge Conferences between October 29, 1979 and February 14, 1980. Many persons — especially lay persons — expressed a deep concern for what they termed the need for spiritual renewal within our great church. I am in sympathy with this concern.

In the 1976 Book of Discipline, Paragraph 104, we read: "The outreach of such ministries knows no limits. Beyond the diverse forms of ministry in this ultimate concern: that men and women may be renewed after the image of their Creator (Colossians 3:10)." This means a spiritual rebirth.

Paragraph 106 of the Discipline states: "The people of God are the Church made visible in the world. It is they who must convince the world of the reality of the gospel or leave it unconvinced. There can be no evasion or delegation of this responsibility; the church is either faithful as a witnessing and serving community, or it loses its vitality and its impact on an unbelieving world."

Many years ago as I began my ministry, an elderly, saintly minister said, "You will not convince the world by worldliness." Paul, the Apostle, wrote, "Put all things to the test: keep what is good and avoid every kind of evil. May the God who gives us peace make you holy in every way and keep your whole being — spirit, soul, and body — free from every fault at the coming of our Lord Jesus Christ" (Thessalonians 5:21-23).

In the January 25, 1980 issue of TM/UMR, a report from the research staff of the UMC's General Council on Ministries indicates that United Methodism lacks both the will and the leadership to lift itself out of its present malaise. (I greatly appreciated the courage of these reporters.)

My conviction is that this "malaise" is not a structural but a spiritual crisis. As the Apostle Paul proclaimed, ". . . avoid every kind of evil . . . (and) May the God who gives us peace make you holy in every way . . . and keep your whole being . . . free from every fault." The need of the United Methodist Church is not a new structure (we have tried this), but a fresh injection of HOLINESS.

When I say "holiness," I am not talking about those categories that cause us to build walls between persons such as conservative, liberal, fundamentalist, or charismatic. I am speaking of that life of holiness that brings honor to Jesus Christ, and which is so clearly delineated in the Scriptures. I am speaking of a life of beauty which creates hunger in others also to know our Lord Jesus Christ.

Two world-renowned historians, Arnold Toynbee and Edward McNall Burns, as they have reviewed the fall of nations in Western Civilization, agree that the fall of these civilizations was marked by moral decay. Among the top reasons given by both of these historians was: (1) divorce — breakup of the home; (2) homosexuality — it became fashionable; (3) increase of violence, and (4) the welfare state. Does this all sound familiar?

In the years of my ministry — I have served as a local pastor, a national administrator, and now as a district superintendent — I have always endeavored to sense the pulse-beat of our church. My personal opinion is that the majority of people who have left the United Methodist Church have done so because they are "spiritually hungry."

When I speak of HOLINESS, I speak about what God alone can accomplish by His grace. Dietrich Bonhoeffer in his book, "The Cost of Discipleship," states: "Cheap grace is the preaching of forgiveness without repentance . . . (It is) grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate . . . Costly grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it cost a man his life, and it is grace because it gives man the only true life. It is costly because it condemns sin, and grace because it justifies the sinner. Above all, it is costly because it cost God the life of His Son."

My prayer for our United Methodist Church is that we shall glorify our Lord Jesus Christ "in the beauty of holiness" as we "strive for perfection," as one great Christian of another generation admonished us to do.

"Here I Stand" is a forum through which TM/UMR readers may express their concerns and opinions about the church. This week's contributor, the Rev. Raymond G. Baines, is Superintendent of the Santa Ana District of the Pacific and Southwest Annual Conference, with offices in Fullerton, California.

My Witness

Have we 'been playing church'?

By MRS. DEE BLADES

A few years ago God gave me a great burden for "Our United Methodist Church." The burden became so heavy I couldn't do anything much but pray.

After two days of fasting and praying and a lot of soul-searching and repenting, I said, "God, I know we are not doing very much for you in our church toward soul winning, but I'll do anything that you want me to do; if it means leaving this church and going to another, you know I love this church and its people and I had rather stay here, but not my will but yours, Lord."

And in a vision He showed me a big ship with a hole in it. All around it was water and sharp rocks, such as coral reef, and the hole was being plugged with play putty.

Then He said to me, "Would you abandon a ship without first trying to plug the hole in it?"

Then I said, "But God I don't understand. I know a ship out in the rough seas will sink with the hole plugged with play putty."

And in a small still voice, He said, "Been Playing Church."

I said, "Oh thank you, Lord, for an answer to my burden for the church."

So I challenge you Christians of the great United Methodist Church! Let's repent, as it says in II Chronicles 7:14: "If my people which are called by my name shall humble themselves, and pray, and seek my face and turn from their wicked ways, then will I hear from heaven and heal their land."

We can try everything else to bring America and the church back to God, but I think what it says in this Scripture is what it is going to take. Then our Methodist churches will be truly "United" after we unite our hearts, minds, spirit and souls with God.

This week's contributor, Mrs. Dee Blades, is a member of the Island UMC in Island, Kentucky.

On the TM/UMR Beat

Jazz can glorify God as well as 'Hallelujah Chorus'

Mr. Dunnam

I never thought it would be possible for any piece of music to equal the "Hallelujah Chorus" from Handel's "Messiah" in moving a congregation to radiate Christian hope and joy in proclaiming the resurrection of Christ. But I experienced such an occurrence, along with some 2,000 other people, on a recent Sunday evening — the occasion was a performance by jazz musician Dave Brubeck and his quartet, combined with the choirs of First UMC Dallas and an ensemble from the Dallas Symphony, of three of Mr. Brubeck's cantatas on the life of Jesus.

The program began with three pieces from Mr. Brubeck's cantata on the birth of Jesus — "La Fiesta de la Posada" — reaching a crescendo with one of the most joyously delightful Christmas songs I've ever heard: "God's Love Made Visible." Its final refrain continues to ring again and again in my ears and my mind: "God's love made visible! Incomprehensible! He is invincible! His love shall reign forevermore."

Following three selections from Mr. Brubeck's cantata about Jesus' temptation and teachings, "The Light in the Wilderness," the program was concluded by Mr. Brubeck's most recent cantata, "Beloved Son," concerning the crucifixion and resurrection of Jesus. It moved listeners to feel the agony of betrayal and Jesus' crucifixion, to the discouragement of His defeated followers, to the discovery of the empty tomb, followed by a musical climax proclaiming the resurrection that I have never heard surpassed:

"HE IS RISEN!
Teach the gospel of salvation,
Stir the gift of introspection,
Wake the joy of revelation,
Love the Son who was perfection,
Spread the light of adoration,
Lift the song of resurrection,
Heav'n and earth is His dominion!
He is Risen!
All therein is His creation!
He is risen!
I AM WITH YOU ALWAYS TO THE END OF TIME."

I am not a big jazz fan. I have heard about Dave Brubeck, the famous jazz musician, for most of my life, but I didn't go to this concert primarily to see a living legend perform in person. Nor did I go expecting to become caught up in the sheer ecstacy created by the sounds of a jazz quartet, a pipe organ, a mini-orchestra, and a 100-plus voice church choir making music which I am sure brought joy to our Lord Himself. I saw people whom I would have expected to react with raised eyebrows swept into the celebration and could not help but notice the large number of persons who appeared to be "non-church types" who had come because of their admiration for Dave Brubeck. I felt grateful that our church had risked sponsoring an event which would attract and involve such persons in an exciting encounter with the Christian message.

I discovered in talking with Mr. Brubeck afterward that he possesses an unassuming faith with few institutional trappings. He said he decided to begin composing religious oratorios and cantatas when he was serving on the front lines of battle during World War II, but he preferred not to elaborate. He said he was thinking of his daughter, an intensely committed Christian, during the climactic part of his performance dealing with Jesus' resurrection because "she often greets me, just beaming, with the words 'He is risen'."

Mr. Brubeck said, "I experience a great feeling of security when I recognize that I will never know any more than anyone else on earth, and that we are all swimming in a vast sea of knowledge that we don't fully understand." And yet, he says his religious compositions are more than products of his work as a professional musician; they set forth his faith.

I am to give thanks to God for Mr. Brubeck's unconventional but extraordinary witness, for churches which are willing to use their facilities for the expression of this and other unconventional forms of Christian witness, and for the many conventional church-goers, as well as persons not formally affiliated with the church, who can be drawn together to share in the experience of such a witness.

— SPURGEON M. DUNNAM III

Church Women United launch spirit walk

ATLANTIC CITY, N.J. — Members of Church Women United (CWU), a national movement of Protestant, Roman Catholic and Orthodox women, launch a "Spirit Walk" on the boardwalk here during the recent observance of the World Day of Prayer.

The walk is described as "a movement of prayer from state-to-state and country-to-country." It will end on May 2, when 1,900 units of CWU in all states and Washington, D.C. will celebrate around the theme, "The Spirit of the Lord Is Upon Me." Meanwhile, each state will hold a similar day of prayer to be observed with state assemblies, local prayer services and state "chains of prayer." RELIGIOUS NEWS SERVICE PHOTO

Spend - thrift waste under judgment

Evangelist urges lifestyle changes

LITTLE ROCK — An Australian evangelist told a capacity crowd of nearly 3,000 United Methodists here that the judgment of God is falling on America and the Western world for their spend-thrift, wasteful ways.

"Inflation at nearly 20 percent and the energy crisis are God's reminders we are living beyond our means," the Rev. Alan Walker declared. Director of world evangelism for the World Methodist Council, Dr. Walker spoke at the opening service of a five-day Mission to the '80s last week.

"Everybody thinks life can go on as usual," he said. "God is saying: Cut your wastefulness, curb your passion for possessions, live more simply. Inflation would be halved if every family deliberately set out to spend 10 percent less on food, gas and all consumer items."

The Mission in Little Rock carries further the Mission to the '80s which was launched in Suva, Fiji in January. In an eight-week visit to the United States Dr. Walker is leading five city-wide missions in Waterloo, Iowa, Cincinnati, Washington, D.C., Little Rock and Boston.

At the second rally Dr. Walker declared: "Addiction to alcohol, over-eating, nicotine, sex and drugs has become a major problem today. As humanity has thrown off shackles of colonization and oppression it has forged new inner chains of habit and behavior."

Sex addiction is the fastest growing addiction in the world today, he claimed. Under the constant stimulation of a sensual, pornographic society people are being gripped by excessive and abnormal sex.

Dr. Walker suggested six steps which can be followed to overcome sexual temptation:

- Hold up the purity and compassion of Jesus Christ.
- Remember many people are fighting the same lonely battle for self-mastery.
- Live one day at a time, seeking daily power from God through prayer.
- Share your problem with a trusted friend or a Christian pastor.
- Spend more time in the company of people, joining in fellowship groups.
- Remember Jesus Christ conquered all sin and by binding our lives to Him we can find victory.

At a large climax rally Dr. Walker summarized the message he had proclaimed in Little Rock: "A Christian in America is called to step outside American culture, bearing witness to the higher standards of the Kingdom of God. To be an American and a Christian is not the same thing. American Christianity faces the great peril of merely conforming to American society."

A Christian will worship regularly, he continued, challenging the secular belief that human beings can live without God and will live purely in a sensual age. A Christian will show a simpler life-style and be a peace-maker in a war-conditioned society, opposing the drafting of men and women. It would be a supreme tragedy if women who give life are turned into the killers of life, he said.

And a Christian will seek to offer the good news of Jesus to all people, Dr. Walker concluded, saying, "Christians are today summoned to launch on every continent, including America, a new missionary age."

News from the Christian perspective fills vacuum

By JUDY ELSWICK
Staff Writer

"Our primary goal is to pursue and print the truth about what is going on in the church and in the world from a Christian perspective."

. . . From an article in The Texas Methodist, Jan. 2, 1970

DALLAS — A Christian perspective of the news was also a concern of the First United Methodist Church of Colorado Springs, Colo. at the same time, as the turbulent '60s gave way to the continued tension and rapid social change of the '70s.

The voice that church chose to carry its Christian perspective on life and events was a weekly edition of The Texas Methodist — an edition that was begun in March, 1970.

This marked a major turning point not only for that church's communications, but also for The Texas Methodist, as 10 years ago the Colorado Springs church became the first unit of the church outside of Texas to begin an edition of the newspaper.

The move snowballed. Later that year, the Rocky Mountain Annual Conference — in which the Colorado Springs church is located — began the first annual conference edition outside Texas, followed that fall by the New Mexico conference.

A decade has passed. So has the half-million mark in circulation, which now stands at more than 506,000, and makes it the largest Protestant weekly newspaper in the world. Nearly 400 local church, district and annual conference editions — with their news on outside pages, and national news inside — are produced by the Texas Methodist/United Methodist Reporter staff in addition to a national edition, produced for those who do not receive the paper through their local church, district or conference.

The Rev. Don Sperber, pastor of the UMC of Evergreen, Colo., recalls the factors that went into the beginning of an edition for the Colorado Springs church, which he served at that time as minister of education and youth. "I think it was the climate of the time that said there was no way for the church to be in the barrage of the press without being able to interpret it," he reflected.

Mr. Sperber, who also served as chairperson of the Rocky Mountain conference committee on communications when the annual conference edition started, noted that the conference decision came at a good time for both the conference and the newspaper. He explained that while the annual conference was interested in improving its communications, The Texas Methodist was also interested in expanding its coverage and circulation.

Bishop Marvin Stuart of the San Francisco Area, who served the Rocky Mountain conference at that time, told TM/UMR that the newspaper helped fill a "real vacuum," since no other national UM publication of this sort was available.

The success of TM/UMR is particularly satisfying to Mr. Sperber, he admitted, as he now serves on its board of directors which is made up of representatives from the 41 annual conferences served by the publication. He said he has seen the newspaper expand its base of coverage, and said it is particularly significant that the newspaper has grown without funding from the general church. Owned by the Texas and New Mexico annual conferences, the publication serves the UMC membership nationally but is not an "official" church publication responsible to general church agencies.

Many things about the newspaper have changed over the years. The publication — begun in 1847 as The Christian Advocate — became The Texas Methodist in the early 1960s, then added "United Methodist Reporter" to its title in 1972 for its editions outside Texas. The staff has grown from a crew small enough to send out for pizza for the whole group to a staff of 102 full-time and 17 part-time employees, who work around the clock several days a week to meet its massive production schedule. In addition to the newspaper, the organization produces nearly one-third of all annual conference journals.

Ten years ago, recalls longtime staff member Rusty Hedges, people had to go down an alley to find the newspaper's front door. Two moves later, the operation is located in a 1½-year-old specially-designed facility in an industrial park west of downtown Dallas. The building houses the newspaper's entire operation — press, composition, circulation, mailing, administration and editorial.

Some things have not changed, however. The goals for the '80s are essentially the same as in 1970, according to the Rev. Spurgeon M. Dunnam III, editor-general manager: to pursue and print the truth about what is going on in the church and in the world from a Christian perspective.

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Racism called 'central sin'

Activists say Christians can't be racists, too

By BUD HERRON
Associate Editor

DETROIT — If American Christianity cannot deal with its "central sin" of racism in the 1980s, it has "little right to exist" and "little to say in the name of Christ to the rest of the world," a nationally known civil rights leader told United Methodist mission officials here last week.

"I am calling for something deeper than a civil rights movement," Dr. C. T. Vivian, a former associate of the late Dr. Martin Luther King Jr., told directors of the UMC's General Board of Global Ministries. "I am calling for a religious movement — one that makes it very clear that you can't be a racist and a Christian at the same time. We must be about the task of converting — not the sinner in the street, but the Christians in the church."

Dr. Vivian, who heads Black Action Strategies and Information Center (BASIC) in Atlanta, Ga., described the struggle as one between "cultural religion" and "Christian religion."

"Racism is so strong within the church that church members believe they can hate niggers and never see the way that conflicts with our faith" he said. "We have to let them know it can't be that way."

Dr. Vivian said that if Christians would go out into the suburbs and tell the truth about racism, they wouldn't "have to worry about having Easter plays about the Crucifixion — we would have the real thing come Easter."

He called the resurgence of the Ku Klux Klan throughout the nation "a gift which God has given us — an opportunity to see what racism is like at its core." He said that by dealing with the Klan as a "visible, obnoxious symbol" of how bad racism can be, Christians can uncover their more subtle and hidden forms of the same thing.

Listing a long series of recent Klan crimes, Dr. Vivian said the Klan is not limited to the South, but that "crosses are burning" in nearly every part of the nation. He said that fact shows a greater tolerance of racism by Americans.

"There could be no Klan without an atmosphere in which it can exist," he said. "In the '60s we got rid of the status crow but not the status quo. We reached the political process — we reached the big cities, but not the small towns." He said the atmosphere is created for the Klan not by people who identify themselves as Klansmen but by people who watch the Klan without their consciences being moved.

Following Dr. Vivian's address, the mission board's Committee on the Elimination of Institutional Racism presented a 45-page report which analyzed and made recommendations concerning that agency's efforts to combat racism within its own structure and program.

In process for the past six years, the report's key finding was that "the struggle has begun, but the challenge of translating our visions and values into realities looms large."

Directors of the board unanimously approved recommendations for continuing and widening efforts of the committee during the 1981-84 quadrennium of the church.

The just completed first "phase" of the study was called the "consciousness-raising" stage and concentrated on searching out points of institutional racism within the board and making staff persons and directors aware. The next quadrennium, the report says, will be devoted to "operationalization" — attempts to eliminate that racism.

Leaders conflict on view of Muzorewa

By BUD HERRON
Associate Editor

DETROIT — While directors and the staff of United Methodism's top mission agency joined here last week in a unanimous resolution of prayer and hope for the church and the new government in Zimbabwe (formerly Rhodesia), one point remained in debate behind the scenes: Bishop Abel T. Muzorewa and his role in the political life of his nation.

There were those who agreed with the Rev. Isaac H. Bivens, top staff executive of the board for Africa, who said in a report to the Africa/Europe Regional Committee that Bishop Muzorewa "lost the vision of his true mission — the deliverance of his people."

Others expressed the point of view of Bishop Roy C. Nichols of Pittsburgh, who is president of the board's World Division: "I believe that Bishop Abel T. Muzorewa is a man of integrity whose strategy failed."

The disagreement centered on answers to two basic questions: (1) Why did voters in the once-white dominated Southern africa nation overwhelmingly chose Robert Mugabe, a Marxist guerilla leader, and soundly reject Bishop Muzorewa in elections four weeks ago? (2) What has been the motivation for Bishop Muzorewa's political life?

And behind the debate a third question seemed to linger, awaiting an answer to the first two: What effect will all of this have on the future of the United Methodist Church in Zimbabwe?

Views defined

"The tragedy of the Muzorewa phenomenon is not in his humiliating political defeat," Dr. Bivens said in his report. "The tragedy is that he lost the vision of his true mission — the deliverance of his people. He was blinded by a mirage which cast himself as the deliverer. His own fortune got in the way of the liberation process. That was and is the tragedy."

Dr. Bivens said he feels that Bishop Muzorewa's relations with the former Ian Smith government in Rhodesia and the white minority government in South Africa are a betrayal of the cause of black people. He said that after conversations with the bishop in Salisbury last December he left "wondering what had happened to the man who had once courageously challenged Ian Smith, the U.S. government, the General Conference of the United Methodist Church and Union Carbide Company."

Later in an interview with TM/UMR, Dr. Bivens expressed sorrow that "an old and personal friend allowed himself to become a puppet" of white racists in Rhodesia.

On the other hand, he said he "respects Robert Mugabe a great deal" and believes Mr. Mugabe "holds Christianity in great respect." He sees no threat from the new government against the church.

In a nutshell, Dr. Bivens says he sees Bishop Muzorewa as a man who moved into political life with admirable, Christian intentions; lost himself eventually to his own ambition; and when he did not produce the reforms he promised the people he was turned out of office.

Bishop Nichols sees the entire situation in a much different light.

He sees Bishop Muzorewa also as having been used to a degree by the Ian Smith forces but out of miscalculation rather than intent.

"His biggest mistake in my opinion is that he placed too much trust in Ian Smith," Bishop Nichols said in a written statement responding to Dr. Biven's report.

He says that the bishop, once in power as head of the government elected last spring, moved too slowly in several critical areas such as land reform and in disbanding of the former white government's concentration camps. He said the cold shoulder given by the international community to his government forced the bishop to turn for help to South Africa, which in turn weakened his image.

He believes the bishop made an honest and committed attempt to solve the problems of his nation and to secure liberation for his people, but that that attempt failed. Bishop Nichols says Bishop Muzorewa "has nothing to be ashamed of."

As to the future of the church in Zimbabwe, both Dr. Bivens and Bishop Muzorewa believe it is in a perilous time and have some advice for betting on the right path:

Dr. Bivens: "First, I think Bishop (Ralph) Dodge should come home at once. (Bishop Dodge is a retired American bishop appointed last year to administer the bishop's office while Bishop Muzorewa was Prime Minister.) We should see the anomaly of an American heading the church there now. I have tremendous respect for Bishop Dodge, but it is wrong to have him there now."

On the same subject in his report to the regional committee, Dr. Bivens asked several questions: "What will be the full implications, in the African context, to have one so profoundly defeated politically to come back as the head of the church? What will be the effects on the church if the bishop seeks to remain active in politics and head the church?"

Bishop Nichols: "I believe if the bishop resigns from politics completely and takes over the leadership of the United Methodist Church in Zimbabwe, he will gradually regain a position of some prominence and respect; a man whose leadership will be recognized and appreciated. On the other hand, if the bishop attempts to keep his feet in the political waters and still remain the United Methodist bishop, I think the possibilities are extremely perilous."

the church today

Conflict resolution agent withdraws resignation

WASHINGTON (UMNS) — The United Methodist Church's best-known conflict resolution agent, the Rev. John P. Adams, withdrew his resignation from the church's national staff here March 11. There will, however, be no immediate overseas involvement in the Iranian hostage crisis, a situation over which he had resigned two weeks ago (see TM/UMR, Mar. 7).

Mr. Adams, director of law, justice and community relations with the General Board of Church and Society staff, will continue his assigned functions there, according to board officers. He also expects to work at developing a conciliation service related to the whole denomination, a project proposed as long as five years ago but never developed.

The resignation was retracted at the unanimous request of the executive committee of the Division of General Welfare. The executive committee, according to a statement by Barbara Lavery, Baltimore, division chairperson, and Dr. George H. Outen, board chief executive, "strongly expressed its support for the social conflict ministries of the department."

Mideast panel back, reports 'signs of hope'

NEW YORK (RNS) — A National Council of Churches (NCC) study panel has returned from its fact-finding tour of the Middle East with the conclusion that, in the words of its chairman, "something is happening in the Middle East that is positive and hopeful."

The 16-member Middle East panel met with religious, political and diplomatic figures in Israel and neighboring Arab countries as part of an NCC effort to develop a new policy toward that conflict-ridden region.

Panel chairman is Tracey K. Jones Jr., the council's first vice-president and chief executive of the Board of Global Ministries of the United Methodist Church. He said implementation of the Camp David accords and the Egyptian-Israeli peace treaty were one "sign of hope," as was "the growing national identity of the Palestinian people and the broadening international recognition of their rights."

Zimbabwe elections called vindication of aid

SEATTLE (RNS) — The outcome of Zimbabwe elections granting power to Robert Mugabe's followers has vindicated the World Council of Churches' (WCC) decision to aid the Patriotic Front, Archbishop Edward W. Scott of Canada said here.

Archbishop Scott, Primate of the Anglican Church of Canada and moderator of the World Council's Central Committee, was a key figure in the WCC's decision to give a highly controversial $85,000 grant for humanitarian purposes to Patriotic Front guerrillas fighting to gain power in what was then Rhodesia.

The WCC's initial grant to the Patriotic Front, earmarking funds for care of the guerrillas' families and of other refugees, was bitterly criticized by some churches in the United States, Canada and Europe as support for terrorists and revolutionaries.

Archbishop Scott recalled that in making the grant, WCC officials expressed doubt that Rhodesia's blacks really supported the coalition of blacks and whites later represented by the government of Bishop Abel T. Muzorewa.

People in the news . . .

A 'berry good' idea

One reason why the Lakeview United Methodist Church in Sandy Lake, Pa., was able to give nearly $8,000 in General Advance Specials (second mile mission projects) last year, says Pastor **James L. Fish Jr.**, is due to **Frank and Bervella Carter** (right photo). **Frank**, a retired school administrator, and his wife have been raising and selling blueberries and raspberries for six years and giving the total receipts to the church for missions.

Do something for God

Out in Shiprock, N.M., a retired layman of the UMC accepted the project of building Hogan Chapel to help the Navajo people more easily identify with the church. In a year and a half, **Oscar Damon** hand-shaped every log and piece of wood and singlehandedly built the whole 30' x 30' octagon-shaped hogan. When asked why he did it — in spite of arthritis — the 75-year-old recently committed Christian replied, "God did so much for me. I only wanted to do something for Him."

Frank and Bervella Carter

Student corps builds over spring break

WEST LAFAYETTE, Ind. — The United Methodist Student Ministry had its own "Peace Corps" going to the hurricane devastated island of Dominica in the Caribbean over Purdue University's spring break March 7th-17th. The team was sponsored by the UMC's Board of Global Ministries and was involved in the long-range program of development that is being coordinated through the United Methodist Committee On Relief (UMCOR). Work included roofing, replacing windows, painting and clean-up. Some members worked on facilities at the Roseau Hospital.

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SANDRA of Mexico has suffered so much to be only eight years old. Her father is mentally ill and before being admitted in an asylum, he would beat little Sandra regularly.

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Interfaith group issues guide to Passover rites

NEW YORK — A new ritual booklet is available to meet the needs of growing numbers of Protestants and Roman Catholics who participate in the Passover seder — shown above in the memorable seder scene from NBC's award-winning film, "Holocaust," which appeared on TV last year. The 58-page book titled "The Passover Celebration — A Haggadah for the Seder," has been published jointly by the Anti-Defamation League of B'nai B'rith here and the Catholic Archdiocese of Chicago.

Rabbi Leon Klenicki, staff executive, said that more and more Christians are conducting seders themselves or in interfaith observances because they want to understand their roots better by experiencing what Jesus, as a Jew, experienced at Passover time. RELIGIOUS NEWS SERVICE PHOTO

Women ministers find church blows both hot, cold toward them

EDITOR'S NOTE: This is the last of a three-part series on United Methodist women seminarians. The first focused on alleged sexual harassment, and the second on sexist attitudes reportedly encountered by women while in seminary. The third discusses the problems women experience as they proceed through the candidacy process — steps which begin during their seminary preparation.

By SHARON MIELKE
Senior Staff Writer

United Methodist women seminarians say they find both cold-shouldered rejection and warm acceptance of their role as women ministers in the church. Women contacted by TM/UMR at the 13 UM seminaries said they had encountered paternalism and rejection, as these incidents illustrate:

• "I served this woman the bread at Communion," an intern said. "She took it and stuffed it back in the hole in the communion rail."

• "I am constantly being asked to defend my decision to enter the ministry," a senior in her first local church assigment said. "The first question always has to do with my children and husband, and the second often is, 'Have you considered the diaconal ministry?' "

• "The bishop greeted a called meeting of the women ministers in my conference with a wolf whistle. Then he asked them to pray that he would one day be able to accept women in the UM ministry," a seminarian said.

On the other hand, they reported incidents of support as well:

• "The church I am serving requested a second woman after their first experience of a woman minister intern," a Kansas student said. "They've discovered it's a good thing."

• "Word-of-mouth is working well for us. As more and more local churches have the experience of a woman pastor, people talk to other church members. There is some resistance but it is usually overcome as members get acquainted," another seminarian said.

Unevenness reported

Not only do they report an unevenness across the church in what women in ministry can expect as they appear on the church scene in growing numbers, but the seminarians also pointed to an unevenness in where women are showing up.

There now are 1,040 women serving regular pastoral appointments, with the largest number located in the North Central and Northeastern Jurisdictions. (Mississippi is the only regular annual conference with no ordained women in full connection, although the three missionary conferences — Alaska, Oklahoma Indian and Red Bird — don't have any either.)

TM/UMR was told by several leaders that the unevenness of distribution is not a coincidence but rather the result of intentional steps taken in some areas to recruit and encourage women, as opposed to other areas in which little is being done.

Model conference

An example of an annual conference which has taken several steps to support women in ministry and to encourage them to enter the ministry is Northern Illinois. In 1974, the conference adopted an affirmative action plan for clergywomen, according to Carolyn Oehler of Elgin, Ill., who is also chairperson of the denomination's General Commission on the Status and Role of Women.

The plan directed the bishop and cabinet to continue the active recruitment of women until they make up 50 percent of the conference clergy. Although still far short of this goal, Northern Illinois has more clergywomen today than any other conference.

Further, Ms. Oehler said, the conference instructed the bishop and cabinet to increase their awareness and sensitivity through four seminars — on biblical/theological perspectives, sexism and racism, appointment-making and integrating the findings of the national consultations of UM clergywomen into their procedures. The seminars were also held on the district level to increase awareness among district and local church leaders.

A unique affirmative action task force was also put into place with representatives from the board of ordained ministry, the bishop and district superintendents, United Methodist Women and the conference Commission on the Status and Role of Women. The group put a lot of emphasis on encouraging clergywomen and getting them together "so they aren't so isolated," she said.

"Active recruitment and some effort to prepare local churches" top the list of things to do if an annual conference wants to help — rather than hinder — the woman called to ministry, Ms. Oehler said.

Additional concerns

interviews before the district and annual conference boards of ordained ministry — which usually occur during the seminary years — are of major concern to women and to the UMC's Division of Ordained Ministry, which has partial responsibility for training annual conference boards of ministry members. ence boards of ministry members.

Many women have reported — and the division wants to eliminate — two separate lines of questioning; one for men and one for women. Women report they often face more questions about their sex life and marital status than about their theology or concepts of ministry. Such probing personal questions are not being asked of male candidates, they say after comparing notes following board interviews.

"It needs to get a lot better, but there is a growing awareness and sensitivity, on the part of board members," said the Rev. Donald Treese, chief executive of the denomination's ordained ministry division in Nashville. A major focus of nine regional training events planned by the division this fall will be to help members of conference boards of ordained ministry learn to be sensitive to concerns of women as well as those of ethnic minorities, he said.

Relationship to an annual conference also means entry into the church's itinerancy and the appointment-making procedures of the bishop and his cabinet.

"We proceed on the basis that women are full-fledged members of the conference and that positions at all levels are open to them," said Bishop Melvin Wheatley of the Denver Area. He told TM/UMR that appointments for women are based on matching talents and skills of pastors with the needs of the parishes, rather than on whether a church "seems to be ready" to accept a woman minister.

He said most bishops in the UMC are committed to a church inclusive of women pastors and to "making it work."

D.S. is key

Bishop C. Dale White of the New Jersey Area said he believes district superintendents are "key persons" in the process of altering understandings about women ministers at the local church level. He said his cabinets have adopted guidelines requiring the district superintendents to point out to local churches — during preliminary appointment talks with pastor-parish committees — that women and ethnic minority ministers are appointable to any church in United Methodism.

The bishop said he recommends this approach for its intentional procedure to be inclusive, its emphasis of the church's official position supporting women pastors and its opportunity to provide continual reinforcement.

For their part, the attitude of many women seminarians about the church's readiness for them could be summed up by the comment of the Rev. Mae Morrow at Gammon Theological School in Atlanta: "I think we have to go in there realizing there is a stereotyped image of pastors, and we don't fit that image. We have something to prove, and I believe if I do the job, there will be acceptance."

A review

Prophecy packet puzzles

EDITOR'S NOTE: "Good News, a forum for scriptural Christianity within the United Methodist Church," has issued a Middle East/Prophecy packet. Two of the major items in the packet are reviewed in the following article.

"Handbook of Biblical Prophecy" by Carl E. Armerding and W. Ward Gasque, Baker Book Co., 1977, 262 pp. paperback, $4.50 with "A Study Guide for Handbook of Biblical Prophecy Prepared for Good News" by Riley B. Case, Good News, 1979, 44 pp. paperback.

By TED DOTTS

When I visit prisoners in the county jail, I continue to be surprised at the book they most often want of me, which I don't provide, namely, Hal Lindsey's "The Late Great Planet Earth." It is difficult to understand how men and women in jail for crime are willing to study what passes for "biblical prophecy" while they are unwilling to confront the truth of why they are imprisoned. Perplexing, too, is the report that Mr. Lindsey's book has sold 7.2 million paperback copies.

The editors of the "Handbook of Biblical Prophecy" are as puzzled as I and their book aims to be "less sensational and essentially more biblical" than the runaway best seller 'The Late Great Planet Earth'." They pursue their task under a rubric supplied by F. F. Bruce in the Foreword: ". . . Holy Writ does not provide us with the means of plotting the course of future events."

The original name of the Handbook was "Dreams, Visions, and Oracles." The change in title suggests we have a concise reference manual, which is not the case. Rather, it is a series of loosely connected chapters of interesting, informative material which only occasionally concerns itself with the question: What does this mean for daily life?

For the most part, the Handbook attacks an "in house" problem of "evangelicals," which is that the emphasis on the Second Coming has generated numerous divisions in "evangelical" circles — premillennialists, amillennialists and postmillennialists.

The Handbook promises to re-think biblical prophecy in light of Scripture. The authors often set out the literal or the spiritual or the figurative view, and then draw conclusions. There are arguments which judge the literal view to be insufficient. For example, James Robert Ross writes, "on many occasions a 'literal' interpretation does violence to prophecies, particularly those couched in poetic or apocalyptic terms." George Eldon Ladd writes of Luke 10:9,17, "Such a saying must be taken figuratively rather than literally. . ."

We are not granted a summary or unifying chapter on the interpretation of Scripture, and the book fails at this point.

However, now I have a book to whip out at the county jail and to give people who want to work on biblical prophecy. The Handbook does not allow the escapism of Mr. Lindsey's work to go unchallenged and it gives a good introduction to the history, terms, goals and dangers of millennialism.

A Study Guide appears to be a format to help the reader work through the Handbook. Regrettably, it only seems so. The Guide is misleading, because the reader is promised a guide to fill in the gap of ignorance in "United Methodist and other circles," to help Christians understand the current Middle East problems, and to correct incorrect interpretations of the past.

Instead, A Study Guide takes whacks at liberalism without defining liberalism, and without acknowledging that the authors of the Handbook occasionally use liberal principles. Nor is the Middle East a concern for the Handbook — except in very indirect ways.

And, if United Methodists are ignorant of much of what troubles the authors of the Handbook, a welcome sigh and not doleful mourning is in order. The emphasis on the Second Coming has forced the Handbook authors into some tangled problems in futurism that they clearly wish they weren't stuck with.

The Handbook is a useful piece of work to meet a particular problem. Since A Study Guide goes off in directions foreign to the Handbook, it is not useful.

Dr. Dotts is senior minister of Saint John's UMC in Lubbock, Texas.

Conscription, nuclear energy head list of issues UM delegates will face

EDITOR'S NOTE: The General Conference of the United Methodist Church convenes April 15-25 in Indianapolis. This is the 13th in a series of articles summarizing major issues to come before the delegates.

By JUDY ELSWICK
Staff Writer

The United Methodist Church's traditional position at the forefront of social action issues will be evident at the 1980 General Conference next month as the 1,000 delegates consider petitions on more than 50 social issues. These petitions have been submitted by the denomination's general agencies, Annual Conferences, local churches, unofficial caucuses, individual members and other church groups.

Six of the top social issues, according to several agency and caucus leaders, include: (1) military conscription and disarmament; (2) nuclear energy; (3) rights of individuals; (4) abortion (5) health care; and (6) the Nestle boycott.

Two other issues expected to occupy a major place on the agenda are race — being dealt with in several ways, including the proposed Ethnic Minority Local Church priority (see TM/UMR, Jan. 11) — and sexuality, particularly homosexuality (see TM/UMR, Feb. 1).

To name these high visibility issues which the delegates will consider, TM/UMR contacted several staff members of the General Board of Church and Society, the General Board of Global Ministries, and leaders of unofficial groups including the Methodist Federation for Social Action, "Good News" and the Coalition for the Whole Gospel.

Proposals to General Conference on the issues include:

•Military conscription: As the U.S. Congress considers President Jimmy Carter's call for draft registration, a joint proposal by the denomination's mission board and social action board asks General Conference delegates to reaffirm the church's stance against military conscription, stated in its current "Social Principles." Delegates are asked to oppose any attempt to revive the Selective Service System, and urged to support non-military solutions to world problems.

Support for the Strategic Arms Limitations Talks (SALT) process is also proposed, calling upon the U.S. and Russia to increase the efforts now devoted to SALT, conclude arms reductions agreements, and institute a moratorium on research and deployment of nuclear weapons systems during SALT process.

•Nuclear energy: The UMC stand against nuclear fission energy is drawing both support and opposition at the 1980 General Conference. Among its opponents is the Holston Annual Conference, which is asking delegates to consider a new energy policy statement endorsing development of all energy sources, including nuclear fission.

•Rights of individuals: This area ranges broadly from petitions on human rights in the U.S. and other countries to the Equal Rights Amendment for women to ethnic rights and homosexuals' rights as well as rights of aging and handicapped persons. A statement on aging proposed by the mission board proposes expanding church and social programs to meet the needs of persons 75 years of age and older, while the agency is also asking that the UMC do a better job of including handicapped persons in the life of the church.

•Abortion: Delegates will be asked to reconsider the current UMC position supporting choice in the matter of abortion, which some groups strongly oppose. Among groups opposing the current stand is a group called United Methodists Against Abortion, as well as "Good News" which asks for a "pulling back" from this position, proposing that abortions be supported only in certain circumstances.

•Health care: A resolution stating that "public financing must be at least a significant part of an overall health insurance plan . . . to pay for insuring those who cannot pay part or all of the necessary premiums required" is jointly presented by the mission board and the social action board. The resolution, which went through 12 drafts in reaching its final form, also calls on the U.S. government to "oversee and coordinate all health insurance coverage, private as well as public," and ensure fair distribution of health care costs for all persons.

•Infant formula: Several groups, including some annual conferences, have petitioned for support of the boycott of the international Nestle Company — alleging company abuses in the marketing of infant formula in the Third World.

Other key social issues listed by the leaders include family, immigration, world hunger, accountability of transnational corporations, the Ku Klux Klan, capital punishment, urban and rural life issues, and the Arab-Israeli conflict.

TV coverage readied for Indianapolis

TM/UMR Staff Special

National television coverage of the United Methodist General Conference meeting in Indianapolis April 15 - 25 will be provided on the Christian Broadcast Network (CBN) and cable television, according to recent announcements.

Three half-hour news reports will be presented April 19, 23 and 25 on CBN, produced under the direction of the Rev. Robert Robertson, director of the Dallas-based United Methodist NEWService. Dr. Robertson said the programs will be aired at 11:30 p.m. Eastern time (10:30 p.m. Central time). Although CBN has exclusive first rights to the programs, annual conferences may arrange to receive them for airing on a delayed basis on commercial and educational stations in their region.

The programs, with a news magazine format, are a joint project of the communication committees of annual conferences in Texas, New Mexico, Michigan and Georgia in cooperation with the United Methodist Communications.

Cable television systems across the U.S. will receive two General Conference programs via satellite, produced by United Methodist Communications.

The first hour-long program will begin Apr. 20 at 5 p.m. (Eastern standard time.) It will include portions of the episcopal address, the laity address and other highlights of the first week's meetings of the denomination's top legislative body. A final wrap-up program will be offered at 5 p.m. (Eastern daylight time) on April 27 according to the producer, Bruce Mosher, a member of the communications agency's staff. The programs will be available to cable systems capable of receiving transponder 16 of SATCOM, on which the programs will be transmitted.

National Council brochures updated

NEW YORK — Updated brochures interpreting the work of the National Council of Churches will be available for distribution this week.

"Linked in Ministry" presents a United Methodist bishop's perspective on the council's work. In this revision, Bishop Earl G. Hunt, the Nashville area, makes a case for ecumenism, highlights NCC programs in little publicized areas such as communication and international mission and defends the council's more controversial stands.

The brochure can be ordered from: Office of News and Information, National Council of Churches, 475 Riverside Drive, Room 850, New York, N.Y. 10027. Single copies are free. The cost of additional copies is $.50 for 25 copies.

Classified

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P-026-UMR

Emotions still run high in public school prayer issue

By Religious News Service

The issue of prayer in the public schools seems to be one that will not go away.

It inspires as much argument, emotion and legislative lobbying in 1980 as it did in the early 1960s when the Supreme Court declared state-sponsored devotions in the public schools unconstitutional.

The religious community itself is divided on the subject. Jewish groups and "mainline" Protestant denominations have generally supported the ban against public school religious exercises as the only way to insure amity in a pluralistic society.

"We have come to an almost anti-God and humanistic approach in some of our school systems . . ."
Southern Baptist Convention President

Fundamentalist-leaning Protestants, on the other hand, have been most active in seeking to overturn the Supreme Court decisions which, they argue, have had the effect of establishing a new "religion" in the schools — secular humanism.

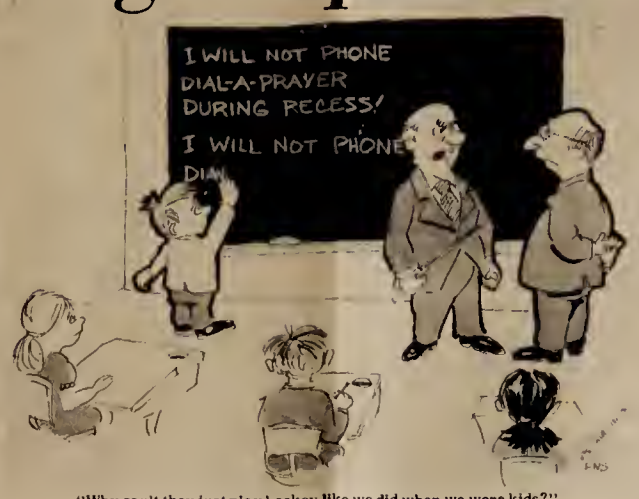
Southern Baptists, historically staunch supporters of church-state separation, have been divided over the issue. The Southern Baptist Convention is on record in support of the Supreme Court decisions. But its president, Adrian Rogers, has personally been strongly supportive of legislation introduced by U.S. Sen. Jesse Helms (R-N.C.), another Southern Baptist, to remove public school prayer issues from the jurisdiction of federal courts altogether.

Roman Catholic leadership, meanwhile, has not joined the fray directly on the issue of public school prayer. Catholic grievance with the Supreme Court goes back to 1948 when the justices first ruled out "released time" which allowed for religious instruction on a voluntary basis in the classrooms. The bishops would support legislative action to accommodate such instruction, a spokesman said.

Efforts to push for a constitutional amendment to overturn the Supreme Court appear to have lost their momentum, and Sen. Helms' bill has been blocked consistently. It is at the state level where the issue is joined most often and is currently the subject of new court cases in Massachusetts and New York.

An ad hoc coalition of Washington executives of seven religious groups have lobbied against the Helms measure. The groups are the American Jewish Congress, Church of the Brethren, Lutheran Council in the USA, Unitarian Universalist Association, United Church of Christ, United Methodist Church, and United Presbyterian Church.

The issue of religion in the public schools may well pop up as an issue in the 1980 presidential campaign as it has in the past. In 1976 a plank in the Republican Party platform called for a constitutional amendment to permit local communities to conduct non-sectarian prayers in public schools. The platform then was written to satisfy the conservative supporters of Gov. Ronald Reagan, who is again a serious contender for presidential nomination and is vigorously supported by political action groups of conservative Christians.



"Why can't they just play hookey like we did when we were kids?"

This cartoon by artist Joe Giacaione may be less than amusing to some fundamentalist Protestants and others, who regard the Supreme Court ruling banning state-sponsored public school devotions as having the effect of creating a new religion in the schools — one they describe as "secular humanism."

RELIGIOUS NEWS SERVICE PHOTO

Some observers see efforts to restore organized prayer to the public schools as futile and meaningless. A recent editorial in the Texas Methodist/United Methodist Reporter (Feb. 22) asserted that "in our society, with our system of government, it is not possible to engage in such activities in a way that is both legal and meaningful."

The editorial added that "in light of recent findings by the Gallup polling organization that only one in 10 American youths actually reads the Bible on a regular basis, and that one-fourth of all teenagers have never even opened a Bible, it seems that the real threat to the future of religion is more in our homes than in our public schools."

In 1962, the Supreme Court ruled (Engel v. Vitale) that a state-sponsored 22-word non-sectarian prayer said in the public schools of New York State was unconstitutional. The following year (in Abington School District v. Schempp) it declared that the practice of devotional Bible reading and the recitation of the Lord's Prayer in public schools is unconstitutional.

Southern Baptist Convention President Rogers acknowledged that the Supreme Court did not ban private, voluntary prayer in public schools, but asserted that "we have come to an almost anti-God and humanistic approach in some of our school systems because of their misapplication of the Supreme Court rulings."

However, the nation's most prominent Southern Baptist — Jimmy Carter — spoke in favor of the Supreme Court's position last year when the Helms measure was almost passed by being attached as an amendment to another measure. President Carter said, "In general, I think the government ought to stay out of the prayer business and let it be between a person and God, and not let it be part of a school program under any tangible restraints, either a direct order to a child to pray or an embarrassing situation where the child would feel constrained to pray."

"I think the government ought to stay out of the prayer business and not let it be a part of a school program . . ."
United States President

The president noted that "there are constraints that are placed on students other than ordering a child to pray. If everyone else in the classroom is engaged in public prayer and doing it voluntarily, for a young 7-or-8-year-old to demand the right to leave the room is a difficult question to answer."

In Massachusetts, a law was passed last year and took effect in early February of this year that requires teachers to call for student volunteers to lead their classes in daily prayer. If no student volunteers, the prayers are not offered.

However, the state's highest court declared the statute was a violation of the Constituion's required separation of church and state. It said there was no question that the prayer sessions were "religious in character, for prayer is an invocation to the Deity."

In New York State, holding of prayer sessions and Bible clubs in public schools have stirred controversies. In Buffalo, students were denied the use of public school space for such volunteer activities, and appealed school-board policies unsuccessfully to a state appeal court.

Students at Guilderland High School in Albany, N.Y., have begun court action in a similar case, in which a local school board has refused them permission to gather voluntarily for prayer on school property outside of school hours.

Supporters of the students in Buffalo and Albany contend that the state has overstepped its bounds. Authorities, they say, have been so intent on avoiding the "establishment" of religion they have infringed "on the free exercise thereof."

Where the lines should be drawn may again have to be taken up by the Supreme Court.

Spirit unity call issued

EAST PROVIDENCE, R.I. (RNS) — The Rev. David DuPlessis, a recognized world leader in the Pentecostal movement, issued a call here for a "spiritual unity" among the world's churches and declared to an audience that "if we are one, the world will believe."

The 71-year-old South African-born Pentecostal made the comments during a two-hour sermon March 5 at the Zion Gospel Temple, where he addressed more than 1,000 persons. Mr. DuPlessis is credited with the growth of Neo-Pentecostalism and for reconciliation between Pentecostals and other Christian bodies.

"I plead with you tonight, tell the world that we are one in Jesus Christ," he declared. "We must discern the Lord's body and be one. It's a great evil for there to be any bickering or friction in any church body."

Mr. DuPlessis said the unity displayed by churches can "shake a city." Although he is known as "Mr. Pentecost" and remains one of the chief Pentecostal spokesmen to the World Council of Churches, Mr. DuPlessis is not attached any longer to a denomination.

He also spoke about speaking in tongues, defending the practice against those who have maintained there was no need for it because Jesus never spoke in tongues.

"Of course, Jesus didn't speak in tongues," Mr. DuPlessis twinkled. "How could he have? Speaking in tongues means speaking in a language you do not know. But there was never a language Jesus did not know."

People served by serving food

FAIRHOPE, Ala. — Loading hot meals to distribute to persons who cannot prepare their own food and who live on the Eastern Shore of Mobile Bay are two workers of the Baldwin County Ecumenical Committee for Migrant and Community Concerns. The Rev. Francis C. Wilson, minister of visitation at the United Methodist Church here, assists Sister Lupe Arciniega, a Roman Catholic nun employed as community organizer for the ecumenical committee.

The committee was formed 10 years ago with the support of members of UM, Episcopal, Catholic, Presbyterian and Lutheran churches. And the group has numerous projects going to serve the needs of people in the region, according to the Methodist Christian Advocate, the North Alabama and Alabama-West Florida conferences' edition of TM/UMR.

MOBILE PRESS REGISTER PHOTO

'Why would Jesus remove gifts?'

Suffering 'not a gift,' nun says

ALBANY, N.Y. (RNS) — "Suffering is not a gift," Sister Patricia Goodrich, RSM, says matter-of-factly. "If it were, why would Jesus have gone all around Galilee taking people's gifts away?"

Sister Patricia's statement is her standard response to people who tell her that the disease which has paralyzed her could be a gift. Her experience with multiple sclerosis has taught her that how one accepts suffering may lead to a gift, but nothing can convince her that suffering is a gift in itself.

Sister Patricia also says that the church's "theology" of suffering needs to be overhauled.

"Saying that suffering is 'God's will' is an easy way out for people," Sister Patricia observes. "It's offering some kind of excuse in order to ease the stigma and pain caused by illness. I'll accept that suffering is a mystery, and that gifts come into play when you're able to cope with it."

After about six years of looking at her illness, Sister Patricia believes that she will be cured eventually, but quickly points out that to her "eventually" means in eternity.

"Our time on earth is really a short part of our lives," she adds. "But in later life, in eternity where we've been promised there will be rejoicing, I'll do a jig!"

The 45-year-old Mercy sister, a former high school vice-principal, however, does not see suffering as purposeless. And, while dismissing any personal belief in faith-healing, she says the purpose of suffering could be to make society try harder to find cures.

She has learned various ways to keep busy despite multiple sclerosis.

"When I was confined to bed for a few months," she said, "I started a telephone apostolate. I asked sisters who work in the inner-city to put me in touch with shut-ins. I called them to say 'hello' and still keep in touch with them."

Currently in the pastoral care department at St. Peter's Hospital, Sister Patricia comes into contact with suffering people daily. Often, after they see her driving by in her go-cart, they ask if she'll come to see them.

"They identify with me," she explained. "They feel I'll understand them. I'm a challenge to them as I get around despite the disease."

Illness has some benefits

Sister Patricia says she has noticed some benefits from her illness.

"I have more time to spend in prayer, and I can really feel with people," she said. "I can look at a person and see the suffering Christ in him or her. And I've also met many beautiful people whom I might never have known had I been busy running around."

But she'd still rather be running, instead of coping.

"I try as best I can," she said, "and when I stumble, I get angry and take it out on God. I blame him right away." She told of an experience to show what she meant.

"Last spring a friend and I went up to Lake Placid," she said, "and as I was getting out of the car, I fell. When I landed in the shrubbery near the road, I yelled 'O God!' and threw my crutches. My friend looked horrified, as if she were thinking, 'What do I do now?'

"Looking up at her I couldn't help but laugh. I told her that I was sure God could handle my being angry with Him and added at least she could be happy that I hadn't thrown the crutches in the lake."

Crosses show early signs of Christianity in China

ST. PAUL, Minn. (RNS) — If scholarly opinion is correct, some small bronze crosses now on display in St. Paul are evidence that Christianity came to China much earlier than most Christians realize.

The crosses are believed to have been made in the 13th and 14th centuries, but Christian elements found on them date back to a Christianity introduced to China in the 8th century, says Dr. Robert J. Bull of United Methodist-related Drew University in New Jersey.

He explained that the early Chinese converts were Nestorian Christians, products of missionaries who fled east and settled in the Persian empire after the Nestorian belief in the two separate natures of Jesus Christ was condemned by the Ecumenical Council of Ephesus in 431.

The 50-plus crosses being displayed at Luther-Northwestern Seminaries are part of a collection of 500 owned by Drew. They were found in central China in the bend of the Yellow River on the border with Mongolia, Dr. Bull said.

Most of the crosses are 1 1/2 inches to two inches in size, but the largest is 5 inches across.

The crosses were collected in the 1920s and many of them reportedly were found after peasants plowed up what were believed to be Mongolian graves. Dr. Bull said some of the symbolism on the crosses has been identified as Mongolian.

Dr. Bull said tombstones in two Nestorian cemeteries in Outer Mongolia were found to have Christian crosses of the 7th and 8th Centuries. He said a monastery in Peking has foundation stones with the same type of crosses.

Moravian 'Texts' mark 250 years

BETHLEHEM, Pa. (RNS) — They offered spiritual sustenance in the Buchenwald concentration camp to the Rev. Paul Schneider and were read in the Gestapo prison in Berlin by Detrich Bonhoeffer.

The Moravian Daily Texts were also mentioned in the journal kept by poet Jochem Klepper before Nazi persecution drove him to suicide.

Believed to be the oldest daily devotional guide published continuously, the Daily Text this year marks its 250th year of publication. And with a daily press run of more than two million copies in 20 languages, it has a circulation four and a half times the worldwide size of the Moravian Church, the denomination that publishes the Texts.

For the Moravians of Bethlehem, the devotional guide holds special meaning.

The first edition was published in 1731 in Herrnhut, Saxony, (East Germany), from a collection of "watchwords" compiled by Count Nicholas Ludwig Von Zinzendorf, who came to Bethlehem 10 years later and gave the new settlement its name.

Today, the American edition of the Daily Texts is translated and published in Bethlehem.

The Rev. Bernard E. Michel, editor of The North American Moravian and director of publications for the Moravian Church, Northern Province, says there are 13,000 copies of the American edition printed for 1980. This is about 1,000 more than last year.

Designed from the start as a daily devotional guide for members and friends of the church, the Texts are unique, says Mr. Michel, in that they consist simply of two verses of Scripture with accompanying hymn stanzas or prayer — a page for every day of the year.

UM pastor retires — to continued ministry

ST. PAUL, Minn. — The joys of retirement are defined in many different ways by people embarking upon it. For some, it is travel or leisure; for others, a new career. For the Rev. Jerome Del Pino, it was the opportunity simply to continue what he was doing before retiring — serving as a minister.

However, this time the setting is different. A hospital, rather than a church, is the site where the United Methodist minister has devoted his energies since retiring several years ago, according to an article in the Minnesota Conference edition of TM/UMR.

Admitting to feeling a "divine sense of urgency" to go into hospital chaplaincy for some time, Mr. Del Pino has worked 20 hours per week in the Ramsey Hospital's rotating chaplaincy program for the past year. He represents the Central Park UMC, which funds the chaplaincy as an outreach ministry.

Before he begins his day of visiting, he receives a list of patients he is to see. Placing the list on the altar, he asks for help in talking with these people, as well as praying for the work of the other chaplains.

"You can't do it on your own, but all things are possible with God," the pastor explains.

Because the hospital chaplains rotate duties in various departments, Mr. Del Pino has served in all areas of the hospital, drawing special praise from the Intensive Care Unit for mothers and newborn infants. "For a number of infants it seemed Chaplain Del Pino was the plus-factor which meant life, and the anxious parents and staff sing out his ministry," wrote Gary Galchutt, head of the chaplaincy department, in a letter to UM Bishop Wayne Clymer.

The Rev. Robert Stemme, pastor of Central Park UMC, noted that church members have a "solid feeling of joy in a special mission" through their chaplaincy program. Mr. Del Pino and his wife, Flossie, are also active in the congregation, where he serves as coordinator of the Religion and Race work area and occasionally preaches, as well as teaching a class in black history.

Rev. Jerome Del Pino

The retired pastor says his chaplaincy work "gives me vitality. It invigorates me." He added it is an investment which brings lasting dividends, and notes people are grateful for what the church is trying to do for them.

The work he has been doing since his retirement, he says, has made him grateful since it has given him "greater, truer values for my ministry."

'Dear Deborah'

Mother's request difficult

Dear Deborah:

I am a pastor and I received a letter from a woman I had known 30 years ago asking me to contact her grown son whom I had not seen nor heard from since he was 12. I agonized some about what to do in response. I'd like to share some of her letter and know what you or your readers think I ought to do.

"I'm Stephen's (name changed by Deborah to protect his anonymity) mother and I want to thank you for what you beautifully did for him years ago. I have a worn, beat-up Bible in which both you and he have written — a once-read volume now very faded. You remind me of the Christian martyr after whom he was named. On the next page, this 12-year-old wrote: 'Holy Bible, book divine, Precious Treasure, thou art mine,' with a picture of a Bible and sketch of a treasure box.

"My heart aches to tell you that life has been rough for Stephen and that his faith has turned to ashes. I rarely hear from him. He has been married twice. His present wife is an agnostic or atheist.

"I was wondering if you might write him, just saying you'd heard from me that he was now a scientist and asking him how things were with him.

"Above all else, give him your prayers.

"I believe he feels satisfied, in a sense, with his godliness or lack of it but I yearn to hear in his lectures a reference to a Greater Power. This is all very vague, but it is written with an over-flowing, saddened heart."

It is only fair for me to tell you that I did write the son but will be surprised if I get an answer. I was straightforward with him, saying that his mother had written me. What is your reaction to this kind of request?

Sincerely,
F.N.

Dear F.N.:

It is hard not to respond to a grieving mother's request, even though in this case you must represent to her a desperate, last ditch effort — 30 years! She is really delving into the past for any evidence of religious interest in this son.

I think you are right to be up front with this man. First off, he is not on good terms with his mother — the relationship must be strained and tentative. And secondly, he is fully aware of his mother's concern. He will know you have been told what she thinks about his lack of religious life — as she conceives it.

I will be concerned to know whether or not you hear from this man, and what his response is.

Readers are invited to write Deborah for answers to personal problems in living the Christian faith and life. Write: "Dear Deborah" P.O. Box 221076, Dallas, Tex. 75222.

Mission agency protests CIA use

NEW YORK (UMNS) — Top officers of the United Methodist Church's mission agency have added their voices to protests against allowing the CIA to use overseas missionaries as agents

On Jan. 28, a telegram was sent to President Jimmy Carter by the mission officials stating the Board of Global Ministries opposes the "use of missionaries or clergy as informants" for the U.S. intelligence agency.

"They are emissaries of the Christian churches and the integrity of their position needs to be protected. In the long run, this is to the advantage of the U.S government as well as the foreign government in which they reside," they said.

Poem of the Week

Commissioned

By POLLYANNA SEDZIOL

I went to the preacher
on Sunday complaining
that where I worked
each weekday
there were so many
needy —
the lame
the halt
the blind
the poor
the hungry
the depressed
the dying
with none to minister
Christ to them. . .

and all he said was,
"I'm glad you're there."

CENTENARY COLLEGE OF LOUISIANA

Don Emler appointed director of Centenary School of Church Careers

Dr. Donald G. Emler, Assistant Professor of Religion and Christian Education at Centenary College, has been appointed Director of the Centenary School of Church Careers (CSCC). The appointment was made in February by President Donald A. Webb.

Dr. Emler, before coming to Centenary College in 1976, had served as Minister of Christian Education in several local churches and taught Christian Education at Central Methodist College. He has written curriculum for both youth and children's classes, including last spring's EXPLORING THE BIBLE Children Ages 8-12 unit. He has also had articles recently in THE CHURCH SCHOOL, and published several leadership training leaflets with the Board of Discipleship. In Louisiana, Dr. Emler is a member of the Conference and the Board of Diaconal Ministry. He is part of a national task force of United Methodist Professors of Christian Education on defining the discipline of Christian education.

As Director of CSCC, Dr. Emler will be overseeing what is probably the most comprehensive college program for preparation of students to begin work in the church's educational or music ministry or to enter seminary.

It combines academic studies in the liberal arts with a wide variety of experiences in career development.

Students may major in Christian Education, Religion, Sacred Music or any of the other liberal arts, business or education majors. These are supported by small reflection groups in personal growth, vocational and theological reflection, field education/internships, and journal reflection. Each student in the program has both an academic adviser and a church careers adviser to help them deal with personal and career concerns.

One of the valuable assets of the program is the role of the local churches which participate in the field education. The educational leadership of ministers in demonstrating the skills and attitudes needed for ministry is one of the real life dimensions that keeps the program from being strictly academic.

The program is ecumenical in nature, both in terms of students enrolled and churches which have interns. Although most of the students are United Methodists, there is a general distribution of Baptist, Episcopal, Presbyterian and Roman Catholic.

Dr. Bentley Sloan, CSCC staff member, reported recently that 60 percent of the graduates of the program are either in graduate school or holding church jobs. Ten percent of those remaining plan to continue their education in the near future.

One of the healthy problems in the program is the shortage of students for the number of churches requesting graduates.

The administration has made recruitment of students a top priority. Kathy Johnson, a 1979 graduate of the program, has been added to the staff as a full-time admissions counselor. She will be attending national and jurisdictional youth programs.

Pastors are encouraged to visit with students in their local churches who have the gift for ministry and send their names to Centenary as potential students.

CSCC graduates

CSCC graduates serve the church in a variety of ways. Cathey Craton, Director of Children's Ministries, Broadmoor United Methodist Church in Shreveport, has an article in the February, 1980, THE CHURCH SCHOOL, titled "Summertime for Children; World of Fun." Kaye Pentecost, a recent graduate from Southwestern Baptist Seminary with her MCE has had a collection of devotional poetry accepted by the Baptist Sunday School Board for publication. She is Children's Director of a Baptist Church in Fort Worth, Texas. Louisiana now has 11 graduates serving in local or conference positions.

Many students and their families feel that they cannot afford the quality, individual attention and unique opportunities in education found in a private institution such as Centenary College.

However, an education at Centenary may cost less than that at many state and large private colleges and universities.

Centenary College, with its 155 years of educational tradition, prides itself in the fact that more than 65 percent of all students currently enrolled receive some form of scholarship or other financial assistance.

If you are interested in a quality education that will cost you less than what you think, contact John Lambert, Director of Financial Aid, Centenary College, P. O. Box 4188, Shreveport, La., 71104, 318/869-5137.

Dr. Don Emler

President Donald Webb

Dr. Webb delivers Cadwallader lectures

For the past two years President of Centenary College Dr. Donald Webb has looked forward to delivering the Spring, 1980, Cadwallader Lectures.

"It is so rare that a busy college president has the opportunity to step aside from the hurly-burly of running a college to grapple with really significant issues," he said. "And these have to do with the real meat of life."

The Jones-Cadwallader Lectures are the gift of Mrs. Charles N. Cadwallader in memory of C. I. Jones, her first husband, and Mr. Cadwallader. This lecture series was first established in memory of Mr. Jones in 1949. Previous lecturers have been Dr. Norman Vincent Peale, Bishop Kenneth W. Copeland, Dr. Leslie Weatherhead and Bishop J. Kenneth Shamblin.

President Webb delivered six lectures Sunday, Monday and Tuesday, March 23-25, in the Rayne Memorial United Methodist Church in New Orleans. His theme was: "THAT'S THE SPIRIT! The Essence of Methodist Festivals." Dr. Webb took a look at six such festivals: "Baptism Celebrates the Spirit of God," "Methodists, and the Spirit of Worship," "Confirmation, and the Divine Interpreter," "The Healing Spirit in the Laying-On of Hands," "Communion, and the Transforming Spirit," and "The Funeral, and the Spirit of Grace."

"Surely a man must have some focus ahead," said Dr. Webb, "or his life's energies are diffused, his projects disconnected. If he has no sense of destiny, surely there is no coordinated drive — no central meaning to it all . . . And might it perhaps . . . be true of the Methodist Church, after its first fine reforming movement was done, and it settled down to being 'mainline Protestant'?"

President Webb struggled with Methodism's identity, its reason for being, its focus, its distinctiveness . . . to discover the essence of Methodist festivals.

Dr. Webb became President of Centenary College in 1977. He studied at Cambridge University and received his B. A. degree in English from Ohio Wesleyan University, his Master of Divinity degree from Methodist Theological School in Ohio, and his Ph. D. in literature and theology from Drew University.

He served eight years in the Royal Navy and for three years was Commanding Officer of HMS Switha. He served ten years in pastorates in Britain, Ohio and New Jersey. Dr. Webb was vice president and professor of theology and literature at Methodist Theological School in Ohio from 1968 to 1977. He and his wife, Renee, have four children.

The internationally known Centenary College Choir sang at the Monday evening session.

Planning Ahead

March 29-April 6 — "Lady and the Tramp," Peter Pan Players, Marjorie Lyons Playhouse

April 8-May 2 — "Inventions of Leonardo da Vinci," Meadows Museum

April 8-30 — Joint exhibition of Mary Hughes and Lucienne Bond Simon, Magale Library

April 24 — Founders Day

April 25-27 Alumni Weekend

April 29 — President's Roundtable — Dr. Hugh Urbantke

May 1-4; 8-10 — "Dinny and the Witches," Marjorie Lyons Playhouse

May 1-31 — Senior Art Exhibits, Magale Library

May 18 — Commencement

June 2-5 — Louisiana Annual Conference, Gold Dome

June 5-7 — District Youth Team Training Conference

June 10 — Summer School begins

June 12-28 — "Carnival," Marjorie Lyons Playhouse

June 15-21 — Elderhostel

June 16-20 — Piano Workshop, Hurley School of Music

July 7-9 — Choir Camp; Handbell Workshop, Hurley School of Music

July 17-26 — "Vieux Carre," Marjorie Lyons Playhouse

July 21-27 — United Methodist Women School of Missions

July 28-30 — Pastors' School

Louisiana Annual Conference Housing Information

Annual Conference is just around the corner; housing letters and reservation cards were mailed earlier this month. If you are a lay delegate and have not received your housing reservation card, contact your minister. Ministers who have not received the letter and cards by this date should contact the Conference Office, or Mr. Dick Anders, Coordinator of Conferences, Centenary College, Shreveport, La. 71104.

Other correspondence regarding special arrangements on campus during Annual Conference should be addressed to Dr. Charles Simmons, Director of Church Relations.

High School Weekend

Centenary's High School Weekend March 15-16 was a huge success! Busloads of high school juniors and seniors came from several churches across the state. Working on the plans were Dr. Charles B. Simmons, Director of Church Relations; Graham Bateman, member of the President's Advisory Council, and Mrs. Nancy Spruell, Admissions Counselor and coordinator for the event.

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THE UNITED METHODIST REPORTER

LOUISIANA UNITED METHODIST

edition

VOLUME 8 NUMBER 17 Send P. O. Form 3579 to Box 221076 Dallas, Tx. 75222 APRIL 4, 1980

Right from the heart

It's in your hands!

It's in your hands now! Churches across the conference will be receiving a special offering this Sunday. It is a new offering, with a new name: the Good Samaritan Offering. But it is really an offering to replace five special offerings which had been observed in the past.

— The Methodist Children's Home, in Ruston, works with children and youth who need the love and support the Church can give until they can be reunited with their families in a loving, caring, accepting atmosphere.

— Retired Ministers Homes help to provide a haven to ministers who have given a life in service to the church — mostly in smaller appointments — and now have no place else to go.

— People's Community Center works with all age groups in the Inner City of New Orleans helping individuals — the elderly, little children, confused teenagers, working parents, persons who did not finish high school — to realize their worth in the sight of a God who loves and cares for all persons.

— Pendleton Memorial Hospital spends thousands of dollars caring for persons who cannot afford medical help, or who are stranded, or who desperately need help.

— The Methodist Home Hospital offers a hand of Christian charity to poor, abused, neglected children who have been beaten down — physically and emotionally, and who literally have no place to go.

— Lafon Home — when it is rebuilt — will again be a shelter and a solace to elderly persons who need the special care and the ministry which a Christian institution can give.

The Good Samaritan Offering is a rather fitting name — don't you think? All of the persons who are served by this offering are folk who in one way or another are left by the wayside, helpless and destitute. All of them are persons who can look to no one else for help or for succor.

Officials of the conference have commented that putting the special offerings together was never intended to make the receiving of them easier or less troublesome. Quite the contrary, the whole notion was to make United Methodists in Louisiana more keenly aware that churchpersons do not "pass by on the other side" and ignore the evils of our present-day world; but that they are more sensitive to need. And wherever there is trouble or hurt or despair, they open up their hearts, take the risk of becoming involved, and do whatever is necessary to change it.

Easter is a story about change, and new life, and fresh hope and new beginnings. You can translate that into concrete meaning when you give, "right from the heart."

'RIGHT FROM THE HEART...'

THE GOOD MAN OUT OF THE GOOD TREASURE OF HIS HEART PRODUCES GOOD.
LUKE 6:45 (RSV)

Good Samaritan Offering
— EASTER 1980 —
Methodist Children's Home · Retired Ministers Homes
People's Community Center · Methodist Home Hospital
Pendleton Memorial Methodist Hospital · Lafon Home

These Youth were in charge of the Morning Worship Service when they used, as a theme: "What the Church Means to Me." The speakers were Steven Head and Tanya Autrey. First row: Hollie Huff, Leslie Huff; Second row, Dennis Akin, Steven Head, Tanya Autrey; Back row, Michie Head, and Rockey Green. They are from Bernice; and the pastor is Rev. Cecil Mims.

Louisiana dinner at General Conf.

There will be a dinner for all Louisiana people in attendance at the General Conference at Indianapolis, Indiana. The dinner will be at 5:30 p.m., on Monday, April 21st, in the Hyatt-Regency Hotel, 155 West Washington St., Indianapolis. The cost for the dinner, with tax and service gratuity, will be $12.50 per plate. If you plan to be in Indianapolis as a member of the delegation or as a visitor and want to attend this dinner, your reservation must be made immediately. Please send your name, address, and your request for the number of reservations you wish to Dr. Douglas McGuire, P.O. Box 6018, Monroe 71203.

'Pray for our city'

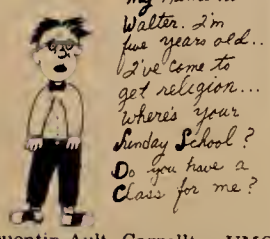
Thousands of Greater New Orleans area citizens from hundreds of churches and other institutions, as well as private individuals are conducting an intensive "Pray for Our City" prayer crusade which will continue through December 31, 1980.

Every hour of every day — 365 days — a dedicated person will be praying for the city — for an economic turn-around, for a lower crime rate, for better health, for a greater emphasis on morality, and for a sounder future.

During February, eight United Methodist Churches in New Orleans took part in the prayer-a-thon. They were: Algiers, Aurora, Carrollton, First, Gretna, Mt. Zion, Napoleon, and St. Paul's. Activities were coordinated by Miss Betsy Latham, a member of Aurora who is executive director of the Kenner YMCA. Miss Latham is also one of 12 monthly prayer leaders of Shalom New Orleans, sponsor of the prayer cursade.

Shalom New Orleans — 1980 Year of Prayer, is an inter-faith program of prayer which was envisioned by Rev. Bill Brown, Director of Trinity Christian Community. Rev. Henry Duncan, associate pastor of the Assembly of God Tabernacle in Chalmette, was Shalom's prayer leader for March.

To promote its 24 hours of continuous prayer for New Orleans during Carrollton United Methodist day, announcements were made from the pulpit, in the church bulletin and newsletter, at the administrative board meeting, and by a large sign-up prayer crusade poster in the church breezeway. The church coordinator, Quentin L. Ault, made the poster and was the first to "sign up" — at the not so popular time of 3 a.m. until 4 a.m. Twenty-three other members signed up and all 24 had "rewarding experiences and deep feelings of accomplishment," according to Mrs. Norma Moscowitz, coordinator of Carrollton's "Day of Prayer for New Orleans."



Quentin Ault, Carrollton UMC, New Orleans, does a fine job of keeping a bulletin board filled with current news and information on forthcoming events. He also makes the posters, like the one shown above, that are placed on a bulletin board in the breezeway.

The United Methodist Reporter

Louisiana United Methodist

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P. O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference

Relocation

The Summer Grove Church, Shreveport, has purchased some 6.89 acres two miles west of their present facilities for relocating the church.

As the first part of the "FUND RAISING YEAR" an auction was held, and a licensed auctioneer, assisted by his son, Gary Wolfe, presided over the event. Mr. Wolfe and his son are members of the church.

Members donated most of the merchandise, with some merchants participating. The UMW served hot dogs, Frito chili pies, cake and coffee and also offered baked goods for sale.

According to Mrs. Carolyn Bahm, Cokes and popcorn were for sale, and there was even a section with fishing equipment and stationary supplies; and "Mr. Harry Crow made a batch of his delicious hot chili which was sold later as a supper."

All of this feverish activity brought in approximately $9,000, which was applied to the payment on the new property. Of the original $110,000 purchase price, Mrs. Bahm said, the church only owes a balance of $15,000; and "we only signed the papers in December."

See inside for more La. news

A Tenebrae service recalled

By WILLIE M. PROPHIT

(Ed. Note: The following article appeared in a recent edition of the Baton Rouge State Times, and is printed here with the author's permission.)

Holy Week seems a prime time to ponder: "Have we been short-bedding out spiritual lives by cutting back some of our past Christian observances?"

Probably the former Minister of Youth, Richard S. Sarley of Broadmoor UMC in Baton Rouge, brooded on this notion several years ago. Then, did something about it. As associate minister in Lancaster, Pa., at the time, he and his senior minister "researched Wesley extensively" to orchestrate a Maundy Thursday service that injects some spiritual Excedrin in your fiber via a modern-day pilgrimage to the Last Supper and the Garden of Gethsemane.

It would be less than candid to presume that something is not lost in my translation. Yet, as a veteran of Holy Thursday services, including the pious washing of feet by the bishop in a Catholic cathedral church, I humbly submit my recollection of this singular and sensitive statement of Tenebrae which the towering, magnetic Sarley has so meticulously and immaculately captured. By his own accounting, he has "never attended another exactly like it." Says Pastor Henry C. Blount of Broadmoor ruefully: "They never taught us some of those beautiful old services when I was in seminary."

The mood of Tenebrae, Latin for "darkness," engulfed me upon entering the somewhat dimly lit sanctuary. Props for the Passover were stark, unadorned, dramatically spartan. Spotlighted on the Communion table laid with a white cloth were the loaves of bread, chalice, juice and trays. On the second altar, the Bible and Altar desk had been replaced by a set order of 12 purple candles representing the Disciples, with the white Christ candle in the center. (The triangular Tenebrae candelabrum of old featured a brass or wooden stand with 12 or 14 candles for psalms, plus the Christ candle at the apex.)

Robed in a gleaming white vestment with a cowl, called an alba, the slender, erect Reverend Sarley entered through the side door and quietly rustled to the altar. A brief opening worship was followed by the well-known prayer of confession, assurance of pardon and a hymn.

After lighting the acolyte tool, he lighted the Jesus candle, then each of the purple ones, reciting the names of each Disciple from Simon Peter, the beloved one who would deny Him "thrice before the cock will crow," to Judas Iscariot, the betrayer of the Son of Man. All to the soft, slow murmur of the organ.

Wearing a perpetual look of concentration, the youthful pastor stepped forth from the front altar to prepare the bread. In the hushed silence he lifted up each loaf with long arms draped by the flowing folds of his white robe and slowly broke it. For one fleeting moment, it was as though he recognized the face of the living Lord. The halves of each were wrapped in a napkin and placed in baskets to be served with the juice trays by the ushers. Each portion was passed from hand to hand for each participant to break off a morsel and hold with the tiny glass of juice until all were served. Then, and then only, was the invitation extended to "Eat" and "Drink" so that all might commune as one.

Following the singing of the hymn, "In the Hour of Trial," the faithful were reminded that the small band of men had made their way as usual to the Mount of Olives, but that Jesus had withdrawn from his companions about a stone's throw away to kneel and pray in vain for deliverance from the bitter cup of crucifixion.

While the organ gently caressed every utterance of the familiar story of the traitor's kiss, the Judas candle was snuffed out, followed by the retelling of Peter's denial and extinguishing of his candle.

According to the scripture, "Then the Disciples all deserted Him and ran away," signalling the putting out of the remaining Disciples' candles, leaving only the alighted Christ candle. Synchronized with the extinguishing of the candles was the further dimming of lights in the church until all were out.

Eloquently symbolizing humanity's darkest hour the next day, a soloist sang the gripping old American folk hymn, "Were you There?" His step firm, the Reverend Sarley departed the sanctuary and disappeared into the shadows of the night, to return later and extinguish the last candle. The emotionally spent modern-day pilgrims slipped out of the darkened temple as suggested in the program — in an attitude of reverent silence.

And a solemn still rested in the Father's house . . .

Tenebrae holds a mystic promise. The services vary from denomination to denomination — even from church to church. Sarley's stirring adaptation of that night some two thousand years ago when the Master experienced the human predicament of suffering and loneliness is heavy drama in the heavy world of Christian liturgy. So is the Passion Play. Both were designed to exalt the soul and shake us out of our Lenten lethargy.

But, alas, the Reverend Richard Sarley answered the call last summer to his own church in his home state of Pennsylvania. All the same, his Tenebrae and countless other contributions during his brief stay have all left an indelible footprint in the history of Methodism in our town. No way can you write off this vibrant, forceful presence in the pulpit.

Climaxing the Second Annual Missions Conference at the First Church in Winnsboro was the "Breaking of the Loaves" ceremony. Shown breaking the banks whose contents will be used to alleviate world hunger, were Sherry Shell, daughter of Mr. and Mrs. Jim Shell and Anna Beth Tucker, daughter of Dr. and Mrs. Mike Tucker.

Guests from four countries

Missions conference

Missionaries from four countries were guests for the Second Annual Missions Conference held as a combined effort of the Winnsboro, Gilbert, Wisner, Mangham, and Boeuf Prairie UMC.

The Reverend and Mrs. Charles Elkjer, missionaries to Sao Paulo, Brazil; David Law of Zaire, Africa, representing the Board of Global Ministries; Debi Grout, missionary to Madrid, Spain, and Lidia Gil, a national from Madrid whose husband is a minister there, appeared at each of the five churches, at schools and civic club meetings throughout the five-day conference.

The conference was coordinated by the Rev. Carl Rucker, the Rev. William M. McCutcheon, pastor of the Winnsboro-Gilbert charge, and Mrs. Moanne Siddon, Missions Chairperson at the Winnsboro Church.

Other participating pastors were the Rev. W.W. Bevill, Mangham and the Rev. Oakley Edwards, Wisner-Boeuf Prarie

Climaxing the conference at the Winnsboro-Gilbert churches was the "Breaking of the Love Loaves" ceremony: an offering which amounted to $750 for the mission program.

Rev. George Alfred shaking hands with Herbert Green, a member of the Wesley Church in Pineville. Mr. Green was recommended by his Administrative Board for entrance into the ministry; and he is now enrolled in the Candidacy School.

Editorial

Archbishop stood above politics

Last week four gunmen entered the chapel of the Hospital of Divine Providence in San Salvador, El Salvador, and fired a bullet into the heart of Roman Catholic Archbishop Oscar Romero as he stood performing a requiem mass for his mother.

Archbishop Romero's death is a tragedy among tragedies which in recent weeks have swept El Salvador toward all-out civil war — leaving 700 dead so far this year in its wake.

Left-wing factions in the Central American nation call it a war of liberation from 200 years of oppression by a few against many. And regardless of one's politics, it would be difficult for a person of reason and historical awareness to deny that claim. Since Spanish colonial times, the peasants of El Salvador have been abused by a ruling oligarchy of landowners — the estimated two percent of the people who control 90 percent of all the arable land in this tiny Latin American country. Education, medical care and even food have been the "birth right" of the elite and an impossibility for the poor.

Right-wing factions call it a war of communist intervention. And again, regardless of one's politics, it would be difficult for a person of reason and historical awareness to deny the fact that Cuba — and thus indirectly the Soviet Union — is attempting to use the internal ills of El Salvador to create another Marxist revolution and thus bring another nation into the Soviet bloc.

Amid it all, Archbishop Romero stood above politics.

Casting his lot with the poor, he was often identified with the "leftists" — a perception which may have led directly to his murder. Yet no one who has observed and listened to Archbishop Romero could reasonably make such a claim.

He stood for non-violence, for social reform and for justice. This often placed him at odds with the civilian-military junta which rules his country. Yet his commitment was not first of all political. In the words of Bishop Ricardo Uriosti, who conducted the requiem mass for the slain archbishop: "Monsignor Romero fought for a Kingdom of God full of truth, full of justice, full of love, and full of peace."

That commitment is at the very heart of the Christian Gospel and stands firmly on its own without need to be identified with any particular political ideology.

We hope United Methodists and other Christians will join in prayer for the people of El Salvador in the weeks ahead, that they might capture the vision of the slain archbishop for the social changes that are so desperately needed there, and that these changes might be accomplished without further bloodshed.

We hope United Methodists in the United States will individually impress upon our own government — as our mission board has already done — that America's role in El Salvador must be for justice and human rights even when that commitment appears to conflict with past political policies which have supported the current government in San Salvador.

Finally, we urge United Methodists to contribute to the relief efforts for El Salvador presently underway through our United Methodist Committee on Relief (UMCOR), which has been stockpiling medical and food supplies in the area to meet human needs (see story elsewhere in this issue). Contributions may be sent to: UMCOR, 475 Riverside Drive, New York, N.Y. 10027.

Here I Stand

Standardized pastoral support plan needed

By JERRY D. CHAPMAN

In my travels around the church, the inequities and shortcomings of our present salary and pastoral support system have been raised to me by many concerned persons. I feel we need a church-wide plan of standardized pastoral support. Here is why:

1. Our present pastoral salary system hinders the mission of the church rather than enabling it.

Jerry Chapman

For five years I was a district staff person for cooperative parish development. Time after time, pastors from smaller membership churches came to the district office to say, "I would like to go back to my appointment, but I have children to feed and bills to pay I need to move on to a church with higher salary potential."

Because pastors feel the need to move to places with the ability to pay more, our present system dooms most of our smaller membership churches to an endless succession of pastors who stay such a short time that it is doubtful they can give leadership to any substantial change or growth in the congregation. These small membership churches include about two-thirds of all United Methodist congregations.

Our salary system constricts effective appointment-making. A pastor's skills and abilities may be well-matched to the needs of a particular church. If, however, the salary level of the church and the pastor do not match, the appointment cannot be made. Pastors are effectively barred from all appointments with salaries lower than their present appointments. This particularly penalizes small churches, ethnic churches, inner city churches and any missional work which needs our best leadership but is financially limited. Many pastors fear that if they take a financially limited appointment they will never "catch up" to where they should be in the system.

Because of our present salary system we cause pastors to move more rapidly than is advisable. We are hindered from the flexibility of using many of our personnel in places where their leadership is sorely needed We raise obstacles to ministry in places of missional need. And, for these reasons; the mission of the church is hindered rather than enabled.

2. **The present salary system denies the concept of connectionalism and produces a system of competition rather than cooperation.**

As United Methodists we are a connectional church. We "join together" to support conference, national, and world missions; church-wide educational and evangelistic efforts; our bishops, district superintendents and conference staff persons; and numerous other administrative and missional concerns. We believe in the responsibility of all our local churches to support all of these ministries through our system of apportionments and special gifts. Yet in the matter of pastoral support we move to a congregational attitude that says, "Let each church pay their pastor what they can afford; it's their responsibility." This denies the concept of connectionalism and stresses a mentality of separation.

As United Methodists, we believe in the wholeness of the church — that we all minister together in cooperation. However, the present salary system puts ministers and churches in a framework of competition. Churches compete against each other for the more highly trained and experienced pastors, and, although no one enters the ministry for financial gain, pastors do compete for the more financially attractive positions. In such a system as this, churches with less financial capability cannot keep up and thus become the stepping stones we use on our way to somewhere else. By continuing this competitive system of salaries, we erode and undermine the concept of connectionalism which is at the heart of our United Methodist system.

3. **Our present salary system is inequitable to many persons.**

I have come into contact with some situations that I would have hardly believed if I had not seen them myself. I have visited with a United Methodist pastor with seminary training, serving full-time in a cooperative parish, and receiving a salary of only $7,000 per year, while only a few miles away another United Methodist pastor with comparable training and experience receives a salary of over $40,000 per year. Where is the equity here?

As United Methodist pastors, we have all affirmed our allegiance to the "brotherhood" of the ministry (my apologies to female pastors). But how can there be any brotherhood in a system that rewards some so much more than others? How can there be unity in a competitive system that pits pastors against each other and one congregation against another? Clearly we need some basic changes.

We need to call on the 1980 General Conference to adopt the resolution of the Kansas East Annual Conference calling for a four-year study committee to produce a church-wide plan for standardized salaries.

I believe it is possible to generate a workable plan of standardized salaries. Such a plan might set a salary amount for each pastor, taking into account educational background and length of service. Many school systems and governmental and private institutions have done this, and the United Methodist Church can do it as we really feel this is what God is calling us to do.

We need a system where each pastor is treated fairly and equitably. We need a system that allows the appointment of all pastors wherever their particular interests and abilities can best be utilized. We need a system that removes the burden of competition we carry and allows all of us to work together. We need a church-wide system of pastoral salaries and support.

"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns regarding issues facing the church.

This week's contributors are: the Rev. Jerry D. Chapman, a field representative of the Town and Country Ministries office of the UMC's General Board of Global Ministries, with offices in Columbus, Ohio, and a member of the Florida Annual Conference; and R. Lee Davis, a member of West End UMC in Nashville, Tennessee.

Letters to the Editor

Are UMC's 'Social Principles' defective?

To the Editor:

With reference to the "Here I Stand" article headlined "UMC has defective 'Social Principles'" by Harold C. Boehning (TM/UMR, March 7), we heartily agree. The UMC does have defective Social Principles. Dr. Boehning's critique and suggestions are both timely and succinct. Bravo!

Edmond R. Vianney
Milford, Connecticut

Majority not infallible

To the Editor:

In response to Mr. Boehning's "Here I Stand" article (TM/UMR, March 7), I was not aware that there was a pressing need to bring the Social Principles "into conformity with the prevalent philosophy of church membership at large." If that is the aim of General Conference, we are in more trouble than we thought. What ever happened to being open to the leading of the Holy Spirit and obedient to the Head of the Church?

In addition, we need to be concerned about political/economic realities because our gifts, especially those for development in the Third World, are very much affected by the effects of legislation, according to Bread for the World. And since our overstuffed consumption habits keep fueling inflation — unchecked inflation — our gifts keep buying less and less.

If we serve the Lord of the Universe, His influence is certainly not limited to our private expressions of charity, and He demands all that we are and have.

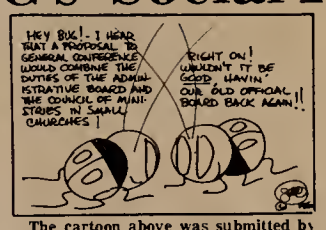
Marilyn L. Graves
Franklin, Kentucky

Leaders out of touch

To the Editor:

I was very pleased to read the "Here I Stand" article by Harold Boehning headlined "UMC has defective 'Social Principles'" in the March 7 issue. His article pinpoints the fact that the church organization in its Social Principles statement does not speak for many of the members. Several good reasons were given and elaborated on. It just seems to me that our church's hierarchy has the same tendencies as the government in getting away from the feelings of the populace.

Herald Carlson
Ontario, Ohio



The cartoon above was submitted by John A. Cunningham of Riverside, California as a "cartoon to the editor" response to the article in TM/UMR's February 29 issue regarding a legislative proposal to General Conference which would simplify structural requirements for small-membership local churches.

All have 'gift'

To the Editor:

I wish to say a hearty "AMEN"! to James Gibson's article "Most of us usually neglect our Christian witnessing" (TM/UMR, March 7).

One day I was talking to a co-worker, who attends church regularly, about witnessing to people today since I believe we are quickly approaching the end of God's timetable. It deeply saddened me when her response was that she just couldn't talk to people about Jesus — God hadn't given her that "gift."

My feeling is that too many people don't have this "gift" because they have not truly opened their whole selves to Jesus Christ so that they can be filled with His love, which gives us the desire to "spread the Good News." I used to be spiritually "dry" until I had a personal encounter with Jesus Christ, and let me tell you, now I want everyone to know how wonderful and complete He is!!

Wanda Smith
Houston, Texas

Church may 'scatter'

To the Editor:

Your recent editorial describing the state of the United Methodist Church as an "identity crisis, characterized by fragmentation and the lack of a sense of basic identity and spiritual direction" certainly hit the nail right on the head. My dictionary says that fragmentation means "the breaking up into fragments, the scattering in all directions, being disconnected."

It seems to me that unless the leadership of our beloved United Methodist Church does do something soon to give decisive, effective and courageous leadership, our church will simply scatter away. Pluralism is slowly eating away at the very fundamental beliefs of our denomination and unless we get back to the basics, as you say, of our Wesleyan tradition, we are certainly going to see a greater falling away. A great man once said, "A house divided against itself cannot stand."

What really concerns me today is that instead of being more united we have become more scattered, more detached, more divided over ideologies and do-good involvement in secular activities which has diluted our spiritual lives. We are like sheep without a shepherd — everyone doing his thing and nobody doing anything. Could it be that the people called United Methodist have lost sight of the real shepherd, Jesus, the Christ?

Until he becomes the real spiritual head of our church we are in great trouble.

Julian H. Schrader
Wrightsville, Pennsylvania

TM/UMR misses Christ

To the Editor:

As I read through TM/UMR, I can't help but be alarmed at the various articles I find. Much space is devoted to the various social problems that plague our society today, yet not much is said about the glorious answer, Jesus Christ.

Our blessed Lord did not leave his church on this earth to solve society's problems, but to set free the captives and to place their feet on higher ground.

We, as United Methodists, need to get back to our Saviour's Great Commission, "Go ye into all the world, and preach the gospel to every creature" — perhaps even to some in our own midst.

I believe it's time we go to God's Holy Word, find that homosexuality and abortion are acts called sin, and take a stand against them. Love the sinner, but hate the sin.

Jesus called us the light of the world. Is that light being extinguished? Or are we going to set it ablaze?

Clayton Brown
Worland, Wyoming

Plain advice

To the Editor:

This is in response to the article headlined "Small churches tired of oversize structures" (TM/UMR, Feb. 29).

Even though I have served two churches of more than 1,000 members, I have always thought that the smaller churches had many very good qualities. This article prompted me to look back into a Discipline published in 1832. In it I ran across this item on page 158:

"Question: Is anything advisable in regard to building?

"Answer: Let all our churches be built plain and decent, and free seats, but no more expensive than is absolutely unavoidable; otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent upon them. And then, farewell to Methodist Discipline, if not Doctrine."

Name withheld by request
Colorado

Youth needed

To the Editor:

The article headlined "Youth ministry failures to show" (TM/UMR, March 7) is quite correct in its evaluation of the present situation. Failure to provide vital youth ministry can only result in constant decline in church members.

If every local church could heed the suggestions made by Dr. Strommen in the article, adult members might be surprised with the increase in youth participation. Leaders of most local churches with whom I have come in contact rarely have realized the condition of their youth programs. On examination, most programs leave much to be desired.

All United Methodists should know that the National Youth Ministries Organization (NYMO) has developed a major priority for the church: "Revitalization of Local Church Youth Ministry." As a youth and as a delegate from Northern Illinois to the 1980 General Conference, I hope that "Revitalization" will become one of the UMC's priorities. We need it!

Karen Bowers
Wilmette, Illinois

Two friends of youth

To the Editor:

I was pleased to see the feature on Scoutmaster Charlie Lelek by Roberta Donovan of Lewistown, Montana in your March 7 issue.

You might be interested to know that Mrs. Donovan has herself been a very diligent leader of the United Methodist youth. She was the most influential leader I ever had the honor of working with during my M.Y.F. years.

When Mrs. Donovan commends Mr. Lelek as a friend of youth, she knows what she is saying. She has been there, too.

Laurel Walker
Inverness, Montana

Where is church's voice?

To the Editor:

I have been waiting in vain to read the statements of outrage and indignation over the invasion of Afghanistan, the possible use of chemical warfare, and the indiscriminate slaughter of local peasants from those who have been quite vocal on other outrageous acts, such as Dr. Potter of the World Council of Churches, our own Bishops Armstrong and Mathews, Dr. Tracy Jones and other representatives of the Board of Global Ministries and the Board of Church and Society.

It may, of course, be that I have simply not read those portions of the press in which their outrage was printed or that they expressed their views and no one chose to report it. My hunch is, however, that this is yet another example of the selective justice demonstrated time and time again by certain portions of the world society and more particularly the extra-liberal "leaders" within mainstream Protestantism and our United Methodist Church.

Franklin Blackstone Jr.
Zelienople, Pennsylvania

Church needs poor

To the Editor:

The article, "Church's link to poor said critical (TM/UMR, March 14), was timely. Not long ago I attended a meeting at which there was a discussion in regard to organizing a United Methodist Church in a developing part of town in which the so-called "working class" live. One minister was very much against the idea because he said, "It has been my observation that the United Methodist Church appeals more to the middle and the upper classes." What a sad situation! What would Jesus have done?

I don't think ministers are being over-educated in the seminaries. If they can't love all people and take the gospel to all people, they are under-educated. Paul said, "I become all things to all men, that I may save some of them by any means possible (I Corinthians 9:22b).

Jesus, the son of a poor carpenter, held his own with the rich leaders of the temple as well as with the beggars on the street. He spoke in language that all could understand, and used illustrations that appealed to the masses. There aren't any social classes in heaven, so we had just as well get off pedestals and come down to the basics — PEOPLE.

Laura Frances Murphy
Odessa, Texas

TM/UMR welcomes new local editions

TM/UMR welcomes three new local church editions: **First UMC, Grand Junction, Colorado** (Rocky Mountain Annual Conference); **St. Paul UMC, Pueblo, Colorado** (Rocky Mountain Annual Conference); and **Berkeley UMC, Austin, Texas** (Southwest Texas Annual Conference).

Beginning with this issue, 800 subscriber-families at First UMC and 650 subscriber-families at St. Paul UMC begin editions and with the March 28 issue about 200 subscriber-families at Berkeley UMC began an edition of TM/UMR. Each local church will have its own local news on the front page, annual conference news on the back page and general church news and comment on four inside pages

To these new readers we say: "Welcome."

Council of Bishops must be given power to work

By R. LEE DAVIS

This is an appeal to delegates to the 1980 General Conference. Please study the Discipline, especially the Constitution and Chapter IV, Paragraph 513. This paragraph sets out "Specific Responsibilities of Bishops," but no authority is delegated to the Council of Bishops or the College of Bishops to execute their responsibilities.

We elect them by popular vote to the highest office of the church, but expect them to use their influence and persuasive personalities to get the job done. That's not enough and it's not fair. No business can succeed without an executive head and the Lord's business deserves the best organization and executives.

Our great United Methodist Church was designed by our forefathers, as was our civil government, to be democratic. Our delegates are equally clergy and laity. Our representatives to annual conference are selected the same way. Our church government, like our Federal and State governments, has three divisions: legislative, executive and judicial, to maintain a balance of power. Both church and civil governments are founded on "In God We Trust." What has happened to both constituencies in the last 20 years?

The affluent, liberal age of selfishness and lack of discipline has permitted the bureaucrats in both governments to take over the management. The General Boards and agencies promote their causes and their budgets and carry out their programs. However well intended the planning may be, too often there are conflicts, overlapping and duplication of efforts without a coordination and executive authority to act and speak for the church.

Our Council of Bishops should have authority to supervise, coordinate and be administrators in fact to improve efficiency and effectiveness. We have demeaned our highest officers to a position of political lobbyists in our church. I know none of us intended it that way, but a little research by our delegates will confirm these facts.

I urge your serious attention to several petitions to the General Conference asking for: (1) Authority to the Council of Bishops; (2) Accountability of Boards and Agencies with penalties for violation; and (3) Restricting voting at General Conference by employees of the Church.

The Council of Bishops should be authorized (a) to act on all matters requiring it in the interim between General Conferences; (b) to veto, cancel or suspend any activity which they think is inappropriate; (c) to appoint independent Oversight Committees to review the work of any Board or Agency; and (d) to terminate the services of any minister or employee after due process as provided in Section III of the Discipline.

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Judy Elswick, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS254500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no offic.. relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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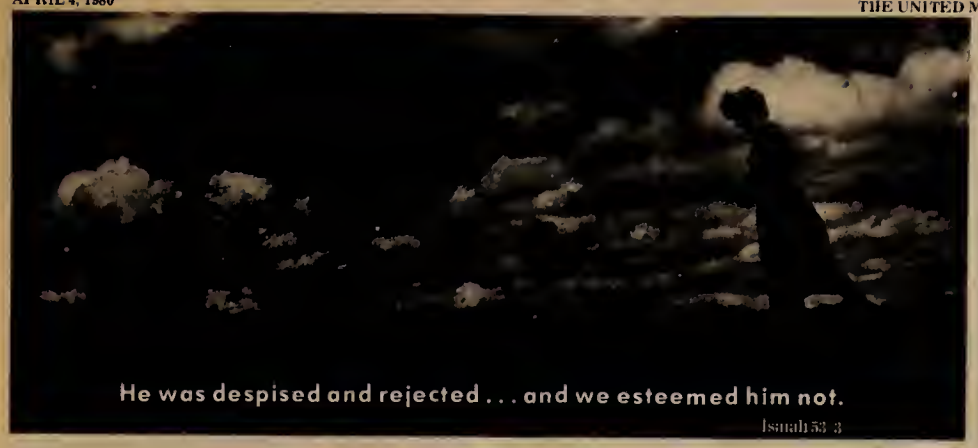


UMC 'success' foils unity

No one can be Body of Christ alone, official says

By BUD HERRON
Associate Editor

DETROIT — "Success" — turned to feelings of "self-sufficiency" — has become the number one stumbling block for the United Methodist Church in its relationships with other denominations, the top ecumenical officer of the Presbyterian Church U.S. said here March 19.

"Is there anything the church needs to do, that United Methodists can't do alone?" asked the Rev. David W. A. Taylor. "God has blessed you with numbers and resources and influence beyond most others; and in the process you have devised a tightly knit connectional system that is in many ways marvelously efficient. But all of these things have been accrued at some cost to you — and part of the cost has been a certain erosion of ecumenical seriousness."

And United Methodists alone can't be the unified Body of Christ, he said.

Dr. Taylor made his remarks at the invitation of the Ecumenical and Interreligious Concerns Division of the UMC's mission board, which met for its spring session here March 13-22. The division specifically asked him to assess the way other denominations perceive the UMC. His remarks were generally laudatory and he began by saying "everywhere you are held in profound admiration and respect."

But, he said there is a feeling among persons in other denominations that while the UMC is always willing to "cooperate" with other churches, it is not "serious about unity and interdependence as the single Body of Christ." He said the attitude is that the UMC will work with other churches but does not really need the other churches.

Dr. Taylor said that in preparing for his comments he had talked to officials in several other denominations and had uncovered numerous examples where those officials claim the UMC is "not serious." He specifically referred to two of those examples: (1) The decision of the UMC's 1976 General Conference that executives of all UM agencies must be United Methodists; (2) The decision of the UMC — through its General Board of Higher Education and Ministry — to withdraw from the ecumenical United Ministries in Education.

Speaking to the first example, Dr. Taylor said other denominations "cannot comprehend" why the UMC would want only United Methodists on the staffs of all its agencies.

"The issue at stake is the Gospel itself," he said, "for United Methodists cannot rightly perceive the implications of the Gospel alone — and neither can we. No part of the church has the fullness of the Spirit's gifts."

On the second example, Dr. Taylor said the decision of United Methodists to "go it alone" in campus ministry may have been a sound decision from a "strictly sectarian" viewpoint, but that it does damage to gains toward unity. "The tragedy of it is that this particular evidence of a loss of ecumenical seriousness is one which is highly visible in every state and every major city throughout the land — wherever a school or community college is to be found."

On the matter of how the UMC might be able to cope with its "self-sufficient" attitudes, Dr. Taylor said he has gathered five suggestions from his ecumenical colleagues:

• **Undertake a "systems analysis" of the UMC.** He said this would center on trying to see how the UM system of operating effects incentive for ecumenical involvement. Are pastors and others being rewarded for "going it alone" and penalized for their ecumenical efforts?

• **Is there some way to review within the United Methodist system the degree of ecumenical commitment in programming?** He said the tendency of all churches is for "programs to become more and more sectarian" and suggested such a review could help in identifying that tendency.

• **"Open windows" to the "wind of the Spirit."** He said such windows could be opened by intentionally including on UMC agencies, task forces, etc., persons from other churches with different theological and social viewpoints.

• **Devise a method of setting down on paper the five most urgent needs of the church.** He said it is easy for a church to identify what it has to give, but often difficult and revealing for it to set down what it needs. He suggested that persons from other denominations could offer help in this process.

• **Educate the membership to the need for unity.** He said this would focus on the need for unity within humankind and would show how that relates to the need for unity in the church.

Dr. Taylor concluded by saying "we in the other churches love you. We care enough about you to stand with you, even when we think you are wrong, and tell you when we think you have sinned — for we know it is very much easier to spot the sins of others than it is to acknowledge our own sins. Not the least among our reasons for confidence in you is that you have called one of our number to come and stand before you tonight, and have not only invited but insisted that he speak the truth to you in love," he said.

Cambodians receiving relief aid, agency says

TM/UMR Staff Special

DETROIT — Charges published in recent weeks in several major American news publications claiming that relief supplies being sent to starving persons in Kampuchea (Cambodia) are not reaching the people were labeled "outdated" and "false" by the head of the United Methodist Church's international relief agency here March 20.

"I can assure you that food and other supplies are getting through," Dr. J. Harry Haines, director of the United Methodist Committee on Relief (UMCOR), said at a press conference called to announce the specifics of a $12 million effort by a coalition of Protestant relief agencies. (United Methodists already have contributed nearly $5 million toward it.)

"The Vietnamese and the Kampuchean governments have never intentionally withheld our relief efforts," he said. "The news stories are coming from the fact that early on we had difficulties because transportation systems within the country were at a standstill. Today, I can assure you — by the word of our own observers in Kampuchea — that the people are receiving the supplies."

Dr. Haines announced that the $12 million effort will be divided equally among direct food relief, short-term rehabilitation programs, and long-term technical assistance programs. The three phases of the program will go on simultaneously, not sequentially, he said.

Dr. Haines said that UMCOR also is poised to deliver humanitarian aid in the Central American country of El Salvador, where war broke out as his agency met here March 19. He said UMCOR had expected difficulties there for some time and had already stockpiled supplies in the area for delivery in an emergency.

He said work also would be underway among refugees in Honduras and Nicaragua.

A total of $6,250,654 for relief efforts around the world was designated during UMCOR's spring meeting here March 19-20.

Korean UMC offers money, identification

YONKERS, N.Y. — The 70-member Central Korean UMC congregation here recently contributed $2,390 toward the Cambodian Relief fund, citing shared identification as an impetus for the relief aid.

The contribution stemmed not only from the congregation's identification with the Cambodians as fellow Asians, but also because they are a people "who have either directly or indirectly experienced starvation and other deprivations because of war," according to the Rev. A.S.W. Rhee, pastor.

He noted that a number of the church's families suffered from effects of the Korean War.

Waiting . . .

Suffering . . .

Praising

The model for this photographic interpretation of Holy Week events is Regena Tinney, who has worked professionally in Christian education. She is a candidate for a master's degree in movement from Wesleyan University, Middletown, Conn.

The photos are by W. Hewlett Stith, editor of the Virginia Advocate, official publication of the Virginia Annual Conference of the UMC in which the photographic interpretation first appeared.

People in the news . . .

A 'whale' of a song

The youth of the Seabrook United Methodist Church in Seabrook, Texas, are finding a fun way for all ages to learn and enjoy Bible stories is to tell them in song. The youth choir, called the "Scatter the Joy Singers," is presenting a series of Bible Stories in Contemporary Settings for worship and in nursing homes: Jonah & the Whale, Noah & the Ark, and Daniel & the Lion's Den. Thanks to **Jimmy Woodward** they have a whale and sets for the production.

'Positive' outlook sells in Nashville

The Pulaski Heights UMC in Arkansas reports one of their sons is "making it big" in Nashville. **Wayland Holyfield** received the Nashville Songwriters Assoc. 1979 Presidential Award for his pop and country compositions. Among his hits: "I'll Do It All Over Again" (Crystal Gayle), "I'll Be Leaving Alone" (Charley Pride), and "Nobody Likes Sad Songs" (Ronnie Milsap). Mr. **Holyfield** is quoted as saying: "Most of my songs are love songs, and a lot of them have some positive outlook . . . If I do write a negative song, I always try to inject some hope into the situation somehow."

the church today

Citibank loses church funds for staying in South Africa

NEW YORK (RNS) — An ecumenical agency, an interdenominational seminary and a church mission board have all decided to withdraw their investments from Citibank to protest its failure to withdraw operations from South Africa.

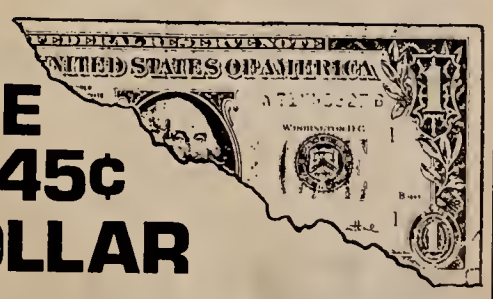
The National Council of Churches (NCC) is withdrawing its $4.7 million payroll account, Union Theological Seminary is closing several accounts totaling $1.5 million, and the United Methodist Board of Global Ministries is pulling out 51 checking accounts and 13 savings accounts totaling more than $50 million.

The actions were announced at a press conference at St. Peter's Lutheran Church, located in the Citicorp Center.

Grants to reduce fire risk to church property announced

EVANSTON, Ill. (UMNS) — Grants of up to $5,000 to assist local United Methodist congregations in upgrading their property to reduce risk of fire or other loss now are available from the denomination's General Church Insurance Trust.

The new program replaces a plan in effect since 1976 whereby the grants were made to annual conferences. The funds come from voluntary contributions to the Insurance Trust by local churches participating in the general insurance program.



THE 45¢ DOLLAR

We all face it. Salaries go up but so does everything else. A quick look at where you were ten years ago in terms of income might seem encouraging. Yet when you look at costs today, you know you are falling behind. On a global scale the situation is even worse.

In Zaire, Africa, a loaf of bread costs $5 if you can find it . . . a gallon of gas $3 and a bicycle $450. In the United States the costs of building a church, running a community center, a school or a children's home as well as supporting workers in the inner city or town and country have doubled.

World Service has been called the backbone and lifeline of the church's mission program. While in 1979 the Board received an increase of 11% over what it received in 1970, this amount represents a decrease of over 40% in purchasing power.

The Board of Global Ministries operating in 100 countries with skyrocketing inflation at home and abroad can only fall behind what it was doing in 1970. The rate of inflation is currently at 80% in Chile and 170% in Argentina. Multiply these examples by similar ones on every continent and you can see why the Board is having difficulty supporting the basic work. Often the Board has had to cut ministries not becuase they are no longer needed, but because the current dollar would no longer stretch.

United Methodists have not kept pace with the needs of a hurting world. More and more dollars stay at home for escalating local costs. But sacrificial giving is needed if the Gospel is to be extended . . . if the church of Wesley and Otterbein is to continue its caring for others that has always been at the heart of mission.

THE BOARD OF GLOBAL MINISTRIES The UNITED METHODIST CHURCH

UM opens communication channel

Silence prompts 'Ungame'

By JUDY ELSWICK
Staff Writer

GARDEN GROVE, Calif. — Having a sore throat and laryngitis is irritating, but learning the soreness is caused by tumors on one's vocal cords is downright frightening. Rhea Zakich can testify to the sinking feeling that accompanies such a diagnosis.

However, she also testifies to the way her Christian witness was not ended, but expanded to an extent she never imagined, when the illness resulted in creation of a game that is now being played all over the world.

Approximately 10 years ago, Mrs. Zakich — a member of First UMC of Garden Grove — faced two surgeries to remove the tumors, and three months of not speaking. She also faced the possibility that those months would stretch into a lifetime of silence.

The possibility of being mute was particularly hard for Mrs. Zakich, a wife and mother of two who was involved in a speaking ministry to awaken the "comfortable" to the needs of the ghetto, based upon her volunteer experience there.

She found family conversations often reduced to "Hi, Mom" and "Bye, Mom" as family and friends seemed to feel that if she couldn't speak, she also couldn't hear, she told TM/UMR. "No one knew I was so depressed I wanted to die; nobody knew I thought I had cancer and they were keeping it from me; nobody knew I felt rejected by God . . . nobody knew I was so lonely . . . " she said.

She began jotting down questions. "First, I wrote down questions I wanted to ask my family, and then I wrote questions I wanted people to ask me," she said. The questions became a "game" for her and her family, later including friends as a way for Mrs. Zakich to re-establish her relationship with them, in spite of her inability to talk. Since the game permitted no interruptions, participants waited for answers, including Mrs. Zakich's written responses.

After seeing the remarkable things that happened when family and friends opened up new channels of communication to one another, Mrs. Zakich decided God was at work in her life through the game. She made several copies of the game for friends, and set about developing it in a form that could be commercially mass-produced.

Success and failure greeted her at various turns. Mrs. Zakich said she had made what her physician termed a "remarkable" recovery, and was able to talk again. However, her game met with repeated failure as she tried to market it. Attempts to mass-produce it at home proved equally unsuccessful. Dejected, she threw her materials into a trash can and told God if it was to be done, the next move was not hers.

The next move came through the hands of a 10-year-old boy who rescued a discarded game from the trash can. The youngster took the game home and displayed it to his mother — a turning point for the game. The mother brought it to the attention of a business partner who manufactured educational games. Lew Herndon — also a United Methodist — not only decided to market the game, but renamed his firm "The Ungame Company," based upon the name given to Mrs. Zakich's creation.

The name "The Ungame" was chosen because the game involves no competition and has no winners or losers, she said. Rather, it is a communication game designed to "create a place where people can relate who they are and feel comfortable in doing so."

Christian game hits market

"The Ungame" hit the market in 1972. It offers a basic version — containing two sets of question cards — and a Christian version, with an additional set of cards dealing with Christian beliefs. Although no advertising was done until the last year, more than a half-million of the games have been sold. Mrs. Zakich said orders have been received from every country in the world, and French and Spanish versions have been produced recently. She has also added two other games and a book to her accomplishments.

"It's amazing to me the number of people who write to the company with dramatic stories about changed lives," she said from an office at The Ungame Company in Anaheim, Calif., where she spends two days a week answering the mail.

Reading from a letter she had just received, Mrs. Zakich related the story of a missionary couple in Japan serving as houseparents to 20 boys whose parents are also missionaries. The couple wrote that during a session of "The Ungame" played by the boys, one youngster drew a card asking what makes a happy family.

"I wouldn't know," briefly replied the

Rhea Zakich

boy, whose parents were in the process of divorcing. That response made the other youngsters much more sensitive to this boy's feelings during that difficult period, the letter noted.

"The game asks questions that we don't have permission to ask," Mrs. Zakich said. She has received letters stating that the game has been used in a variety of situations including singles' groups, marriage counseling, seminaries, group therapy and church retreats.

One pastor, she said, was confronted by another participant about his long, scholarly answers to "Christian Beliefs" questions, with the participant pointing out the pastor was not sharing his own feelings. Shortly afterward, holding a card with a question on one of his beliefs, the pastor admitted, "I don't know what I believe." He had been so busy fulfilling responsibilities to his congregation and preaching what he felt he was supposed to believe, he hadn't been able to reflect on his own beliefs for a long time, Mrs. Zakich explained. She noted this admission drew the pastor and his parishioners closer together, and actually helped the life of that church.

When queried about the need for such games, Mrs. Zakich said, "the need is so great, I don't even know how to verbalize it." She noted that many problems in marriages and other relationships are attributed to a lack of communication, but pointed out that many people don't know how to open up those channels themselves.

"Maybe 'The Ungame' can be a starting point," she said.

Eucharist welcome varies

Child's place at Lord's Table questioned

BY SHARON MIELKE
Senior Staff Writer

Questions about children and Holy Communion come up more often than any other issue related to United Methodists at worship, according to several church leaders who are expected to field such questions and provide the answers.

The questions vary: At what age should children be admitted to the Lord's Table? Shouldn't they wait until they "really know what it means"? Are children ready to participate in so great and sacred a mystery as Holy Communion? Why does the "Book of Discipline" state one place that children are "preparatory members" after baptism while in another place it states that all baptized persons are "members" of the body of Christ?

TM/UMR asked three United Methodist professors of worship and Christian education to comment on the reasons for the confusion and to state their views on the question of children and Communion.

Promote that understanding

All agreed that good reasons exist for including children and that the church should get back to that pattern. They also agreed that:

• Excluding baptized children from Communion is a relatively recent phenomenon apparently begun in the early 20th century;

• Regional as well as local church differences are evident regarding the participation of children at the Lord's Table;

• Excluding children from Communion is having negative effects on the denomination's retention of youth members in the church.

"This business of excluding children from Communion and from worship generally is a relatively recent phenomenon which is not our church's tradition," said Dr. William H. Willimon of Duke Divinity School at Durham, N.C. He said he has repeatedly queried older members of small congregations throughout the Southeast and according to their memories, children used to be fully involved.

Dr. James F. White, of the Perkins School of Theology in Dallas, credits the impact of "liberal theology" with "throwing out all kinds of traditional practices because the liberal thing was to make everything rational, lucid and clear — do away with the mystery." The sacraments became a rational activity as a result, he said, with the emphasis on the worshiper's intellectual knowledge and ability to remember what he or she knew about Jesus.

Since the prevailing view of children was that they were not capable of understanding abstract faith ideas, it followed that youngsters should be excluded from the Lord's Table, Dr. White said. He added that he has found this view stronger in the North and West than in the South, which maintained more of the traditional practices.

Respectability hard on kids

Another development about the same time which was more evenly spread across the church is what Dr. White calls "the era of respectability in worship," stretching from about 1920 to 1970. Worship became respectable, sophisticated, liturgical and very word- and print-oriented in an effort to move away from the "primitive" spontaneous, revivalist emotionalism of earlier days, he said. Children, of course, did not fare very well because they could not read until they were six or seven, and it was thought they might disrupt the carefully orchestrated worship experience.

Dr. Willimon pointed out that — often rightly so — worship was viewed as cruelty to children and they were shuttled off into a nursery or children's church as a result.

The view that children should be excluded is primarily based on the idea that the Christian faith is purely rational, intellectual endeavor, Dr. Willimon said. "That is a heretical view of faith as well as a misunderstanding of how children grow in faith," he added.

He credits modern developmental psychology with greatly altering the view of how and when children learn. For example, he said, developmentalists now say that half of a child's basic learning will take place by the age of four. "So if the child is to learn trust, love and a sense of belonging to a community, the church needs 'to get with it' a lot earlier with children," Dr. Willimon believes.

Other factors

A Christian educator at Methodist Theological School in Ohio in Delaware, Ohio said his views also have been influenced by anthropological findings which show that children become full members of a community by participating in the most significant parts of the life of the community. Dr. Charles Foster said, "When we segregate children out of the significant events of worship — such as Communion — we may be segregating them right out of church."

He said a teacher can talk about or give instructions about Communion, but a person needs to be a part of the experience with the community. It is similar to learning to pray, he explained. A child can be taught words but there is a lot more to prayer than words. It is by praying with others that the postures, the tones and the relationship to God are learned, he said.

Both Dr. Willimon and Dr. Foster said the practice of segregating children is detrimental to the denomination's hope of retaining children as they grow up into youth and young adulthood. "Out of my experience in a number of churches where children are segregated out of worship and the Lord's Table, I have observed a definite trend of these youth to leave the church entirely or to move into independent youth movements which have no congregational ties," Dr. Foster said.

Dr. Willimon said this should not be surprising when children are told they can do very well without worship and the sacraments for the first six or seven years of their lives. "They are deciding they can do without them later, too." He pointed out that denominations who have children with them on Sunday morning also tend to retain their children later on.

The worship professor at Duke also said children are the victims of faulty and contradictory theology about the meaning of Baptism.

"If baptism doesn't entitle one to the Lord's Table, then what does it do?" he asks. "If it doesn't mean the baptized are members of the Christian community, baptism is nothing more than a sweet little service. We are telling our children, on the one hand, 'You're in the community,' and on the other, 'But, we don't want you to participate.' "

But, are they ready?

But are children really ready to participate in so great and sacred a mystery as Holy Communion? These teachers answer: How many adults fully comprehend the meaning of this holy mystery? Growth in understanding is possible for all ages, but even little children understand the significance of food, of being fed special food and of being included at the table in a loving and caring family, they say.

Dr. White, who is both a professor of worship and a scholar, said the "preparatory membership" category in the "Book of Discipline" is "a remnant from the days when Methodism was a "society" and not a church. Persons frequently belonged both to a Methodist society and to a regular denomination.

"Theologically, baptism does make us part of the church, and now that United Methodism is a church, it doesn't make any sense to continue something called "preparatory membership."

'Divvying up' general board representation to challenge UMC delegates at Indianapolis

EDITOR'S NOTE: The General Conference of the United Methodist Church convenes April 15-25 in Indianapolis. This is the 14th in a series of articles summarizing major issues to come before the delegates.

By SHARON MIELKE
Senior Staff Writer

How some United Methodist members are elected to serve on national boards and agencies of the UMC is an issue facing delegates to the General Conference later this month. Delegates are being offered proposals to divvy up in new ways the seats on these agencies that control the financial, programmatic and administrative functions of the denomination at the general church level.

These proposals result from the delegates at the last General Conference ordering re-evaluation of the UMC's "fixed quota" system of representation, a study of the membership formulae for the general boards as well as a study of the boards with an eye to reducing the size of their membership.

The recommendations growing out of this three-part study conclude that some rearrangements are indeed in order. However, they come down firmly on the side of "quotas" — or "guaranteed representation" — as some prefer to call them. In fact, the recommendations enlarge the number of categories which would be guaranteed seats and suggest a nominating procedure to ensure that these groups are brought on the boards.

If adopted, the proposals would result in a shift of representation toward the Sunbelt areas of the denomination and toward the church's ethnic constituency. They also would give the annual conferences a stronger voice on the boards.

Another shift will also occur as the guaranteed representation to members of the former Evangelical United Brethren Church — in effect since the time of church union in 1968 — comes to an end in 1980.

A joint task force of the Council of Bishops, the General Council on Ministries (GCOM) and the General Council on Finance and Administration carried out the studies directed by the 1976 General Conference. One of the basic conclusions the task force drew was that it is "essential to have representation of all groups within the membership of the UMC in the general church agencies."

New proposals

Proposals from the task force offer the following features:

• General board memberships would be distributed "in proportion to the total membership of the jurisdictions" — a departure from the present policy which assigns the same number of seats on the major boards — 12 — to each jurisdiction. The Southeastern and South Central Jurisdictions should benefit from this change since they have the largest number of church members; the Western Jurisdiction will be the biggest loser.

• Every annual and missionary conference would have one representative on each of the four general program boards — Church and Society, Higher Education and Ministry, Discipleship and Global Ministries. The present system has no such guarantees; the only place where every annual conference is currently represented is the General Council on Ministries. Prior to a recent Constitutional change, missionary conferences had no vote in church councils. Now their delegates can vote at General Conference and this right is being extended to other levels.

• "At least 25 percent" of the representatives are recommended to be ethnic and racial minority persons. The current "Discipline" specifies "adequate representation."

• The one-third clergy, one-third laymen and one-third laywomen balance would be continued "with adequate representation of youth and young adults." This could result in a loss of youth and young adult representatives since the current provision specifies "not less than 20 percent" are to be under 31 years of age.

• The current provision allowing five to 10 bishops to serve each board with at least one bishop from a Central Conference (overseas) would be continued.

• The sizes of the boards would be kept about the same — between 85 and 100 members.

• The "at-large" category would be reduced by half with an upper limit of "instead of 25. Some boards now have almost as many "at-large" members appointed by the board as they have "basic" members elected by the jurisdictions. This proposal would put primary control of board elections back in the hands of the jurisdictions and annual conferences.

• A "uniform" nomination process "spelled out" in the "Book of Discipline" is recommended to replace the current practice of every annual conference devising its own means of nominating persons for election to general boards and agencies.

Under current procedures, persons to serve on national boards and agencies are elected at the five jurisdictional conferences to be held in July. If the General Conference adopts the task force proposals, the selection process would be changed as follows:

Each annual and missionary conference would elect at least 15 persons to a "jurisdictional pool of nominees." This group of 15 would include persons in each of six — or possibly seven — categories: (1) clergy (including at least one woman; (2) laymen; (3) laywomen; (4) ethnic minority persons (one each from Native, Asian, black and Hispanic Americans); (5) youth; (6) young adult, and (7) persons with a handicapping condition.

A committee in each jurisdiction would then nominate persons out of the "pool" for election to the following general boards: GCOM, Board of Church and Society, Board of Discipleship; Board of Global Ministries, Board of Higher Education and Ministry; Board of Pensions, Board of Publication, Commission on the Status and Role of Women, Commission on Religion and Race, Commission on Christian Unity and Interreligious Concerns, and Commission of Communication. (The last two commissions currently exist as part of other organizations and their change to independent commission status is dependent on General Conference approval.)

This process would leave only the "at-large" category of members unfilled. Smaller committees of persons named in the above process to each board would then nominate the balance of each board's membership using unused names from the "pool" as well as names from caucuses and other appropriate groups.

Correction

An article on the ordained ministry in the TM/UMR General Conference series (March 14) erroneously stated that an annual conference could choose to eliminate guaranteed annual appointments for pastors under a proposal submitted by the Division of Ordained Ministry.

That option, proposed in early legislative drafts, is not included in final proposals presented by the division, according to the division executive, the Rev. Donald Treese.

New life chartered for Cubans by Florida UMs

MIAMI — United Methodist Hispanic pastors welcomed 113 former political prisoners and members of their families from Cuba to the United States last month. The Florida conference of the UMC chartered a jet passenger plane to pick them up in Havana and fly them to the U.S. to begin a new life. Two-thirds of the $6,500 cost was pledged by Hispanic UMs of Florida. The youngest person flown in was a baby girl carried by her mother and the oldest was a 96-year-old woman in a wheelchair. Church World Service also assisted in the resettlement process.

FLORIDA UMR PHOTO

Poem of the Week

Arise!

By ED GARDNER

O people arise!
Spring to meet the dawning sun!
Look to Easter skies!

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UMs observe Lent in varied ways

From California to Maryland, from Kansas to Tennessee — and most points in between — United Methodists have observed the season of Lent, a time of spiritual reflection and action leading to Easter. These photos show the variety of ways in which United Methodists have witnessed and deepened their faith.

LOWER PHOTO: In Topeka, Kan., Kristi Hunter was part of the closing celebration of Confirmation Day which brought approximately 600 youth in local church confirmation classes held during Lent to visit the Kansas East conference office and institutions here in the city. The youth also visited with their district superintendents and their bishop, Ernest T. Dixon Jr.

HERMITAGE, Tenn. — Choir director Bob Hollingsworth (center) of Hermitage UMC plays the role of Jesus in the church's biennial production of the musical drama "Life More Abundant." Pictured is the opening scene titled "The Blessing of the Children."
TENNESSEE UMR PHOTO

NAPA, Calif. — An intergenerational Lenten workshop was held at First UMC here. At one of the learning centers, junior high counselor Sue Crundall (left) helps Lisa Saylor and Katy Shierman mix batter for hot-cross buns, a Lenten delicacy in European church tradition.
CAL-NEVADA UMR PHOTO

KANSAS EAST UMR PHOTO

ROCK HALL, Md. — "The Way of the Cross" is dramatized annually on Good Friday by young men of the Rock Hall UMC. The photo, taken last year, depicts the walk through town, which this year will be followed by a prayer vigil and a "Seven Last Words" service that evening.
PENINSULA UMR PHOTO BY KENT COUNTY NEWS

New England church permanently liberal?

NEW YORK (RNS) — New England will always be "the bastion of liberal Protestantism," despite the 15-year pattern of church membership losses, says a sociologist for the United Church of Christ (UCC).

Major Protestant denominations grew about one percent a year between 1950 and 1965, after which the trend was reversed to an average annual decline of two percent, notes William J. McKinney Jr., secretary for research and evaluation with the UCC Board for Homeland Ministries.

Admittedly, the biggest percentage gains in the Northeast have been registered among fundamentalist denominations. But from his study of regional church membership patterns, Mr. McKinney has concluded that fundamentalist growth has occurred from too small a base ever "to make a dent in the religious complexion of New England."

The Roman Catholic Church in New England should remain similarly unaffected, he said.

In order to maintain their historic stronghold, liberal churches will have to reshape present programs "to meet the lives of those outside," said the church sociologist. For instance, as the average age of the population increases and the birth rate drops, churches can no longer rely on a generally child-centered education program to bring parents into the congregation. "In an era of increased childlessness," he pointed out, "the traditional expectation that 'a little child shall lead them' becomes problematic."

Liberal churches can reverse the membership decline, he believes, by restoring a sense of community and mission.

"The individual freedom theme has been emphasized enough while the community theme has all too often been de-emphasized," he said. "I don't think the future of the liberal Protestant church is to ape the conservative churches. It's to recover what they have been."

Mr. McKinney surveyed regional membership patterns as part of an overall study on church growth. The leading churches among New England's estimated population of 12.2 million were the Roman Catholic Church, with 5.5 million; the United Church of Christ, with 448,000; the Episcopal Church, with 379,500; the United Methodist Church, with 217,500; and the American Baptist Churches, with 211,500.

'Admit errors'

CLEVELAND — Roman Catholic Bishop Thomas J. Gumbleton, above, of Detroit, said recently the U.S. should confess to the Iranian people that it was wrong to support the now deposed Shah Mohammad Reza Pahlavi during his 26-year rule. Bishop Gumbleton, one of three American clergymen to visit the hostages in Teheran over Christmas, argued that it would not be dishonorable for the U.S. government to acknowledge its sins in supporting the shah. His proposal is similar to stand taken recently by some bishops of the United Methodist Church.
RELIGIOUS NEWS SERVICE PHOTO

New 'charismatic movement' in compassion sought by professor

PHILADELPHIA — A New Testament scholar has called for a "new charismatic movement" — not one that emphasizes speaking in tongues but one in which the test of the power of the Holy Spirit is the presence of compassion in the participants.

Professor Neil Q. Hamilton, a Presbyterian minister who teaches at United Methodist-related Drew Theological School, Madison, N.J., issued his call during a banquet held here earlier this month honoring the social witness of Bishop James M. Ault of the Philadelphia Area.

According to an article in the Eastern Pennsylvania conference edition of TM/UMR, Dr. Hamilton spoke on a "new charismatic movement" based on the book of Second Timothy.

Dr. Hamilton said that Paul wrote to Timothy during a moment of intense awareness of the passing of an era. Persons who had seen Jesus were dying. It was obvious that the church was about to enter a new period of its history.

That entry was overshadowed by the fact that something had gone wrong with compassion in the church. "At my first defense," Paul wrote to Timothy, "no one took my part; all deserted me."

Professor Hamilton sees a parallel between the church in Paul's day and the church today. He believes that there is not enough compassion in the church in 1980 to support persons who, like Paul, are suffering unjustly.

Dr. Hamilton described the 1950s as a decade of evangelism, the 1960s as an era of concern for social justice and the 1970s as a time when persons hassled one another with accusations about why so little was happening in the church.

There are signs, the New Testament authority continued, that the church will move into the 1980s trying harder to crank up the programs of evangelism that worked in the '50s and the programs of social concern that worked in the '60s — even the hassling that drained the church of compassion in the '70s.

To counter such a possibility, Dr. Hamilton called for a resurgence of the power of the Holy Spirit, while simultaneously calling for a fresh test of the presence of that power. Speaking in tongues is not the test, he said; neither do we know that the Spirit is present when people lift their arms and shout "praise the Lord."

The new test is the presence of compassion for the least of the human family. Dr. Hamilton pointed to the fact that Paul dealt with speaking in tongues — glossolalia — in I Corinthians 12 and 14. Between those chapters, he asserted that while "tongues will cease," "love never ends."

"People who are best known among Protestants today," the professor continued, "for giving advice on the presence of the Spirit do not pass the I Corinthians 13 test." They are not primarily concerned with love lived out as passion for social justice, he said.

Finally, Dr. Hamilton compared what is needed at the opening of this decade to the raking of leaves in the fall. Autumn is a season of glory. Colored leaves turn lawns into Oriental carpets that invite us to hop and skip among the patterns. But the leaves must be raked sometime, or else they will get in the way of the new life that will emerge in the spring.

The church's old goals and programs, failures and successes, are like dead leaves. They must be raked aside to permit God's Spirit to give birth to a new spirit of compassion — love that is expressed in concern for individuals and for the societies of this world, he said.

'Guideposts' has its 35th anniversary

CARMEL, NY — Guideposts magazine, which began as a four-page leaflet with an article on prayer by the late Capt. Eddie Rickenbacker, observed its 35th anniversary last month with a special 48-page edition mailed to its 3.5 million subscribers around the world.

The March issue of Guideposts, which is published and edited by Dr. Norman Vincent Peale and his wife, Ruth Stafford Peale, features an article on the magazine's history by Dr. Peale.

Dr. Peale estimated that at least 11 million people read the magazine every month, with over 90 percent being members of a church or synagogue.

Interfaith and nonprofit from its inception, Guideposts was conceived as a practical guide to successful living featuring articles by people from all walks of life describing their experiences in developing courage, strength and positive attitudes through faith in God.

In his anniversary article, Dr. Peale described how Guideposts was launched with $1,200 in capital in a rented room over a grocery in Pawling, N.Y. A staff of one typed Rickenbacker's story, which was sent to a few thousand subscribers, most of them businessmen.

Budgets, parents and spiritual

Weekday children's directors trained

By MAVIS ANDERSON

HOUSTON — They talk familiarly of children's developmental stages and stretching school budgets, of training substitute teachers, building playgrounds, and ministering to families — more and more of which have a single parent, two working parents, or some other non-traditional arrangement.

They are the directors of young children's weekday programs, and they are professionals.

Morning nursery schools are what they administer, as well as all-day child care facilities and accredited kindergartens with state certified teachers. There are 83 directors out of more than 600 teachers who gathered from cities hundreds of miles away to take part in the Weekday Workshop here sponsored by the Texas Annual Conference of the United Methodist Church.

Meeting one day ahead of the teachers' workshop, they discuss directors' concerns which are both administrative — how often to hold staff meetings, what a school's board of directors should do, how to find time for everything — and spiritual: "What do I see as my place in the church," and "How do I grow, so that I can effectively minister to others?"

Ruth Pfeiffer, associate in Christian education and director of the School for Little Children at Bellaire UMC here for the past 19 years, leads the workshop. She asserts that any church day school which is not an integral part of the church has missed its calling. And because the weekday program for young children and their families is part of the church as a whole, directors must not be shy about asking for what they need, whether it is office space in an unused room, or secretarial help in getting out announcements. "We can be tactful," says Mrs. Pfeiffer, "but we don't have to be apologetic."

Mrs. Pfeiffer also notes that a recurring dilemma for directors is whether to spend more time working with parents, or to spend more time in classrooms and with teachers. But she quotes a teacher's remark, "We have the children for maybe two years, but parents will have them for life," and concludes that "everything we can do in parent education is ultimately to the children's good."

Ruth Pfeiffer, director of the School for Little Children, leads a session for 83 directors of weekday programs for young children at Bellaire UMC in Houston.
MAVIS ANDERSON PHOTO

Because directors often find themselves in the role of counsellor, workshop participants also hear the Rev. Wayne McCleskey. A psychotherapist and United Methodist minister working in marriage and family therapy in Houston, he tells them that a director is a counsellor by virtue of being a manager — where teachers are concerned — and being an observer — of children and of family interactions.

"So the question is not, 'Do I do counselling?' but how to counsel effectively. And it is just as important to know when not to get into a problem," he adds. Stay out, he advises, when there is a lack of time, energy, skill, or objectivity.

"And remember," he cautions, "the third person into a triangle always loses. If 'A' and 'B' are fighting, don't let yourself become 'C.'"

The director of a church school has such varied and endless duties as leader, administrator, teacher of teachers, and counsellor that the job is both endlessly fulfilling and utterly frustrating, says Mrs. Pfeiffer. "In approaching retirement or thinking of quitting, a director might look back on her life and say: Hey, I could have been a mathemetician, Or an architect, writer, dancer, minister, office manager, counsellor, clinical psychologist.

"But she needs to ask, How much fulfillment can you have in one life? I've been all these things — plus carpenter, nurse, custodian, and more," she concludes.

Ms. Anderson is a free-lance writer living in Houston.

Keynoter to speak

NASHVILLE (UMNS) — Benjamin L. Hooks, executive director of the National Association for the Advancement of Colored People (NAACP), will deliver the keynote address to 1,000 delegates attending the 1980 Religious Communications Congress here May 12 - 16.

Mr. Hooks, NAACP executive director since August 1977, is an ordained Baptist minister and member of the American Bar Asssociation. He was nominated to be the first black Federal Communications Commissioner in history.

According to the Rev. Curtis A. Chambers, general chairman of the congress and general secretary of United Methodist Communications, the theme for the congress is "Analysis of Ethics in Communication." More than 1,000 Cathoic, Protestant, Orthodox and Jewish communicators are expected to attend the once-in-a-decade event. The 1970 congress was in Chicago.

'Dear Deborah'

Co-worker a 'witch'?

Dear Deborah:

I work in an office in the local bank and a very disturbing situation has arisen there. The girl who works next to me told me that she is a witch! She admitted to doing all sorts of terrible things to others who work there — everything from the accident the manager had to the cancer of another woman. I, at first, thought she was kidding, but she really believes this.

She said she was proud to have so much power over others but she did have to be careful and not hurt anyone she shouldn't. I asked her how she KNEW she was a witch and she said that there was no question about it in her mind. This is very disturbing to me and I feel I want to help her somehow. To top this all off, I asked a psychiatrist friend what he thought about this woman being a witch and he said, "she just may be." Do people in this time really believe in witches?

Can you give me some ideas about how to be helpful? I want to be careful and I suppose the smart thing to do would be to just say nothing to her.

Bank Clerk

Dear Bank Clerk:

Yes, unfortunately, many modern people believe in witches, demons, possessions of all kinds. The spiritual vacuum created in our time by the pulling away from the church of hundreds of thousands of people has left a welcome place for all kinds of evil to enter in where Christ should be. A reading of Luke 11:14-27 may be of help to you. When there is nothing in our innermost being then we are open to any sort of distortion. We are made in the image of God, we are His, and when we deny this essential fact of our being, we become subject to evil behaviour as well as thoughts.

Also, whenever there is spiritual malnutrition among a people the culture tries to supply some kind of nourishment to fill the aching gap — in our society it seems to be belief in everything from witches to reincarnation. If a person is not solidly informed in his/her faith, then these distorted ideas come in.

Perhaps your friend would talk with your pastor or with you and another Christian friend about her belief about herself? She needs your love and concern. She has no power over you so do not be concerned about that.

Readers are invited to write Deborah for answers to personal problems in living the Christian faith and life. Write: "Dear Deborah" P.O. Box 221076, Dallas, Tex. 75222.

Students head for beach to witness and preach

FORT LAUDERDALE, Fla. (RNS) — "Did you just get out of a hospital?" a beachgoer asked an outgoing young woman, noting her clear plastic wristband.

She hadn't — in fact, a hundred of her friends wore similar bands, one of the few things setting them apart from 20,000 other collegians on the beach. Another difference was their work — "introducing" the other students to Jesus Christ.

They were members of the Inter-Varsity Christian Fellowship, which launches the three-week "Beach Evangelism Projects" in Fort Lauderdale during the annual invasion of students on spring break.

By the end of the break, Inter-Varsity will have fielded some 300 staffers and students for the project on a rotating basis. Coming from 65 schools in 20 states, they aim at explaining "the claims and person of Jesus" to a total of 2,400 people.

The mission projects, founded in 1962, are an extension of a range of religious activities Inter-Varsity conducts among 30,000 students on 750 campuses, according to mission director Jimmy Locklear.

"We feel God is working in the lives of the people out here on the beach," said Mr. Locklear, a staff member from the fellowship's headquarters in Madison, Wis. "Students seem more willing to talk about religion now than even a few years ago.

"They're studying harder, looking forward to good jobs; they want to get everything they can out of life. And a lot of them think maybe religion is part of that. It may be a misguided idea, but it's a good starting point."

Wearing the plastic bands as an arbitrary identification, the young missionaries shun mass evangelism in favor of quiet, personal conversations.

Participants hold morning Bible studies, then work the beach in two 90-minute shifts starting at 10:30 a.m. and noon. Then they're free to enjoy the beach for themselves until 7:30 p.m., when they gather to discuss the day's experiences.

Dividing the beach into five zones, the evangelists usually work in pairs. They aim at talks of 15 to 30 minutes with at least two people each day.

Opening lines are polite but blunt: "Could I take a few minutes to talk to you about religion?" About half the people answer "No" right off, Mr. Locklear said.

If the answer is "Yes," the talk becomes an exchange of opinions. Only if the person still seems interested do the evangelists make a gospel presentation — and ask permission before they do.

The method yields anywhere from seven to 15 conversions to the faith each week, much fewer than the claims of higher-pressure evangelistic groups, Mr. Locklear said.

More Louisiana United Methodist news

The Tabithas, an arts and crafts group (recently organized) open to all, meets each Thursday at Pineville First Church. Mrs. Kathy Baker, wife of the pastor, is the organizer of the group. "Just a few" of the ladies who attended are shown from left: Vallie Sexton, Kathy Baker (seated), Cindy Lowe, Billie Emberly, Norma Randow, and Lillian Scroggs. Some of the ladies have begun making their Christmas presents and decorations. Others needlepoint, work on camics, tole paint, crochet, macrame and, at times, "bring their sewing or mending." Each brings a sack lunch, while the church furnishes dessert and coffee.

Asbury, Natchitoches, has had a "face-lifting": a new roof, exterior painting, interior completely redone with paneling, new ceiling, etc. Rev. Charles Washington is the pastor.

Mrs. J.A. Stinson, Alexandria District President of the UMW; Mrs. Nancy M. Carruth, Conference Editor, Mrs. G.W. Dameron, and Mrs. Truman Ward.

Communication workshop

The Alexandria District United Methodist Women became the first District in the Louisiana Conference to hold a Communication Workshop on the district level. Mrs. J.A. Stinson, President, along with the District Executive Committee planned and executed this event.

The meeting was held at Palestine, and was opened with a meditation led by Mrs. Paul White, President of the FUMC, Alexandria UMW. She was assisted by memhers of her unit. The keynote speaker for the day was Mrs. Truman Ward of New Orleans, former Conference President. She spoke on "Dealing with Conflict as Christians."

Mrs. Nancy M. Carruth, Conference U.M.W. Editor/Public Relations Coordinator spoke on Communications and was assisted in her presentation by Mrs Vermont Burris and Mrs. Don Lott.

Lunch was served by the ladies of Palestine Church to the 85 in attendance and a children's choir, with Mrs. Jerry Means as their director, sang

Mrs. G.W. Dameron closed the afternoon session with a topic, "Communicating as Christians."

Fellowship Hall redone

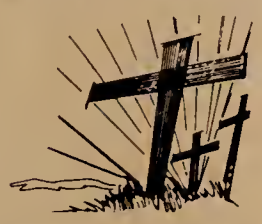
Morningside Church, in Shreveport, has remodeled the fellowship hall, to make their building meet the present needs of the congregation. A dedication service was held at the Church Family Night on March 21st.

Mrs. Damaris Boston said that $17,000 from the church's building funds was used to pay for the cost which included a contract for the carpenter work, the painting and floor covering. Mrs. Boston said, "If the church members had not donated so much of the labor: doing the electrical work and building the kitchen cabinets — the cost would have been much higher."

The need for a larger kitchen had been the motivating factor behind the changes in the Hall. For several years, according to Mrs. Boston, the United Methodist Women had been saving money from rummage sales, bazaars, dinners, and the collection of paper. The church's old refrigerator and a donated one were painted "almond" to match the color of two new electric cook stoves. An electric hot water heater was selected to save on fuel costs (it will be turned off when not in use). Stainless steel sinks and a dishwasher were also purchased. Cabinets were built on three sides of the room. New curtains were selected for the dining area.

So it was with great pride that the church used the new facility for the churchwide Sweetheart banquet, the Methodist Men's supper, the business meeting and Salad Supper of the UMW, the Sunday Evening supper for the UMY, and, of course, the Dedication for the new facility.

A teaching revival on "Jesus and the Gospels" was recently held at Broadmoor in Baton Rouge. The teaching-discussion sessions were led by Dr. Lindsey Pherigo, Professor of New Testament and Early Church History at St. Paul School of Theology in Kansas City. The theology of the gospels, and a critical look at the historical Jesus were among the topics discussed in both total group and small group sessions. "We just wish he could have stayed longer," was the most frequently heard comment at the final session.



Special recognition pins were given to these children of the Zachary church during a morning worship service. They had attended the Sunday School for one full year without any absence: from the left, Chris and Steve Herty, Tracie Guy, Seth, Asher, Elizabeth and Todd Eisworth. Rev. Calvin Lapuyade is pastor of the church.

Around the conference

NEW ORLEANS — The 147th Anniversary of First Street UMC was held recently with the Reverend Dr. Fletcher Bryant, Project Director, Board of Discipleship, as the guest speaker. Mrs. Ariemean Robinson was the chairperson and Mrs. Helen Brown the co-chairperson.

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NEW IBERIA — Mr. Sam White has been named "Man of the Year for 1980" by Mutual of New York. Mr. White has served on many Conference Boards and agencies and, according to our sources, "received the honor, not only for his business accomplishments, but also hecause of his many involvements in church and civic affairs." Congratulations, Sam, it couldn't happen to a more deserving person!

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RAGLEY — Members and friends of Squyres Church celebrated their second anniversary a few days ago. Since they were chartered with 40 members, 5 have moved and 3 are non-resident; but in the year they have received 44, and report a present memhership of 75. Rev. Donald Risinger is pastor of the church; he is already counting those who are about to show a membership of 127. Ain't that just like a preacher?

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MINDEN — The congregation at First UMC had what the pastor, Tracy Arnold, described as "a unique experience," when Dr. Ben Oliphint, Dr. Walker Railey, and Rev. Dudley Dancer, all of Dallas, led a revival service. The unique part, is that they had what they call a "Triologue." Tracy did not say, but we sort of guessed that he has a hard enough time getting people to listen to him by himself without two others talking at the same time.

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GONZALES — The Day Radiance Circle is a Bible Study group that meets every other Tuesday in the home of one of the members. Gwen Seale is the leader. When the group met with Inez Hataway, they came early for coffee and informal conversation which is difficult when the group stays inside of the prescribed time. Our source said, "The food was delicious, and Inez even remembered that some of us were on special diets." After the lunch, Jamie Wilson gave her witness, "and it was an inspiration and perfect ending for our meeting."

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SHREVEPORT — The folks at Noel have a very full day of activities on Wednesday at present. Glancing at their bulletin showed noonday services for Lent and Wednesday nite at the church with everything from a Bible study, a Parenting Class, Square Dancing, an Income Tax Workshop, to "The Right Food For Long Life." We noted that the same night as the thing on food and income tax, the Bible group was looking at "Original Sin" and "the fall"!

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MONROE — The Seventh Graders at St. Paul went to Louisiana Training Institute, to share a birthday party for the boys in Willow Cottage. We want to pay tribute to Kathy Wells, the class teacher, Lois Sievers and Doris Pennington; the adults who made the trip possible. That is what you call learning the lesson by living it!

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BATON ROUGE — Folks at University Church participated in a Church-Wide Lenten Study. Mrs. J. Woodrow Hearn led the class on "Middle East Mosaic"; Dr. Karl Roider, led a study on "Human Rights"; and Dr. Lamar Smith, the pastor, taught a course on the Parahles.

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ZACHARY — A Junior UMYF has been formed: "an enthusiastic group of 15 has joined together with Dr. and Mrs. Walter Eisworth as leaders. Betty Lou Tucker is the president; Deann Dennard, the vice president; and other officers are: Sherri Dennard, Melonie Dennard, Perri Williams, Todd Eisworth, Jeff Daniel, Ashley White, and Mary Benton.

• • •

NEW ORLEANS — The Uptown United Methodist Men met recently at Napoleon Avenue Church. Their guest speaker was Dr. Alfred Norris New Orleans-Houma District Superintendent. Kenneth Drezinske is the Lay Leader.

Shown from left to right: Bishop J. Kenneth Shamblin, Mr. Joe Lawler, Chairman of the Administrative Board at Blanchard, Dr. Harvey Williamson, Supt. of the Shreveport District; and Rev. Tom Crosby, pastor of the Church. The picture was taken at the ceremony of dedication for the new Blanchard parsonage.

Bishop Kenneth Shamblin officiated at Bossier First UMC Consecration Ceremony. The Sanctuary was erected at a cost of $450,000. Pictured from left: Robert Hill, John Byrd, Bishop Shamblin, Mrs. George Cooper, church treasurer, and Dr. Harvey Williamson, Shreveport District Superintendent.

Raymond news

The Raymond church property has put on a new look, according to Mrs. Florence Hine: Mr. Clifford Jester, with the help of some of the members has put vinyl siding on the educational huilding. They expect this will eliminate painting for a few years.

The Church, located north of Jennings, was the host for the Riceland Suh District UMY Sweetheart hanquet in February. Churches represented that evening were from Welsh, Roanoke, Jennings, and Raymond

Speaker for the occasion was the Reverend Ronald Groth from Our Lady Help of Christians Catholic Church of Jennings; and his suhject was "Friendship". Angela Doggett sang several songs for the entertainment

Robin Hine, daughter of Mr. and Mrs. Robert Hine and Mark Thurmon, son of Mr and Mrs. Alan Thurmon of Raymond were selected the 1980 Sweetheart and Beau.

Participants in the Riceland Sub District Banquet; from left, front row: Paula Phenice, Robin Hine (Sweetheart) and Stacy Thurmon. Back row: Damon Hine, Mark Thurmon (Beau) and Bucky Hine.

Rev. George Alfred, right, is shown with the members of the Choir of Wesley Church, Pineville, when their new robes were dedicated. Front, center, "Little Miss Green"; first row, from left: Larry Robertson, Katie Williams, Rose Atields, Tangie Alfred, Rita Hungo, Yvonne Green; back row, Darrell Green, Clarence R. Fields, president of the choir, Albertha Fields, Toni Williams, Fred Mills, and Herbert E. Green.

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LOUISIANA UNITED METHODIST

edition

VOLUME 8 NUMBER 18 Send P. O. Form 3579 to Box 221076 Dallas, Tx. 75222 APRIL 11, 1980

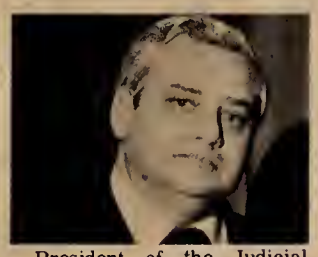
La. delegation looks to G.C.

For the past eight years, Dr. Thomas H. Matheny has served on the Judicial Council on the Church.

Elected at the General Conference meeting in 1972, in Atlanta, Georgia, Dr. Matheny is the youngest person ever to serve on the Council. In fact, when he was elected, the General Conference changed the minimum age requirement for membership so that he would be eligible to serve. Dr. Matheny has served with such distinction that he was elected President of the Council (which is the same thing in Methodist parlance as the Chief Justice of the Supreme Court).

During his tenure as President, the Court has dealt with some very complex and exceedingly important issues; and he is highly respected by persons all across the connection.

One of the high points of the General Conference in Indianapolis is the election, by nomination from the floor, of persons who will serve on the Council for eight more years. This is the year when Dr. Matheny must be re-elected if he is to continue on the Council. Members of the Louisiana Delegation have been writing letters and contacting friends across the whole church in an effort to make certain that Tom is returned to a position where he has already rendered such valuable service.



President of the Judicial Council, Dr. Thomas H. Matheny.

The United Methodist Reporter

Louisiana United Methodist

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P. O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodis Church in Louisiana Conference

Elijah scheduled

The combined choirs of First Presbyterian and First United Methodist Churches in Baton Rouge will present *Elijah* on Sunday evening, April 27th, in the Sanctuary of First United Methodist Church.

The 80-voice choir will be under the direction of Dr. Earl Redding and Dr. Raymond Delia, with Mr. Melvin Ballard as accompanist.

Soloists will be Louise Speck, Soprano; Grace Riggin, Alto; Jack O'Neill, Tenor; and Gerard Killebrew, Baritone. Other parts will be sung by Sue Cooke, Soprano; Frances Pletsch, Alto; Nancy Cadwallader, Soprano; and Mark Hambry, Tenor.

Officers of the Motet Choir of FUMC are Dr. Roy Regan, president; Ken Nelson, vice president and chairman of publicity; Frances Pletsch, secretary, and Tom Fike, treasurer.

Area seminar

Dr. William P. Wilson, speaker for Shreveport Seminar.

Dr. William P. Wilson, Professor of Psychiatry and Head, Division of Biological Psychiatry, Duke University Medical Center, Durham, North Carolina, will be the featured speaker at the Eighth Annual Seminar on "Religion and Medicine," sponsored by the Chaplain Service of the Veterans Administration Medical Center, Friday, April 18th from 9:00 a.m. to 3:00 p.m.

Topics will be "Mental Health and Faith," "Mental Health, Confession and Repentance," and "Mental Health, Psychological Techniques and One's Faith," according to L. M. Frazier, Jr., Director.

Frazier stated that Dr. Wilson is a pioneer in Christian psychiatry and has conducted numerous workshops throughout the country. He was featured on the cover of the July 1978 issue of "Guideposts" for his work in Christian psychiatry. He has participated in 143 articles which have been published in medical publications. "He will challenge us to explore the role of religion in treating mental patients and to examine our treatment techniques towards the value religion may play in overcoming mental problems," Dr. Frazier said.

The seminar is open to Shreveport area medical personnel, clergy, social workers, and other interested persons in the health care field.

Henning Memorial UMC's Key's Point facility was the site for the Confirmation Studies of twenty-five boys and girls. The property was given to Henning Church last year and serves as a retreat center for the congregation. It is a memorial to the late husband and daughter, Hillard H. and Jeannine Key, of Mrs. Vivan S. Key. The pastor, Rev. Beverly E. Bond, led the young people in a series of studies for confirmation and in preparation for reception into the church on Palm Sunday.

Louisiana dinner at General Conf.

There will be a dinner for all Louisiana people in attendance at the General Conference at Indianapolis, Indiana. The dinner will be at 5:30 p.m., on Monday, April 21st, in the Hyatt-Regency Hotel, 155 West Washington St., Indianapolis. The cost for the dinner, with tax and service gratuity, will be $12.50 per plate. If you plan to be in Indianapolis as a member of the delegation or as a visitor and want to attend this dinner, your reservation must be made immediately. Please send your name, address, and your request for the number of reservations you wish to Dr. Douglas McGuire, P.O. Box 6018, Monroe, 71203.

Shown above, two very important events held recently in the annual conference: pictured at left, Dr. Edward Bufford addressing the ministers at an Ethnic Minority Retreat held at Camp Istrouma; the picture at the right is of the leaders for a South Louisiana United Methodist Men's Ethnic Minority Consultation, held at Dillard University.

Mr. T. O. Perry, Vice President of Louisiana National Bank and a member of the TUCM Board of Directors receives final payment check for LSU Wesley Foundation mortgage from student Diana Ruby and campus minister William M. Finnin, Jr.

TUCM dedication

Bishop J. Kenneth Shamblin officiated at the dedication services for the W. W. Holmes Memorial Wesley Foundation Building at the Uniting Campus Ministry on the LSU Campus. More than two hundred persons participated in the service of worship and the reception that followed. The services marked the debt-free condition of the campus ministry program at the university.

Participating in the services were a number of United Methodist and Presbyterian leaders, including Dr. W. T. Handy, Jr.; the Rev. Carol Winn, former president of the student community at TUCM; Dr. Arch Tolbert, senior pastor at University Preshyterian Church; Dr. W. E. Trice, former pastor at University United Methodist Church; and the Rev. William M. Finnin, Jr., campus minister at TUCM. The Rev. James Delton Pickering, former campus minister at LSU, delivered the sermon.

Music for the celebration was provided by two student oboists from the LSU School of Music, active leaders in the TUCM program, and a student quartet.

In 1981 Methodist Campus Ministry at LSU will celebrate its 50th anniversary.

Missions conference speaker

BY JAMES McLELLAND - Dr. Tony Fadely, featured speaker at the recent Ruston District Conference meeting at Downsville UMC, challenged representatives from the local churches of the district to support the many exciting and worthy projects of our UMC on the mission field. Dr. Fadely stressed that the good news of UMC missions has not been sufficiently published. He emphasized that the Christian Church in Africa is growing at an annual rate of 7% as compared to the gradual decline of church membership in this country.

For 13 years, Dr. Fadely served as missionary of the UM Board of Global Ministries in Liberia, West Africa, where his work included directing Christian Education for the Liberia Annual Conference, serving as Dean of the Gbarnga School of Theology, and establishing the S. Trowen Nagbe United Methodist Church in the capital city of Monrovia as founding pastor.

Presently Dr. Fadely, together with his wife, Vera — herself a former missionary nurse and nursing school instructor in Ganta, Liberia — serve the Board of Global Ministries as Mission Interpreters for the South Central Jurisdiction. The Fadeleys make their home in Richardson, Texas.

Dr. Fadely gave two reasons for the church's effectiveness in Liberia. The church now has indigenous leadership on the local, district, and conference levels. Nations are able to understand and lead the people to Christ much more effectively than outsiders. Secondly, the church is ministering to the needs of the whole person — body, mind, and spirit. Women are being taught to read and write for the first time, and many are coming to the church to learn homemaking skills.

Dr. Fadely stated that women are the traditional laborers of Liberia, doing the hurdensome work animals would do in most other countries. A woman is considered old at 32, and her average life expectancy is 42.

Dr. Fadely quoted the vice-president of Liberia, a United Methodist Bishop, as saying that in the next 20 years all Africa is up for grabs in religion. Whole villages and tribes are converting to Christ, but more missionaries are needed. More money is needed for Advance Special Projects to support the work of evangelism, education, medical care, etc. The people are so poor that without considerable outside financial support many needed projects cannot be continued. But Christians are not the only ones seeking to convert Africa. Funded by their growing oil wealth, Muslims are pushing for control of Africa, and Communists are seeking ways to promote revolution.

The Fadelys challenged every charge of the Ruston District to contribute partial salary support to a missionary ($1,000/year or $3/member for smaller churches) and to choose an Advance Special Project (listed in Partnership in Missions — the UMC, available from U.M. Communications or the Service Center).

The Conference also placed emphasis on the Good Samaritan Fund to be taken at Easter and Christmas. The work and service of six Louisiana Conference institutions was lifted up by Rev. William London - People's Community Center; Mr. Terrel DeVille - Methodist Children's Home, Rev. William Mayo - Methodist Home Hospital, Rev. Larry Robertson - Retired Ministers' Homes, Rev. Alfred Pollar - Lafon Home, and Rev. John Koelemay - Pendleton Memorial Methodist Hospital.

A District Budget for 1981 was approved, and District Officers were elected, including Mr. Ed Gulley, Lay Leader Rev Robert L. Peyton, District Superintendent, presided at the District Conference

We have the best

Coverage for General Conference

In an effort to bring you the very best possible coverage of the upcoming General Conference, we have arranged with the staff of the United Methodist Reporter, in Dallas, to do all the pages of this paper for the two weeks the conference will be going on.

This paper will still carry its usual Flag, the Louisiana United Methodist; but the reporting will be done by the staff of the United Methodist Reporter.

We feel that their perspective and vantage point at the conference will give you the best interpretation we can provide of what is going on at the conference. Personal events during the conference and pictures of our delegation at work will be used after the conference has been completed; but the sheer magnitude of meeting the deadline for the paper during the General Conference does not allow the very best reporting on what has been happening by us; and that is really the important thing for the paper to do, to let you know what is happening in the best way.

At each General Conference, there is always confusion in the local church about what actually took place on the conference floor; reports that are not totally accurate because the press did not always understand Methodist terminology; and simple confusion on the part of persons about the things they heard someone said had been decided.

We want to offer you the best possible understanding of the conference, and so we are relying on the best possible source. We believe that your reading of the entire contents of the paper during those two weeks will give you as good an understanding of the conference as can be provided.

We therefore take pleasure in announcing that the issues dated April 25th and May 2nd will be published in this manner

Church birthday

On hand for the 133rd Anniversary Celebration of First UMC, Mansfield, were: from left: Dr. Tom Matheny, Conference Lay Leader and President of the Judicial Council; Mrs. Ralph Turner, Chairman of the Administrative Board; Dr. Harvey Williamson, superintendent of the Shreveport District; Rev. Charles Humphreys, pastor; and Bishop J. Kenneth Shamblin.

Members and guests of FUMC, Mansfield, celebrated their 133rd anniversary recently, with Bishop J Kenneth Shamblin, Dr. Harvey Williamson, the Conference Lay Leader, and a number of the church's more recent ministers in attendance.

Former ministers who were able to return for the day included: Rev. George W. Harbuck and his family (Mr Harbuck is the present pastor of Gretna UMC); Rev. and Mrs. R.W. Bengston (the Bengstons are at LaPlace); Rev. and Mrs. G. Eldred Blakely (retired and living in Malvern, Ark.); Mrs. John J. Rasmussen and Mrs. W. R. Irving, widows of former ministers of the church.

Members of the Homecoming Committee were: Sandy Lowrey, General Chairman; Mary Dixon, Invitations; Diane McDonald, Parsonage Open House; Glenda Humphreys, Banners and decorations; Mary Gilmer, flowers; Judy Jones, Sunday Luncheon; Mozelle Tiller, Publicity; Elizabeth Lowrey, historical displays; and Wanda Harris, Worship Service.

Bishop Shamblin preached at the eleven o'clock worship service; there was a "church birthday cake," a covered dish luncheon, and the celebration closed with a friendship circle around the old oak tree on the church grounds. Rev. Charles Humphreys is pastor of the church.

Dr. and Mrs. Tony Fadely speakers for Ruston District Conference.

Editorial

General Conference importance needs placed in perspective

Next week nearly 1,000 United Methodists elected by their peers will assemble in Indianapolis for General Conference — the denomination's top legislative body, which meets once every four years.

Delegates to the conference, which is made up of an equal number of clergy and laypersons, will come from throughout the United States and from more than 50 annual conferences in other countries around the world.

The delegates will spend 11 days in Indianapolis, primarily considering recommendations for changes in the UMC's "Book of Discipline" — which contains the administrative rules, doctrines, organizational structure, and social principles of the denomination. The decisions the delegates make on approximately 20,000 proposals submitted to them will affect the course of the denomination for at least the next four years.

General Conference is an event of great importance in the life of our church. And — as the top meeting of Protestantism's second largest denomination — it is important enough to non-United Methodists to attract coverage in daily newspapers around the country, and perhaps some additional coverage on radio and television.

As General Conference approaches, however, and the anticipation of a "big event" increases, there is the possibility that this meeting and its actions will be magnified out of proper perspective.

Some individuals may be inclined to judge the worth of the General Conference primarily on the basis of what they read and hear in the public media. It should be remembered, however, that the public media are likely to report only the most unusual or controversial happenings related to any denominational meeting.

Others may be inclined to form their opinions about the General Conference's work on the basis of how the delegates resolve a particular issue or group of issues. It should be remembered, however, that the Kingdom of God will not be ushered in, nor will the church be destroyed, on the basis of any single decision or group of decisions by General Conference.

While General Conference has the authority to make sudden and radical changes in the church's direction, such changes have been rare in the 200-year history of our denomination. Rather than "course changes," the General Conference usually makes "course adjustments." When change takes place it can usually be traced to a process which stretched over several General Conferences rather than to a single "bolt out of the blue."

Whatever happens or does not happen in Indianapolis, life within the United Methodist Church will go on much in the same way as at present. Most of what makes for "success" or "failure" in the church will continue to occur in nearly 40,000 local United Methodist congregations. God's work in the UMC will either be accomplished a little more or a little less effectively, and in ways a little more or a little less faithful to the Gospel of Jesus Christ, as a result of decisions made by the General Conference.

We hope United Methodists across the country will maintain this perspective as they read and hear about particular actions of General Conference during the next few weeks.

We also hope United Methodists around the world will join in prayer that their elected representatives meeting in Indianapolis will act with vision for the church and in faithfulness to the Gospel of Jesus Christ.

Here I Stand

Proposal damages itinerant ministry

By VERNON BIGLER

There has been a steady erosion of the itinerant ministry of the United Methodist Church for a number of years. One proposal which will be made to the General Conference will affect the itineracy adversely if it is passed.

I am referring to the proposal to permit a part-time status or relationship for traveling elders in full connection, thus making it possible for a traveling elder to become a part-time minister. Presumably, there will be a limit on the number of years that such a relationship may be held; but all rights, benefits, and privileges of annual conference membership will be retained by the part-time worker. Furthermore, the part-time minister will be at liberty to move back into full-time relationship at anytime that he or she so chooses.

I believe that there should be more opportunity for persons to be part-time ministers: I object to the eight-year limit which is placed on the local preacher's status. We need persons similar to the former approved supply pastors who can serve permanently as part-time pastors of our churches. The service of such persons is invaluable; and the part-time status they traditionally held in the church can help us to take up the slack which occurs from an over-supply of churches or an over-supply of pastors from time to time.

However, we must be clear about the itineracy to part-time ministers and to tenure. Itineracy should carry with it tenure; that is, the guarantee of an appointment to a full-time charge. But this guarantee cannot be met if itinerant ministers are permitted to move from full-time employment at will, or to "locate" in fact while maintaining their itinerant status.

As I have suggested, some kind of part-time service ministry is necessary. But such a status should be carefully controlled. It must be clearly understood that any conference member who seeks a part-time relationship, though entitled to pension and other benefits, must surrender conference membership, and therefore tenure, during the time of part-time service. Re-entry of such persons must not be granted as an absolute right, but must be dependent upon the vote of the annual conference and the ability of the cabinet to appoint such persons to full-time service when they re-enter.

Part-time service and itineracy are contradictions in terms. Itineracy presupposes a commitment to go where and when one is called upon and to serve the church as an appointed pastor — one who is sent, not one who decides to opt out at one's convenience. I hope that the General Conference will see fit to reject this newest threat to our itinerant style of ministry.

"Here I Stand" is a column through which TM/UMR readers may express concerns and opinions about the church.

This week's contributors are: The Rev. Vernon Bigler, district superintendent of the Batavia District of the New York Annual Conference; and the Rev. R. Duloney Barrett, pastor of Claremore UMC in Claremore, Oklahoma. (Oklahoma Annual Conference).

Letters to the Editor

Homosexuality page draws response

To the Editor:

Thank you for the excellent page headlined "Where should the UMC stand on Homosexuality" (TM/UMR, March 14). You have done a good job in putting this issue into proper perspective.

I, too, would hope that the General Conference would let the Discipline stand as it is, until at least another four years have passed. I feel our present Disciplinary statements are adequate.

Whatever action the General Conference might take will not satisfy everybody, especially those determined to make this the one issue.

I would hope that loyal United Methodists will follow what John Wesley wrote in his Journal: "I have only to desire that those who think differently from me will bear with me, as I do with them."

You have given us an excellent statement of one issue. Please let the matter drop for a while.

George W. Goodley
West Grove, Pennsylvania

Behavior is issue

To the Editor:

In your issue of March 14, I wish to commend the Rev. Omar Hartzler for his article in which he pointed out that the main issue is "not sexual orientation, which is a psychological situation about which one can probably do very little, but sexual behavior about which one can do much."

Marie Bale
Redlands, California

Big voice needed

To the Editor:

I have read the full page of articles in the March 14 issue regarding homosexuality.

I surely hope and pray that men and women with the knowledge and thoughts of Omar L. Hartzler and William M. Pickard Jr. will have a big voice and a big vote on this issue at General Conference.

Marion E. Williams
Winter Haven, Florida

Homosexuality wrong

To the Editor:

The Administrative Board and the Council on Ministries of the Emmanuel United Methodist Church have discussed at length the issue of homosexuality. We believe that homosexuals are persons of worth and loved of God, but that homosexuality is scripturally wrong and detrimental to society.

We take a very firm stand against accepting it as a permissive act. We can think of no issue that will cause such a split in our beloved United Methodist Church as this issue. A split such as in pre-civil war days. We beg the General Conference not to change our present stand opposing ordination of and the life-style of homosexuals.

Dennis L. Doane
Carmi, Illinois

'Bigoted view'

To the Editor:

To all the "homophobics" who spout scripture to support their bigoted view of their fellow man, may I address the following question: What do you do with the following Scripture? "Teacher, which is the greatest commandment in the law?" And he said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and the first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets."

Are we now to amend that commandment to read, "Love your neighbor, but only if he or she is heterosexual?"

Patricia Anne Crowell
Huntington Beach, California

Bible discarded

To the Editor:

I read, with interest, all four articles in the "Here I Stand" column in the March 14 issue dealing with homosexuality. I have my own views on the subject, but I try to read opinions with open minds. However, when I began to read the last paragraph of Mr. Edward Conway's article, I became particularly annoyed

He began the paragraph with the following sentence: "None of us knows whether God condemns or accepts homosexuality." It should be noted that several paragraphs prior to this, Mr. Conway gave a very detailed review of biblical references concerning God's condemnation of homosexuality. I was brought up to believe that the Bible is divinely ordained, and is the "Word of God." If Mr. Conway, a supposed candidate for the ministry, does not believe that the Bible is the Word of God, given to us so that we would know how He feels about how He wants us to live, then I have to wonder on what credentials Mr. Conway bases his candidacy for the ministry.

Yes, I am concerned about the issue of homosexuality, as all Christians should be, but I am equally concerned about the growing number of clergymen in our church who are discarding one of the basic foundations of Christianity — The Living Word of God.

Warner J. Clark
Georgetown, Delaware

Page was a service

To the Editor:

You are doing a real service in your news stories on issues facing the General Conference. Your March 14 readers forum on homosexuality is helpful.

I liked especially the statement of your own editorial position on this issue — since it is similar to mine!

Walter Vernon
Nashville, Tennessee

No 'rights' matter

To the Editor:

Having read your March 14 articles under the page heading "Where should the UMC stand on homosexuality?", I felt compelled to respond.

If the UMC stand on homosexuality were as simple a matter as an individual's private rights, perhaps it would be much easier to resolve.

As a parent, having previously lived for eight years in the Los Angeles area, I know that the "Gay Movement" is active not only in seeking "gay" rights, but also in proselytizing. Rock events, travel week-ends, picnics, etc. are planned by "gay" groups. To these events, high school students and college students, 18 or older, are invited. Often, I suspect, young people attend these activities out of curiousity. Some are probably probing more deeply because of some tragic heterosexual experience. Some may be extremely shy, and have no heterosexual experiences to draw on. Here is the "Gay Movement" saying to these vulnerable young people in a dynamic setting, "Ours is a viable, alternate life-style." Is it, indeed?!

Having been, as a youth, most confused and afraid of heterosexual involvement, I am glad for a church society that pointed the way to heterosexual marriage as the only acceptable sexual standard. (I had the acceptable option of a single life-style.) Fortunately for me, I eventually met a loving, gentle man, who has provided me a deep sense of sexual fulfilment. That those youth, who struggle with my initial fears of heterosexual relationships, should no longer have the stand of the church to help them in their decisions is reprehensible!

As a parent, I do not want my child presented with homosexuality as a viable, alternate life-style by his church!

I hope the General Conference will not overlook this active aspect of the "Gay Movement" in coming to a decision as to the stand the UMC should take on homosexuality.

Ruth Perrill
West Linn, Oregon

Not 'overeducated'

To the Editor:

The recent interview with Ezra Earl Jones and James Davis on the need for The United Methodist Church to be more inclusive of the poor (TM/UMR, March 14) is something we can all affirm. However, their suggestion that an educated clergy "is not necessarily a plus factor" for work among the poor is an offense.

Fundamental to meeting the needs of the poor is a well-trained and acutely sensitive body of leadership that understands how systems work and can assume an advocacy role.

The stunning service in this regard of persons like John Wesley, Walter Rauschenbush, Reinhold Niebuhr, Martin Luther King, Mother Teresa, Leon Sullivan, and Jesse Jackson is one of the brighter chapters in church history.

The work of our seminaries in providing field work experience in institutions serving the poor is helping to assure the continuation of the tradition of the church in being on the forefront of this justice issue. Our faculties, too, are involved in a variety of groups working to overcome oppression of the poor.

If the vast middle class of the church is ever to assume its proper responsibility in this area, they need the prophetic leadership of well-trained clergy.

F. Thomas Trotter
Nashville, Tennessee

Status is problem

This is in response to Bud Herron's article headlined "Church's link to poor said critical" (TM/UMR, March 14).

Amen to this appraisal of a need for "all" classes of people within the United Methodist Church. The sin of today's church membership is their choice of status over Jesus. I doubt if Jesus would be accepted in many churches today. He did not wear a suit and tie; he did not earn wages; he rebelled against his religion to the point where he had to preach it in the out-of-doors. He mingled with outcasts; he was condemned for paying attention to the unimportant people like women and children. He wore a beard and unruly hair! He was single!

Our church in Leominster has all kinds of people and I love and accept all of them as they accept me. You do not have to agree with everyone, all of the time, to love them and accept them. Variety is the spice of life. Would Jesus be welcomed in your church?

If I remember, John Wesley was ousted from the Anglican Church because of his association with factory workers and he had to preach in the fields, factory yards, and homes. Do not let Methodism become obsolete. It has already dropped thousands of members in its "sophisticated efficiency." How does a church differ from a social organization? Its people are supposed to have love, moral obligations and the example of God or Jesus Christ. If it does not have these, it is not a church no matter how many steeples it has, or how expensive its stained glass windows are. Help us, dear God.

Marilyn L. Ducharme
Leominster, Massachusetts

On the TM/UMR Beat

Language about God study more misunderstood than opposed

One proposal which will be before the General Conference seems to be in imminent danger of being more misunderstood than opposed. The study to examine the way we speak about God in the context of our present-day understanding and experience is too important to the future of the church to be dismissed as simply an attempt to prove that God should be called "she."

The ability of the church and of individual Chrisians to communicate clearly to those who may not, yet, be adherents of the faith should be a high priority for those who take seriously the mandate to "Go and tell the Good News" and for those who are concerned with dwindling membership figures, as well.

To communicate the faith carries with it the mandate that we talk about it and about God so that others will understand, not just hear, our words, our testimony. When we use words and concepts from another era, we may be misleading people whom we are trying to reach. We often try to put the concepts of evangelism, discipleship and salvation into contemporary terms, but those who would attempt the same with language about God are most often dismissed as troublemakers and, in a pejorative sense, feminists.

It is imperative, however disagreeable to some of us, that we examine our words so that we convey the meaning we intend. For example, when we speak of God as Lord, Ruler or King, how many Americans in 1980 have any concept of a king? If we look at royal rulers today, we think of King Edward of Great Britain who resigned to marry Wallace Simpson, King Hussein of Jordan, the Shah of Iran or even Queen Juliana of the Netherlands who threatened to resign if the business dealings of her husband were investigated. Other kings have become powerless, mere figureheads, if they continue to exist at all.

Even to speak of God as all powerful may make Americans living in a democracy uneasy, for we have learned to question and even oppose those who gain too much "power" over us.

When we speak of God as Father, we must bear in mind that the nuclear family (father, mother and two children living in the same house) which we consider "normal," constitutes only about 17% of American families. Many children hearing "father" will frequently think of a man who is absent from home; makes little, if any, contact with his children; has been drunk, abusive or dictatorial when in the home. This is vastly different from what Christians mean by "God, the Father."

Then, too, what are we to do with the number of Biblical stories which portray God with, what we consider, feminine attributes? In the past, we have simply ignored this part of our Bible. Is that good enough in 1980 when people are questioning their meaning?

Hopefully, in our continuing understanding of God's Word and plan for us, women are no longer thought to be without souls or the capacity to contribute to the church or society, or to be weak-willed, unstable creatures who must be controlled. Even that concept is not as long-standing as some would lead us to believe, for evidence is mounting that in ancient times women were not only considered equal, but held positions of power in the church and in the world.

In considering how we talk about God, we must remember, also, that words, themselves, are not sacred. They are only our tools for saying what we wish to say. English, from its earliest time, has been a dynamic language. It is constantly changing and we who speak the language have never been reluctant to throw out words which no longer convey the impression we wish, and to create new words and phrases which, we feel, say it better.

It would be folly, one might even say sinful, for United Methodists to cling to language which no longer paints a meaningful image of God to others simply because it "feels good" to us.

—BEVERLY BOCHE

Ms. Boche is editor of TM/UMR's Minnesota edition.

Single term for bishops?

By R. DULANEY BARRETT

What sort of miracle would it take for the 1980 General Conference to bring the United Methodist Church into the last part of the 20th century administratively?

The Administrative Board of the Sunnylane United Methodist Church in Del City, Oklahoma sent the following petition to General Conference (with supporting arguments):

1. "We affirm in principle the concept of the term episcopacy. The term of a bishop is to be eight (8) years without re-election.

2. The General Conference shall establish a special task group and charge it with the responsibility of developing all necessary changes to bring the Discipline into conformity with term episcopacy" (Reporting to the 1984 General Conference).

Following our church's petition, twelve very good reasons are offered for United Methodism moving to term episcopacy.

We can have strong and authoritative episcopal leadership without the problems of one person staying for life in an elected office (Lest some not realize it, our bishops are Elders elected to an office with the duty of administering the "spiritual and temporal" affairs of our conferences).

Bishop E. E. Hoss once wrote: "Yet government, whether civil or ecclesiastical, so far from being a cast-iron set of rules and regulations, prescribed in the beginning and good for all ages, is a living and flexible organism, subject from time to time to whatever modifications the wisdom of experience may suggest . . . they will not allow any merely superstitious reverence for what is to hinder them from considering whether there may not be a change for the better" ("Methodist Quarterly Review").

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Judy Elswick, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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ARE WE CONTAGIOUS?

Evangelism leader George Hunter says United Methodist has been a "contagious evangelical movement" and can become one again. He sees this hope. Our church **can** be a growing movement again by the end of the 1980's.

The dream that our more than 38,000 congregations will become centers of evangelistic ministry is **an attainable dream**. The Evangelism Missional Priority calls all United Methodists to make this dream come true—by witnessing, working, serving, planning for church growth, and by being contagious Christians.

For more information write:

Section on Evangelism
Board of Discipleship
P.O. Box 840
Nashville, TN 37202

General Conference opens Tuesday

INDIANAPOLIS, Ind. — The Indiana Convention-Exposition Center in downtown Indianapolis is the site of the 1980 United Methodist General Conference. The facility will house all major events related to the quadrennial sessions except the afternoon preaching services. UMC PHOTO BY NEWMAN CRYER

TM/UMR Staff Special

INDIANAPOLIS, Ind. — The United Methodist General Conference opens here next Tuesday — just a few days after the baseball season opener.

Both events are sure to draw the attention of many enthusiasts, with the conference's secretary noting the UMC's top legislative event is "to United Methodism something like the World Series is to baseball."

This being the case, UMs will certainly want the lowdown on:

What teams are playing?

Dr. J. B. Holt, secretary for the 1980 General Conference, says 113 "teams" from the U.S. and overseas units of the denomination were elected by annual conferences during 1979 Together, they will field 1,000 delegates — half lay representatives, half clergy.

The conference "opener" will be the traditional service of Holy Communion at 1:30 p.m. on April 15. The assembly then will organize 10 legislative committees to deal with reports, proposals, petitions and other matters to come before the General Conference sessions.

Who are the pitchers?

The "pitchers" come from every level of the denomination — in fact, some will be sitting home in easy chairs while their proposals are considered by the delegates (baseball pitchers: eat your heart out). Some 20,000 petitions have been submitted by individual members, local churches, caucuses, annual conferences and general agencies. This is the only way a legislative proposal can get before the General Conference.

Some 3,000 basic topics have been "thrown" for delegates' consideration, with some individuals sending as many as 75, and one congregation submitting a package of 1,350 petitions. Delegates will serve as both batters and umpires, according to Dr. Holt, who points out the legislative committees will recommend to the entire General Conference what petitions should not be concurred with, and which should be incorporated into church law.

The most frequently-mentioned topic among the petitions is homosexuality, with the Christian family and abortion also receiving a large number of proposals.

New pitches

For the first time this year, a "team talk" will be presented to the delegates by lay representatives. The Laity Address, mandated by the 1976 General Conference, will be presented by five laypersons at 9 a.m. on April 16. The traditional Episcopal Address will be presented at 8 a.m. on opening day by Bishop W. McFerrin Stowe of Dallas.

The final inning

The work of the General Conference will conclude at 10 p.m., on April 25. Longtime observers predict some heated debate and tired players during the 11-day event — but it is also hoped delegates will score some significant "home runs" for the folks back home.

Agency reorganization draws fire from caucus

NASHVILLE (UMNS) — A plan to reorganize the United Methodist Board of Discipleship has drawn fire from the denomination's Hispanic caucus because it will eliminate any Hispanics from executive positions with the agency.

The entire plan of reorganization is contingent upon action by the General Conference approving flexibility in the board internal structure.

The staffing for the new plan was announced here late in March by the board's General Secretary Melvin G. Talbert. Dr. Talbert is black.

The plan, approved earlier by the elected governors of the board, calls for elimination of divisional structures and three associate general secretary positions. One of those positions is held by the Rev. Roberto Escamilla, a Hispanic who heads the Division of Evangelism, Worship and Stewardship.

Dr. Talbert's list of persons to head 12 unites within the agency does not include Dr. Escamilla. One new Associate General Secretary for Program Coordination and Planning is to be announced soon. Dr. Talbert said he intends to name a woman to that post.

The governing board of MARCHA (Methodists Associated Representing the Cause of Hispanic Americans) has strongly condemned Dr. Talbert's actions. Pointing out that Dr. Escamilla is the highest ranking Hispanic executive in any general agency of the church, MARCHA President Jose Velazquez of Chicago said "to demote him is a slap in the face of the entire Hispanic community."

Mr. Velazquez, pastor of John Huss UMC in Chicago, said "we feel there is an injustice being committed with Dr. Escamilla since his past performance and expertise and skills have served the church well." Dr. Escamilla, a ministerial member of the Rio Grande Conference, has been on the board staff for 13 years.

Defending his actions, Dr. Talbert said he used four criteria in making his selection for leaders of the 12 units. "My judgment is that the persons I am recommending meet these criteria."

One of the criteria, according to Dr. Talbert, was that he be "intentional" in meeting the board's affirmative action efforts regarding women and ethnic minorities. Among the 12 persons named, one is a black woman and another is Native American.

Another criteria called for consideration of persons already serving in executive positions. "I felt I had to make changes only if there were sufficient reasons to do so," he said. Another called for choosing from existing staff and another called for choosing persons for their "competence, skills and commitment to do the job."

The board is planning to cut staff because of "inadequate" appropriations proposed for the 1981-84 quadrennium.

Landmark site for preaching

INDIANAPOLIS, Ind. — Afternoon preaching services at 3 p.m. during the 1980 General Conference will be held across the street from the Convention Center at St. John's Roman Catholic Church. The services are arranged by the General Board of Discipleship. UMC PHOTO BY NEWMAN CRYER

Scarritt withdraws special fund request

NASHVILLE (UMNS) — Scarritt College will not ask the General Conference to allocate $400,000 annually to the school during the 1981-84 quadrennium as earlier announced, according to interim President Donald J. Welch. He cited improvement in the college's financial picture as the reason behind the decision.

Scarritt is the only college wholly owned by the general United Methodist Church; it specializes in training Christian professional workers for the church.

However, the school will continue to ask for annual support from the denomination-wide "Three College Fund" which it has been sharing with Alaska Pacific University in Anchorage and American University in Washington, D.C. The fund, administered by the Board of Higher Education and Ministry, has an annual goal of $500,000. Scarritt received $165,000 from the fund this year.

Scarritt also is keeping alive requests it has made to the church for emergency assistance during the current "period of transition": $100,000 from World Service contingency reserves, and $200,000 from the Women's Division of the Board of Global Ministries.

"We are in a position to alter our request at this time because the reinvestment of endowment funds and substantial support from friends of Scarritt across the church should enable us to adequately fund the more concentrated program with the present level of support from the General Church," Mr. Welch said.

At a Dec. 18 special meeting of Scarritt's trustees, the future of the school looked bleak. A report from a special committee of the Board of Higher Education and Ministry said the college was "under-funded, under-enrolled, under-managed, over-staffed, over-programmed, and cumbersomely organized."

To deal with these problems, the trustees voted to discontinue the undergraduate and two graduate programs, reduce personnel, increase tuition, secure emergency funding, and seek ongoing support from the church. They also told Mr. Welch to either secure emergency funds or present a plan for the school's orderly closing to the May meeting of the trustees.

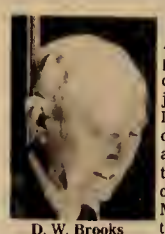
The greatest shot in the arm for the school came early in January when an anonymous donor gave Scarritt income from a $2 million trust fund which will produce more than $3.25 million in unrestricted income over the next 34 years. Income from the trust will provide more than $200,000 in unrestricted income during the transition period ending May 31, 1981, and $180,000 per year for the next 10 years.

In his announcement March 28, Mr. Welch expressed confidence that Scarritt will be able to begin its new graduate-only program in Christian education and music in 1981 and operate with a balanced budget for the 1981 and operate with a balanced budget for the 1981-84 quadrennium if the General Conference will continue Scarritt's present funding through the Three College Fund and will allow the college to approach individual churches which benefit most from its programs and graduates for support.

Church contributes 2 percent

Founder of ministry fund honored

DES PLAINES, Ill. (UMNS) — The 10th anniversary of the United Methodist Ministerial Education Fund (MEF) was celebrated here recently by honoring a Georgia layman who was largely responsible for creation of the fund.



D. W. Brooks

D. W. Brooks of Atlanta was given a plaque of appreciation during a joint meeting of the Division of the Ordained Ministry and officials from the 13 United Methodist seminaries. Mr. Brooks, an international authority in agricultural research, is a former vice president of the Methodist Board of Missions and is a trustee at Candler School of Theology in Atlanta.

During the 1960s, Mr. Brooks suggested and helped develop a "one-percent fund" for theological education in the Southeastern Jurisdictton. He later worked successfully to have a similar plan adopted for the entire church.

Local churches contribute today two percent of their expenditures, excluding benevolence giving and certain other items, to MEF. Since the fund was established in 1970, more than $53.7 million, or 75 percent of all MEF receipts, have been given directly to the seminaries. The remaining 25 percent has been retained by the 73 annual conferences for their own programs of continuing education and recruitment of clergy.

Mr. Brooks said he was especially proud of the honor because of what MEF has meant to theological education in the church. "We're not going to win the world unless we have the ministers and missionaries out there to do it," he declared.

Mr. Brooks recalled a time when he told the late Bishop Arthur J. Moore exactly which minister he wanted appointed to his local church. "When I found out how poorly we were supporting our seminaries I was ashamed," he exclaimed. "Not only did I not deserve the minister I was asking for but I didn't deserve any minister at all!"

The Division of Ordained Ministry, in business session, also reaffirmed its proposal for continuing the two-percent formula for the next quadrennium which would produce more than $18 million annually, a 43.5 percent increase. The General Council on Finance and Administration is proposing a graduated plan to the 1980 General Conference which will produce from $13.4 million in 1981 to more than $15 million in 1984, an increase of 14.4 percent.

Aid in paying legal costs requested

TM/UMR Staff Special

LOS ANGELES — Leaders of the Pacific and Southwest Annual Conference are asking the 1980 General Conference of the United Methodist Church to help relieve the costs incurred in lawsuits against the conference relating to its Pacific Homes retirement centers.

According to a statement from the annual conference office here, one petition requests that General Conference provide assistance in paying legal fees until the Pacific Homes structure has been reorganized.

This year, the denomination's General Council on Finance and Administration (GCFA) is providing $200,000 toward payment of legal fees. These monies are provided through a GCFA policy which permits funding of up to 50 percent for costs involved in such litigation. GCFA is supporting the petition to General Conference.

Presently, conference legal fees run approximately $40,000 per month; however, it is estimated that legal fees coud reach $1 million annually during the trial phase, expected to begin in June.

The second petition — also supported by the GCFA executive committee — asks that funds raised for Pacific Homes litigation and capital contributions not be included when figuring the annual conference's apportionments for the 1981-84 quadrennium.

the church today

Methodist pastor proposed as president of Zimbabwe

NEW YORK (UMNS) — A British Methodist minister, the Rev. Canaan Banana, 44, is expected to become the first president of Zimbabwe under the new majority-rule government when the nation's independence takes effect April 17, according to reports received here.

Nominated by Prime Minister-designate Robert Mugabe, Mr. Banana must be confirmed as president by the House of Assembly, the lower house of the bicameral Parliament under the country's new constitution.

Mr. Banana studied in the United States from 1973 to 1975, obtaining a Master of Divinity degree from UM-related Wesley Theological Seminary in Washington. During this period he made frequent appearances in local churches and at mission conferences, explaining the aspirations for freedom felt by the black majority in his country.

Church urged to observe 'Earth Steward Sabbath'

WASHINGTON (UMNS) — Earth Day '80 — April 22 — "could be a splendid time to focus attention on the interconnection of the Christian faith, environmental factors . . . and the human condition," according to the top executive of the United Methodist Church's social action agency.

"I would encourage United Methodists . . . to observe the Sunday before Earth Day '80 (April 20) to be 'Earth Steward Sabbath' and use it to examine and discuss the moral responsibility of men and women to act as stewards of God's creation, address sermons to the theme, hold discussions on related topics and conduct a special Stewardship Service," said the Rev. George H. Outen, general secretary of the Board of Church and Society.

In endorsing the 10th anniversary celebration of Earth Day, Dr. Outen noted the denomination's 1976 General Conference declared that "the church cannot remain indifferent to acts which ravage nature and upset delicate ecological balances."

Bible Society reports UMs second in giving

NEW YORK (RNS) — United Methodists moved into second place last year in giving to the American Bible Society. UMs contributed $107,090, representing a $586 increase over the 1978 figure.

Southern Baptist giving to the Bible society declined last year, but still topped the list of denominational contributors for the 15th time in 16 years.

In 1978, Southern Baptists gave a record $308,688 to the ABS. For 1979, the figure was $286,199.

The Lutheran Church-Missouri Synod moved from second to third place with $104,891 in giving, down $21,587 from 1978.

Eight conferences confer on energy-saving efforts

NEW YORK (UMNS) — A comprehensive study of the energy consumed by 34 United Methodist churches in Minneapolis' Metro-West District proved to he the highlight of an informal conference on "Church Energy Conservation Programs" here last month.

Sponsored by the Architecture Office of the Board of Global Ministries, the conference brought together representatives of eight annual conferences which are doing something about spiraling energy costs.

Darrel LeBarron, a registered architect and an active United Methodist, reported that the participating Minneapolis churches furnished detailed data on energy consumption and expenditures for the past three years. All data was analyzed by a professional in energy conservation.

The major conclusion of the study was that "much can be gained through improved methods of operation and maintenance, with little or no capital expenditure. We urged churches with high costs to talk with churches that are doing better," he stated.

Fair employment group criticizes conference hotels

KANSAS CITY, Mo. (RNS) — Project Equality, an interreligious agency seeking fair employment, has announced that only four of 15 hotelsthat will house delegates to the United Methodist General Conference in Indianapolis in April have received its "accepted" rating.

The other 11 have been given "unwilling" ratings by the agency, indicating that they have failed to supply information regarding their employment policies.

Those which received positive ratings were the Atkinson Hotel, Essex House, Hilton Hotel at the Circle, and the Marriott Hotel. The 11 that had not supplied the requested information by mid-March were the Athletic Club, Columbia Club, Holiday Inn Dowtown, Holiday Inn I-70, Howard Johnson's Convention Center, Howard Johnson's East, Hyatt Regency Hotel, Rodeway Inn East, Sheraton Inn East, Sussex Chalet, and Travelodge West.

"The response of hotels in Indianapolis is disturbing," said the Rev. Maurice E. Culver, the United Methodist minister who is national director of Project Equality. He said this "level of indifference" was not displayed by hotels in Portland, Ore., surveyed in advance of the last United Methodist General Conference, held there in 1976.

The Rev. George Outen, general secretary of the United Methodist Board of Church and Society and a member of the national board of Project Equality, urged other conference delegates to "insist daily during our stay in Indianapolis that each of the hotels be reviewed by Project Equality before we leave the city."

He added that "if they continue to be apathetic in regard to equal employment, we should recommend that other religious bodies and organizations search for other cities for future conventions and meetings."

Project Equality was started in 1965 as a project of the National Catholic Conference for Interracial Justice. In 1971, it incorporated as an independent agency.

People in the news...

Beating the New York City transit strike

NEW YORK — Neither rain, nor snow, nor transit strike shall keep the United Methodist offices at the Interchurch Center here from its national appointed functions, TM/UMR learned upon phoning the center to see how its approximately 400 employees were handling the strike.

On the third day of the strike, various people at the Board of Global Ministries reported a special car pool set up by personnel was functioning smoothly, and people were also taxi-pooling, running, walking and riding bicycles.

The agency rented cars for its special car pools, with staffers at distant points valiantly getting up in the wee hours to pick up colleagues, all of whom contributed their share of gas money. The expense of renting the cars is "nothing compared to what the loss would be if these people couldn't get in to work," noted Betty Thompson, associate general secretary for the education and cultivation division. New Yorkers seem to confront the strike as a "sort of challenge," she added.

An interesting thing about the strike is that "people are finding out who their neighbors are," noted Betsy Ewing, associate general secretary for administration. She mentioned that the city seems to be more friendly these days, with people in cars stopping to offer rides to strangers. Ms. Ewing added that it was pretty easy to gauge the distance people expected to be going "by what they have on their feet," with business suits and tennis shoes a familiar sight.

"I'm sitting here in my jogging clothes," laughed Cathie Lyons of the Health and Welfare Ministries Division, who jogs two and one-fourth miles each way to and from work. The uphill grade she faces in the morning is made easier by the people along the sidewalk who "cheer you on," she said. Ms. Lyons noted that a colleague, Nancy Sartin, also faces an uphill climb as she rides her one-speed bicycle approximately eight miles from the Staten Island ferry to the UM offices in upper Manhattan.

"I rode a lot when I was a kid — I guess it never leaves you," Miss Sartin of the Education and Cultivation Division said.

Ms. Lyons said fellow staffers tease her about jogging to work, asking if she is "campaigning" for a petition her division has submitted to General Conference, which encourages healthier lifestyles.

And what if it rains?

"I'll put on my plastic-covered rainsuit and keep running — and wring out my socks when I get here," she said.

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Church policy draws fire

Limit on retarded worshipers gets protest

By SHARON MIELKE
Senior Staff Writer

WICHITA, Kan. — A decision to limit the number of mentally retarded adults who may attend Sunday worship services at St. Luke's United Methodist Church has caused several members to withdraw in protest and drawn national media attention to the church controversy.

The administrative board set a policy Mar. 16 setting a limit of 25 retarded adults to be allowed to worship with the 200-member congregation. Mr. and Mrs. Chet Jackson, teachers of a church school class for retarded adults, called the policy discriminatory and have resigned from the class in protest.

St. Luke's officials told TM/UMR, however, that all of the 50 or more mentally retarded adults already attending are welcome to continue attending worship. And MRs are welcome to attend with their parents. The reduction of members to the 20-25 level is to be achieved by a "normal rate of attrition."

The church, which has backed a ministry to mentally retarded adults for over 20 years — largely through the Sunshine Class taught by the Jacksons — says "There is just so much a small church can do." And, while they want to continue ministry and worship with the retarded, they find the retarded persons sometimes disrupt services and frighten off the other visitors.

Mrs. Jackson told TM/UMR, "The issue is not so much the mentally retarded, but of being discriminatory to anyone, whether they are black or Asian or Mexican-American. We simply don't tell anyone they can't come to worship, and especially when it is because of something they can't help.

"Once you start discriminating, where do you stop? Next, they will exclude the little old ladies who whisper during the quiet time," she said.

Mrs. Jackson said the "basic problem" at St. Luke's is that while members were supportive of the Sunshine Class, they felt "discomfort with being around people who are different. They wanted to remove the cause of their discomfort instead of changing their attitudes.

"We failed at St. Luke's by not having a ministry of education to the congregation at the same time we had the ministry with the mentally retarded. We won't make that mistake again," she said.

The Jacksons credit St. Luke's with supporting the ministry to the retarded and for making a commitment to continuing it. Mrs. Jackson said "there are only a few churches who have such ministries. If other congregations would accept this responsibility, one small congregation wouldn't have such a large load."

The pastor — the Rev. Donald Koehn — and the Jacksons agreed that the problem only developed when the class began to mushroom in size about 18 months ago when contacts were developed with several group homes for retarded persons. The Sunshine Class, which had numbered about 10 adults whose parents attended worship with them or who were used to worship through years of experience, swelled to 50.

"We see it as a management problem," said Mr. Koehn. He said he opposed the "laissez-faire style of participation" by retarded adults in the worship service and wrote an "advocacy paper for the discontented." The paper went to the Council on Ministries and a research committee of 12 persons was formulated to examine alternatives. The committee recommended a separate service be designed for the retarded adults, but this was totally opposed by the Jacksons. Mr. Koehn said the committee compromised by setting a limit of 25 additional retarded persons above their regular attenders. Advocates who will supervise on a one-person-to-four-retarded-persons basis are also part of the policy, which will be reviewed in six months.

"We do not have enough gifted people to handle more," said Mr. Koehn. "We believe we can serve these better by putting a limit on the number, although nobody will stand at the door and enforce it."

Mrs. Jackson said she and her husband oppose a separate service because it is another way of rejecting the retarded — something they feel keenly. "We emphasize in class that 'God loves you regardless of how you look, and we are aware of God's love through how other people show love to us. And, in turn, we show love to God by loving other people.' When we say to the retarded, 'we don't want you in our service,' what does that say to them about the love of God?

"It's a fallacy to say that the retarded don't understand the service," she added. "They do understand being part of a fellowship and of being accepted. That may be more important than the sermon, anyway."

Wichita may have a larger percentage of the mentally retarded than the average U.S. community because it has half a dozen centers and special programs for them, she said. But the typical community has about three percent of its population at various levels of retardation, with 80 percent of them moderate to mildly retarded, Mrs. Jackson reported.

NASHVILLE — More than 2,000 United Methodist Women watched the banner from the Red Bird Missionary Conference pass in the parade of banners that opened the Southeastern Jurisdictional assembly of the UMW. Banners made by women in each of the 17 annual conferences were carried in the processional.

STAFF PHOTO BY CLYDE CHESNUTT

SE women praised, urged to keep up work

By CLYDE CHESNUTT
Associate Editor

NASHVILLE — More than 2,000 members of United Methodist Women (UMW) packed the Opryland Hotel here to hear a bishop tell them the church awaits their enlightened leadership, a state legislator challenge them to get involved in local politics, and a prison minister urge them to visit women behind bars.

The largest assembly in recent history of the Southeastern Jurisdictional UMW — which includes nine states in the deep South, 17 annual conferences and 8,714 local UMW units — met here for the quadrennial assembly March 27-30. The denomination's other four jurisdictional UMWs — Northeastern, North Central, South Central and Western — have also met this spring to close out the quadrennium and plan for the next four years.

In a keynote address Bishop Earl G. Hunt of the Nashville Area praised the UMW for its efforts to gain full human rights for women, but he urged them not to stop or exhaust their energy on any one issue. "The church out there waits for an army of enlightened leaders like you to raise it to new life," he said.

Christians should heed the call to be responsive, the bishop said. That means "to place first the will of God, not ours." It means "to separate missional enterprises from marginal self-serving objectives," and it involves "altruistic statescraft, not power politics," Bishop Hunt said.

A Georgia state legislator challenged the women to involve themselves in local and state politics. Representative Eleanor Richardson's challenge came during a two-hour dramatic presentation which interspersed mime, audience participation, audio visuals and talks by mission personnel.

Rep. Richardson of Atlanta cautioned the women that five barriers need to be broken to engage in effective political action. The first is "not listening. We all love to talk, don't we?" But in politics, as in the church, she observed, leaders must listen to their constituencies.

Know your facts and develop your resources, she listed as a necessity, for without it, effective action is hindered. And, too few leaders are linked to the grass roots, she added as a third barrier to be broken.

She further said groups fear to work together because each group thinks it may lose control of the situation in a coalition or in a common effort. Such a fear must be overcome, Rep. Richardson said. And she urged the women, finally, to challenge the local and state power structures which she said become engrained in office if left alone.

Another challenge to the UMW assembly was issued from women prisoners who said "Don't forget us." The message was conveyed in a morning presentation by Laura Wells, church and community worker in Nashville who works with women behind bars in a ministry supported by the Tennessee Annual Conference. Ms. Wells said she asked a number of women she visits what they would have her tell church women.

Ms. Wells said the prisoners told her to say: "Don't forget us. Visit us. We are not as bad as you think we are. Help our families to visit us. We believe in God, too."

Following Ms. Wells' address and presentations by three others who described problems experienced by women who are runaways, single or mentally ill, the assembly of women broke into small groups to discuss how their local units might respond to those critical needs.

In a spirited election with nominations from the floor, Eva Walker of Springville, Ala., was elected president to head the 340,000-member jurisdictional UMW for the next four years.

'Drink out' focuses on alcohol use

SAN JOSE, Calif. — Alcohol's impact on American life will be stressed as a family concern during an alcohol awareness campaign to be conducted May 4-11 — during National Family Week — by the American Council on Alcohol Problems.

The campaign will feature "The Great American Drink Out," based on a recent similar national effort geared toward smoking, to encourage individuals to refrain from alcohol during that week. The "Drink Out" is designed to help individuals test the degree to which alcohol has "intruded" in their lives, according to the Rev. J. Wesley LFarr, a United Methodist minister living here who is council project chairperson.

In addition to testing dependence on alcohol, the campaign's other stated purposes include: (1) mobilizing and increasing the number of people concerned over the "escalating impact" of alcohol on American life; (2) focusing attention on alcohol as a family problem by holding it during Family Week, when "the attention of a number of families will be concentrated on improving the quality of life in America"; and (3) encouraging voluntary decision-making.

This is the second year that the organization has sponsored an Alcohol Awareness/Family Week campaign.

Special fund proposed as part of UM bicentennial observance

The United Methodist Church General Conference Indianapolis 1980 Indiana

EDITOR'S NOTE: The General Conference of the United Methodist Church convenes April 15-25 in Indianapolis. This the 15th and last in a series of articles summarizing major issues to come before the delegates.

By JUDY ELSWICK
Staff Writer

The United Methodist Church's observance of American Methodism's 200th birthday would include creating a $40 million "Bicentennial Fund" for congregational development, if the General Conference approves proposals prepared by the Bicentennial Planning Committee.

A three-part theme — "Claiming the past, celebrating the present, challenging the future" — is proposed for the 1984 bicentennial observance. The $40 million goal is presented as part of the "challenge of the future" and would be attained by asking members to contribute at least $1 apiece annually for four years (1983-86). Seventy-five percent of the funds would remain in the annual conferences, with the remainder disbursed from the central fund.

"This focus of responsible parish development will be different from all other existing funding activities," the committee states in its reports to General Conference. "It will be aimed at uniquely equipping the denomination with a front line of parishes empowered by the Bicentennial Fund and committed to intense ministries of evangelism and social justice.

"This cadre of innovative congregations — the primary byproduct of the bicentennial of American Methodism — will be a key factor in launching us into our third century of commitment to the Christ."

The church's past and present would also be celebrated with study and reflection on the church's history and heritage, with a wide range of resources made available, according to the proposals. Celebrations ranging from local church to the General Conference level are suggested, as well as media events and other activities.

A total of $309,300 is requested for the 1981-84 quadrennium for the work of an 18-member Bicentennial Committee, to be made up of six representatives each from the Council of Bishops and General Council on Ministries with six additional members appointed by the councils. The funds would be repaid with monies generated by the observance, through efforts including sale of commemorative items and resources.

United Methodists will also be called on to celebrate the bicentennial jointly with other denominations which grew from the Wesley-Methodist tradition. The historic 10-day Christmas Conference of 1784 — at which approximately 60 Methodist ministers formed the Methodist Episcopal Church — has spawned denominations with a combined membership estimated at more than 14 million.

A committee of representatives from several of these denominations has been formed to plan joint celebrations, and is headed by Bishop Herbert Bell Shaw of the African Methodist Episcopal Zion Church. Other denominations which have participated in the planning for a joint celebration include the Christian Methodist Episcopal Church, Free Methodist Church, United Methodist Church and Wesleyan Methodist Church.

The Bicentennial Planning Committee was established as a result of 1976 General Conference action, which authorized the Council of Bishops and General Council on Ministries to develop plans for the 1984 observance.

UM publishing sales reach an all-time high

BOSTON (UMNS) — An upbeat financial report for the United Methodist Publishing House was presented here March 25-26 to members of the Board of Publication during their last meeting of the 1977-80 quadrennium.

The 45-member governing board was told by President and Publisher John E. Procter that net sales for the first six months of the fiscal year ending January 31 reached an all-time high of $26,883,590, an increase of $2.1 million over the same period last year.

Mr. Procter reported that net revenue reached an all-time high of $2,545,795, an increase of $1.1 million over the same period last year.

Mr. Procter also traced accomplishments of the publishing house during the eight-year period from 1973 through 1980. During that time combined assets of the house have increased by more than $8 million; net sales have increased $8.7 million; and net revenue has more than quadrupled from $612,495 to $2.5 million.

The United Methodist Publishing House is one of the largest religious publishing houses in the world with annual gross sales approaching $50 million. Its home office is located in Nashville, Tenn. A new board will be elected following the meeting of five jurisdictional conferences in July. Thirty-eight persons — half clergy and half lay persons — will be elected by the conferences, two bishops will be named by the Council of Bishops, and five members-at-large will be elected by the new board itself.

Psalms get changes in 'he,' 'him'

NEW YORK (RNS) — A proposed new edition of the Revised Standard Version (RSV) of the book of Psalms contains 243 changes in the "sexist" use of "he's and him's," says a National Council of Churches (NCC) official who has seen the new manuscript.

"For example, 'Blessed is the man,' in Psalm I becomes 'Blessed are they' " said Emily V. Gibbes, associate general secretary for the Division of Education and Ministry of the NCC.

She said the RSV committee, which is a subcommittee of her NCC division, has been working for some years on a new edition of the RSV Old Testament and has finally completed the manuscript for the book of Psalms.

Ms. Gibbes discussed the findings of sexism in Psalms during a workshop at a recent interfaith feminists meeting here. She said the sexist male terms were replaced by neutral words such as "one", "they" or "people." But the scholars didn't eliminate all the masculine terms found in the 150 Psalms, only those which were clearly sexist and not intended in the original language.

"They didn't remove all the he's and him's," Ms. Gibbes said. "Greek and Hebrew scholars on the RSV committee took every masculine term, and dealt with it word by word. They studied the passage in which it appeared in the original language to see if it was correctly translated into English. If the translation was sexist, they tried to replace it with an appropriate term, which wasn't always easy to find."

The RSV Bible, first published in 1952 under NCC auspices, has become the only totally ecumenical version of Scripture, widely used by Catholics, Protestants and Orthodox.

Signs of early church seen in heart of Indianapolis

By NEWMAN CRYER

INDIANAPOLIS (UMNS) — The nearly 1,000 delegates and some 5,000 other persons who are expected to come here next week to attend the 1980 United Methodist General Conference will quickly learn that Monument Circle is not only the geographical and symbolic heart of Indiana's capitol city, but also the site where much of the city's early church life took place.

The Rev. Williams Cravens, a 300-pound Methodist minister who dressed in a gingham gown on a hot day, held a service there in 1821. Churches of at least three other denominations also sprouted and cultivated early activity on the circle, but only Christ Church Cathedral of the Episcopal Diocese stands there today.

Historians say the first Methodist sermon of record was preached in Indianapolis by the Rev. Resin Hamilton in 1819 under a walnut tree just south of where the State Capitol now stands. Early Methodists worshipped in a hewed log building south of the circle from 1825 to 1829. Then they built a brick church on the circle where they worshipped until 1846.

From its frontier, class-meeting beginnings along the Ohio River, Hoosier United Methodism has grown to 1,426 congregations with more than 325,000 members. The episcopal leader is Bishop Ralph T. Alton, who is the 1979-1980 president of the denomination's Council of Bishops.

With the 1980 sessions, the United Methodist conference will be meeting in Indiana for the first time. The General Conference of the United Brethren in Christ met here in 1921, that of the Evangelical Association in 1891, and that of the Methodist Episcopal Church in 1856. The latter discussed slavery, endorsed theological schools, and authorized the election of missionary bishops.

Looking back to its early history, Methodism came into southern Indiana territory across the Ohio River. Inspired by Kentucky's Cane Ridge Revival, exhorters crossed northward by 1801.

Other Methodists came into Indiana from Ohio, organizing the Whitewater Circuit on the eastern side of the state about 1807. Francis Asbury made one visit to Indiana in 1808, crossing the White River by flat boat to Lawrenceburg.

The first half of the 19th century also brought several other Wesleyan strains into the Hoosier state.

The first organized congregation of the United Brethren in Christ in Indiana was Pfrimmer's Chapel, established in 1812 three miles east of Corydon. The first Sunday school of that denomination was organized there in 1821, and the first session of the UB Miami Conference was at Charlestown in 1823.

As early as 1839, circuit riders of the Evangelical Association rode the Miami Circuit, which included parts of Ohio and nine counties in Indiana. Missions were established in 1841 at Whitewater and Fort Wayne.

The 20 predominantly black United Methodist congregations in 11 cities in Indiana today came out of the former Lexington Conference, which was organized after the Civil War as an administrative structure for black churches that had grown up in the ME Church. That conference was the first to ordain a Methodist woman, although it was not led by a black bishop until 1924.

The mid-nineteenth century expansion of Methodism in the Hoosier state was led by such men as Bishop Matthew Simpson. He was the first president of Indiana Asbury University (now DePauw), serving from 1839 to 1848 when he was named editor of the Western Christian Advocate. He was elected bishop in 1852. An acquaintance of President Abraham Lincoln, he preached the president's funeral both at the White House and in Springfield, Ill., where Lincoln is buried.

The Rev. Milton Wright, a United Brethren minister and later a bishop, was an itinerant minister in eastern Indiana when one of his famous sons, Wilbur, was born near Millville. Bishop Wright was also a noted missionary, editor and college professor.

In 1899, a fund of more than $4,000 left over from the International Convention of the Epworth League held at Roberts Park was designated to start a building fund for the Methodist Hospital at Indianapolis. Today the hospital employs 10 full-time chaplains and has a clinical pastoral education center with 20 to 30 students most of the time.

The state's church-related institutions include three hospitals, three universities, four child-care facilities, six retirement homes, and a rehabilitation center

Mr. Cryer is director of communications and editor of the monthly Hoosier United Methodist newspaper for the Indiana Area

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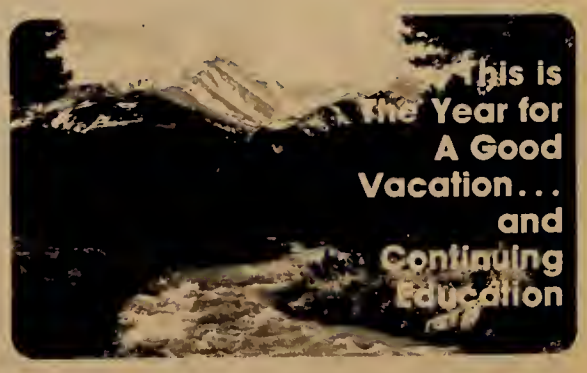

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THE UNITED METHODIST REPORTER

LOUISIANA UNITED METHODIST

edition

VOLUME 8 NUMBER 19 Send P. O. Form 3579 to Box 221076 Dallas, Tx. 75222 APRIL 18, 1980

Last call!!!

If you have not seen the announcement yet, we are going to repeat it one last time:

There will be a dinner for all Louisiana people in attendance at the General Conference at Indianapolis, Indiana. The dinner will be at 5:30 p.m., on Monday, April 21, in the Hyatt-Regency Hotel, 155 West Washington St., Indianapolis. The cost for the dinner, with tax and service gratuity, will be $12.50 per plate. If you plan to be in Indianapolis,, as a member of the delegation or as a visitor, and you want to attend this dinner, your reservation must be made immediately. Please send your name, address, and your request for the number of reservations you wish to Dr. Douglas McGuire, P.O. Box 6018, Monroe, 71203.

Youth mission Haiti

"... only after returning home did I begin to realize the impact the trip had upon me," was the response of one of the 1979 participants in the mission trip to Haiti sponsored by the Lake Charles District. This opportunity for youth will be available again on June 17-26, 1980 under the leadership of Dr. David Flude and Rev. Hugh Warren. The cost is $745 from Houston and includes bus transportation from Lake Charles to Houston and back. This mission trip will enable the Haitian Methodist Church to complete a number of projects in the Port-au-Prince area and the American youth will work in partnership with Haitian youth. Contact Rev. Hugh Warren, 812 Kirkman, Lake Charles, 70601 — telephone 436-6656 for a brochure and further details.

Ministers and church treasurers are reminded that the Good Samaritan offering and/or all gifts designated for any of the six conference institutions included in the special offering are to be sent to the Conference Office of Financial Affairs.

The regular computer forms mailed to the churches each month are to be used in remitting the funds to the conference office. Also it is necessary to fill out the special advance form; and it is reported on line No. 6500. Forms may be obtained from the dist. supt. Checks are to be made payable to Louisiana Annual Conference.

Persons who attended the Jurisdictional United Methodist Women's meeting in El Paso. Back row: from left, Mary Adele Compton; Gloria Chapman; Helen Brock; front row: Janet Hoffpauir; Margaret Bryan; Johnnye Butler; and Mary Lou Blakeman. Picture was furnished courtesy of Dr. B. C. Goodwin and the CCOM of the New Mexico Annual Conference.

Around the conference

FRANKLINTON — Mrs. Ann Hearn, from Baton Rouge, was the leader for "Middle East Mosaic," held at the Centenary Church.

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SHREVEPORT — The Celebration Singers presented the concert version of Burl Red's Lightshine to the Broadmoor congregation. According to Dr. Thomas, "the music varies from the sounds of country and western to rock to a beautiful solo." The narrator was Rod Spence; and the soloist, Audee Boyd.

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LAFAYETTE — The Baton Rouge/Lafayette District United Methodist Women held their Spring retreat at Evangeline State Park. The theme was "The Greatest Thing in the World," from the writings of Henry Drummond. Mrs. Don Dunnington, Christian Personhood Chairman, conducted the Retreat; Mrs. Woodrow Atkinson led the study; and Mrs. Ardessie Prophet, the district president, Mrs. Richard Wiley and Mrs. Edgar Smith served on planning committees.

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ALGIERS — The church paper of Algiers UMC announced that the church has purchased an elevator, "to make it easier for those who have physical handicaps to enter the sanctuary."

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SHREVEPORT — Lakeview UMC, located so it overlooks Cross Lake, was the occasion for Easter Sunrise Services. Participating in the worship were Rev. Jeff Campbell, Willow Point Baptist Church; Rev. Dan Tohline, Mangum UMC; Rev. Randy Bailey, Kelly Baptist Church; Rev. Leo Beck, Trinity UMC; Rev. Wm. E. Wolbrecht, St. Paul Lutheran; Rev. Robert Galatas, North Highland UMC; and Rev. Leland Wade, Host Pastor.

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BLACKWATER — Fifteen youth and one adult from Blackwater UMC participated in the United Methodist Seminar on National and International Affairs at the United Nations in New York and with government resource persons in Washington, D.C.

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SHREVEPORT — Dr. Richard Blanchard, composer of the gospel song, "Fill My Cup, Lord," was one of the Easter Church Nights at FUMC. Some of the other features were Senator Sydney Nelson; Mrs. John Hanks; Jane Heggen, and several church choirs.

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NEW ORLEANS — Napoleon Ave. UMC had the traditional Good Friday three-hour service with Rev. Sam Magbee, Covenant Presbyterian Church; Rev. Brady Forman, Kenner UMC; Rev. Terry Germann, First Evangelical Church; Rev. Carey Martin, Algiers UMC; Rev. Fr. David A. Boileau; Rev. Edward Johnson, St. Charles Christian Church; and Rev. Tex Lambrecht, Salvation Army.

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MINDEN — Dr. Robert Kemmerly, and his son David, joined a team of persons from Louisiana and Alaska for a ten-day mission experience in Costa Rica. They were involved in church building repairs, evangelistic experiences, and medical clinics.

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BOSSIER CITY — The congregation at St. Stephens celebrated Palm Sunday with a Church Conference, where they decided on a bid for the proposed new Parking Lot.

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JENA — Among the many notices about Easter events, the congregation at Nolley Memorial heard their choir do "The Seven Last Words by Theodore DuBois. Roy Welch is the director, Benjamin Huffman, the organist, and Rev. James Adams is the pastor.

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MORGAN CITY — Roy E. Mouser, pastor of Pharr Chapel UMC, was awarded a certificate "in recognition of your devoted service and tireless efforts as a member of the Pension Study Task Force of the General Board of Pensions." The presentation was made by Bishop Alsie H. Carleton, president, and Gerald K. Hornung, General Secretary of the Board. The plan developed by the study committee is to be considered by the General Conference.

• • •

NEW ORLEANS — Rev. Fred Wideman, associate minister Aurora UMC, and responsible for the Perkins banquet at annual conference wants you to know that the banquet will be held at FUMC, Shreveport, at 5:30 p.m., on Tuesday, June 3. If you have any questions contact him.

• • •

PORT BARRE — One of the encouraging SIGNS OF THE TIMES, is announcements like the one in the Port Barre UMC bulletin. Sunday Schools are being started again! This one has two classes: children and youth, taught by Mrs. Becky Williams; and the Adult Class, we liked the term they used — "kicked off" by Barbara Einsel; then led by Mrs. Florence Hawkins and Mrs. Mary Gee. KEEP AT IT FOLKS!!!

• • •

NEW ORLEANS — Confirmation and Baptism services were observed at St. Matthew UMC on Palm Sunday. The Les Belles Femmes Social Club were special guests. Rev. Bernard Smith, pastor, says that thirteen confirmation candidates were presented certificates by Mrs. Lena Grant, membership secretary; Errol Bush, Isaac Butler, Vyance Butler, Lattice Chatman, Derike Dorsey, Desiree Dorsey, Sherilyn Dorsey, James Eskridge, Dwight Harris, Lynette Murray, Valeria Dorsey, Cheryl Richards, Sabrina Sanders.

• • •

NATCHITOCHES — FUMC celebrated the end of basketball season with a banquet honoring all the participants in the church league. Each coach was awarded a gift from his team in appreciation of the fine work they had done. Coaches were: Larry Kirkland, Philip Peace, Mike Singer, Ehrett McClain, Lesh Brown, Dan Carr, Tommy Covington, Nettles Brown, and Ivan Bearden. Ms. Pat Nolan, women's basketball coach at Northwestern State University, was the guest speaker.

"The Waterproof UMC was organized with a regular appointment on December 29, 1849. As early as 1842 regular meetings were held there. The church's early records were destroyed during the war between the states. The 1857 Annual Conference was held in Waterproof at the Burn Plantation. The present building held its first service in 1871. The village of Waterproof was moved three times due to the caving of the banks of the Mississippi River. The church stands today where it was placed in 1878." All these facts were rehearsed when the Louisiana United Methodist Historical Site Marker was placed there recently. Shown in the picture, from l. to r., are Mrs. Dorcus Hughes, delegate to the Annual Conference; Don McGehee, Mayor of Waterproof; Ed Y. Berry, Jr., Chairman of the Administrative Board; and Joe T. James, Board of Trustees.

A plaque of appreciation was presented to William A. Ford, shown above, by Chris Blanchard, Lake Charles District Lay Leader, at the District Laity Banquet. Mr. Ford is not only the district treasurer, but serves on the Conference Council on Finance and Administration, is president of the Louisiana Moral and Civic Foundation, and "in his spare time" is business manager of University UMC, Lake Charles. Chris tells us that "approximately 100 persons" attended the banquet, and they were from 18 different churches in the district. Entertainment was provided by David Conrad of Lake Charles and "reports of planned district activities were shared by clergy and laity."

NOTICE: The next two issues of the Louisiana United Methodist will carry our usual Flag, but the whole paper will be done by the United Methodist Reporter, in coverage of the General Conference events. We feel this is the very best kind of perspective we can bring to you, so that you will be in on the momentous decisions of this very important Conference. The next issue of Louisiana news will be published on May 9.

Clay Eaves, speaker for Alexandria District Youth Rally.

Youth rally

The Junior and Senior High Youth of the Alexandria District will have a Rally at Horseshoe Drive UMC on Sunday, April 27.

Speaker for the Rally will be Clay Eaves, loan department manager for Commercial National Bank in Shreveport, who sang with the First UMC, Shreveport, "Cheerful Givers" group in high school. Clay plays both guitar and piano and recently made an album with Kent Kilbourne. His musical style is varied and his repertoire of songs extensive, including everything from Nat King Cole and Barry Manilow to John Denver and Kenny Rogers so that he appeals to a variety of musical tastes.

Purpose of the Rally, according to Erma Adams, District Coordinator, is to "see our friends and make new ones; to elect the new District Youth Team and the Youth and Older Youth Delegate to Annual Conference." There will be food and fellowship and a closing service, led by the Reverend A. Jerome Cain, superintendent.

Dr. Darrell M. Loyless has been named Vice President of Centenary College. The announcement was made by President Donald A. Webb.

The appointment is effective immediately.

Loyless, a native of Gilmer, Texas, holds degrees from the University of Texas, East Texas State University and American University. He has been a faculty member at Centenary since 1968, acting as Chairman of the History and Government Department in 1976.

He holds membership in the Louisiana Political Science Association and the American Political Science Association, Pi Sigma Alpha, Kap Alpha, Kappa Delta Pi, and Phi Delta Kappa. He was a member of the Shreveport City Government Study Committee and a delegate to the Shreveport Advisory Committee for Community Development.

Dr. Melinda Bartley, Director of Development Studies, Southern University in New Orleans, was the guest speaker for Brooks UMC Annual Women's Day Celebration. This year's theme was: "Cohesiveness in God's House."

Groundbreaking for the Charles F. and Meredity H. Bean Retired Ministers Home, being built in Plaquemine, took place recently. Mr. and Mrs. Bean are building the home on property donated by First UMC. The home will be completely and ready for occupancy for Rev. and Mrs. Percy Emanuel, the first of June. Pictured at the groundbreaking are, l. to r., Jean Bezette, Rev. Emanuel, Margaret Lovelace, Helen Allemond, Mrs. Emanuel, Tony Agosta, Ruth Robertson, Mr. and Mrs. C. F. Bean, Rev. George Cunningham, Dave Schnebelen (contractor) and Rev. James Adams (President of the Retired Ministers Homes Board, Inc.).

THE CHAPEL SINGERS, a 75-member youth choir from Richardson, Texas, recently performed concerts at Mangum in Shreveport; FUMC, Winnfield; Asbury, Lafayette; FUMC, Houma; and Munholland in Metairie.

Editorials

'Laity Address' worthy of positive hearing and response from church

When United Methodism's 1976 General Conference approved the initiation of a "Laity Address" in 1980 — paralleling the "Episcopal Address" from the Council of Bishops — we must confess that our reaction was not totally enthusiastic. One could scarcely argue in print, or in principle, against giving "equal time" to the laity to assess the state of our church. However, we feared that, in fact, the Laity Address would only add to the millions of words of rhetoric which already flow during the course of a General Conference — with little of consequence resulting from it.

When we learned that the Laity Address was to be developed by a "representative committee" of laypersons from across the church, we silently cringed to think of the shape it would take.

Now that the first Laity Address is history (see report elsewhere in this issue), it is obvious that we underestimated the competence of our church's lay leadership to undertake such a task. The Laity Address presented to the 1980 General Conference both "reads well" and "hears well"; it is at the same time both profound and understandable; it is both well-grounded biblically and theologically, and relevant to the specific needs of the church and the world today; it is both universal in its outlook and sufficiently focused in its analysis to be of some practical use; it compares favorably with the Episcopal Address both in substance, and in its relative brevity.

We believe the four questions raised and the four actions called for in the Laity Address deal with the most basic issues currently facing our church. United Methodists should be grateful for the commitment to the Christian faith, and for the insight into the needs of the church and human life in our world, which were set forth so clearly in the first Laity Address. If the delegates to General Conference will develop concrete ways to create churchwide "hearing" and "response" to the four "calls" in the Laity Address, we believe the UMC will have turned a corner in dealing with what we and others have labeled a denominational "identity crisis."

Request for legal aid supported

Delegates to the 1980 General Conference, now in progress in Indianapolis, are being petitioned to provide the Pacific and Southwest Annual Conference with two forms of financial relief from problems growing out of the bankruptcy of the "Pacific Homes" retirement home network and subsequent litigation (see TM/UMR, April 11).

One proposal would exempt special funds raised by the conference to deal with Pacific Homes during the past four years from the formula used to divide up general church apportionments for the next four years. Under present church law, these funds would be included in calculation of the new formula, thus increasing an already haro-pressed conference's "fair share" of all general church financial obligations.

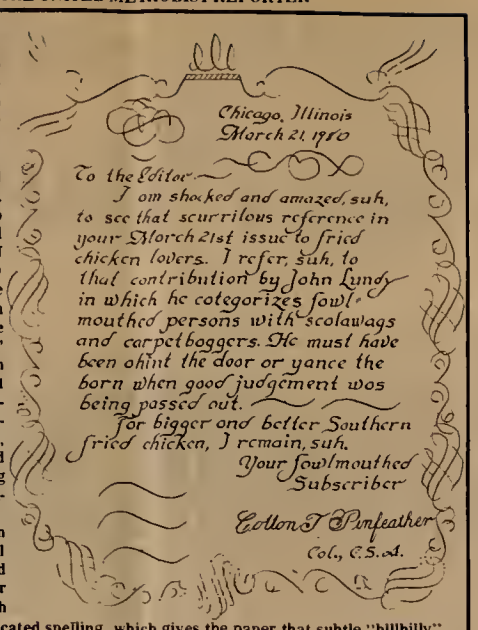
The second proposal would continue and expand an existing policy whereby up to one-half of a conference's legal costs can be paid from general church funds.

We hope the General Conference will act favorably on both of these requests. A conference should not, in effect, be penalized in its ordinary apportionments for its extraordinary financial efforts to deal with an extraordinary problem. And although the UMC as a whole is not properly responsible for Pacific Homes from a legal standpoint, various Pacific Homes-related law suits have implications which extend far beyond the bounds of the Pacific and Southwest Annual Conference.

General Church assistance of the type requested would be voluntary and should have no bearing on the question of "who is legally liable" for Pacific Homes. Such assistance approved by General Conference would also demonstrate concretely that our church's connectional system can work "from the top down" as well as "from the bottom up."

Clever contributions from readers like the attached help editors to laugh rather than cry when obvious errors elude their watchful eyes. "Mr. Pinfeather," also known as Paul A. Smith of Chicago, wrote in reference to the term "fowl mouths" (instead of "foul mouths") which crept into the typewriter of John Lundy as he wrote the "Here I Stand" article appearing in TM/UMR's March 21 issue. The error subsequently went undetected by editors, typesetters, and proofreaders during at least a dozen readings.

Mr. Smith said in an attached note: "I wish to commend your fine newspaper for the homely touch provided by the indicated spelling, which gives the paper that subtle "hillbilly" air and shows that the paper is for the many and not for just the elite few who know how to spell."


Chicago, Illinois
March 21, 1980

To the Editor —

I am shocked and amazed, suh, to see that scurrilous reference in your March 21st issue to fried chicken lovers. I refer, suh, to that contribution by John Lundy in which he categorizes fowl-mouthed persons with scalawags and carpetbaggers. He must have been ohint the door or yance the born when good judgement was being passed out.

For bigger and better Southern fried chicken, I remain, suh,

Your fowlmouthed Subscriber

Colton T. Pinfeather
Col., C.S.A.

TM/UMR thanks Mr. Smith for his sharp eyes and keen wit, which brightened a mail-call otherwise filled with grim, negative letters.

Here I Stand

Of church, state track and field

Paul Spellman

By PAUL N. SPELLMAN

I pray that we are through being "shocked and surprised."

I pray that our leaders will no longer express dismay at belligerent strategems of the Soviet Union. I hope that we as Americans will refrain from the fantasy that all peoples on earth are benevolent and peace-loving. And I call on each of us to re-think the previously forbidden persuasions of Church and State in this new decade.

Naivete has taken a severe blow to the heart with the stunning news that politics and sports do mix. The 1980 Summer Games in Moscow are rife with the peppery flavor of nationalism's blessings and curses. Governments jockey for positions at each turn, hurling challenges into the distant borders, claiming victory or explaining away defeat with the rationales born over years of practice.

Likewise, Church and State must set aside the innocence of the post-Reformation years which suggested autonomy by these two integrally-related systems. The countering influence of religion and government is a reality made crystal clear in every community, every state, and every nation. We make claims as both Americans and Christians, while wondering at a mystery that does not exist: how the two can be separate in this age.

The imperative for Christians/Americans is this: setting aside the innocent behavior and thought patterns that hinder the acceptance of reality, each of us must work through a new understanding of the interrelatedness of Church and State, and be prepared to express our feelings and opinions about that relationship. The 1980 Moscow Olympics stand as exemplary to the task.

While we in the United States root for our baseball heroes, the Soviets calmly toil over their chess boards. The distinction between these two national pastimes should ring clarion bells in our ears. The recent movement of troops into Afghanistan by the U.S.S.R. proved tangible evidence of a well-thought out plan, timed to the minute with all-too chilling coincidences, to wit: an Iranian standoff precluded American defense for that nation; the late fall invasion utilized bitter mountain weather as a holding force against Afghan rebels; a winter of world economic discontent diverted international attention away from the intervention; and an American election year has guaranteed more rhetoric than action.

As host to the Olympics, Russia will not be overly embarrassed by any boycott. At the worst, the Soviets are enjoying the pitiful response by the world community to America's call for the Olympic default. The Soviet press is gearing up for an obvious response to any such attempt, declaiming "the inevitable weakening of decadent American capitalist athletes, afraid to appear in international competition for fear of disheartening defeat at the hands of superior communist athletes, etc."

Meanwhile, our government, by consensus (?) of the American people, is using the poor pawns — the American Olympic hopefuls — as an inexpensive, largely symbolic, and certainly inadequate move on the international chess board at which we seem so inept. The athletes are patriots, make no mistake. But they want to compete, and should be allowed the chance. It is their way of expressing faith in America: by winning a victory in full view of the world's watchful eyes. Prohibiting their participation in the Summer Games as a political strategem is destined for failure as is any symbolic stab at the aggression of the Olympic hosts.

It is the unpolled declaration that "most" Americans favor the boycott that causes me what little surprise and shock is left inside. Whether Americans agree or disagree with this Executive branch decision cannot be decided in the cloistered voting booth of a White House staff meeting room. The voice of each American must be heard loud and clear, whichever way we make our decision.

I have to believe, all innocence aside, that my voice, like my vote, counts . . . but only if I use it: that is the Christian/American imperative, now and always.

"Here I Stand" is a forum through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, the Rev. Paul N. Spellman, is pastor of the Oak Meadow UMC in San Antonio, Texas (Southwest Texas Conference).

My Witness

Bible-reading marathon uplifts spirits

By JOHN W. BARDSLEY

Let me report on a recent Bible Reading Marathon organized by our assistant pastor, the Rev. Frank A. Hobert.

It began as a result of reading an article in TM/UMR about a group reading the Bible in 90 hours. We thought that was an excellent idea but it just might be done in less — and done without speed reading!

It took several weeks for the Committee on Membership and Evangelism to organize it, but eventually there were over 240 persons from our church and community involved in this reading.

It began on March 27 and ended just a little before 8:00 a.m. Palm Sunday — 59 hours and six minutes later! Again, I must emphasize that this was done without speed-reading. There were readers as young as the age of six. Teen-agers brought their sleeping bags and spent the night in the chapel so that they would be ready if a reader failed to show up in the middle of the night.

People walked in off the street at all hours to listen and then asked to read.

Local politicians and dignitaries came and every one of them wanted to read, not just watch.

A celebration of praise and thanksgiving concluded the reading as a small group met early Palm Sunday to hear the final words, and a larger group gathered in the Sanctuary to pray and sing the praises of Jesus Christ. In the celebration phase, the last chapter of Revelation was read by those who had spent several of the night hours reading. The congregation joined in a resounding "AMEN!" and "We've a Story to Tell to the Nations" was sung.

One young mother said, "Truly God speaks through hearing!"

Another said, "As an engineer, I must now go home and do some figuring on my own after reading the dimensions of the Ark."

Hearts were changed and spirits lifted at this most remarkable event. It is hoped that in the year 1981 we can involve more than our own church and have the entire community reading the Bible from Genesis to Revelation from beginning to end.

Mr. Hobert saw that there were no Bible readings listed in the Guinness Book of Records. A check with them found that — depending upon whom he was speaking with — they would not accept such since it would tend to be degrading to the Bible, or they might consider it if it were simply read and not done with the intent of speed-reading. This consideration was only incidental, however.

Our main purpose was to call attention to the eternal truths in the Word of God, the value of reading it, and listening to it. God does speak through the reader and to the hearer.

"He who has ears, let him hear!"

"My Witness" is a column through which TM/UMR readers may share meaningful experiences of the Christian life. This week's contributor, the Rev. John W. Bardsley, is pastor of the UMC in Smithtown, New York.

Letters to the Editor

Series on 'sexual harassment' draws comment

To the Editor:

The article appearing in your March 14 issue which dealt with sexual harassment of women seminarians demands my immediate response. Even as I write this my stomach ties in knots at the memories of being the object of some similar encounters to those described by the women seminarians. Sexual harassment is a problem for the church, especially because the persons involved often fail to see the situation as unavoidable. I must admit that my blindness has been largely healed by the many honest and understanding persons who have helped me confront my own fear, my own sexuality, and my own dignity as a human being. Thank God that is the true church.

I want to make it clear, though, to your other readers that I did not experience this sexual harassment on the part of the faculty and administration of Wesley Seminary, where I was a student for three years. I have the highest regard for the men who in part comprise the faculty and administration of the seminary in Washington, D.C. I would want no one to have unnecessary suspicion about these faithful servants of the Church of Jesus Christ!

Martha Wherry-Scott
Niles, Ohio

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Judy Elswick, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2320 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Get on with preaching task

To the Editor:

I write in regard to the series of articles on "sexual harrassment" of women preparing for the ministry (TM/UMR, March 14, 21, and 28).

I don't know what the women mean by sexual harassment. No woman has to tolerate it.

If the women in seminary feel harassment now, what are they going to do in the parish? I feel God can and does call women to the holy task of preaching ministry; but I hope they quit feeling sorry for themselves and get on with preaching the good news.

Perhaps they should think of what Harry Truman said in his harassment: "If you can't stand the heat, get out of the kitchen."

Keith D. Davis
Peru, Indiana

Timely and provocative

To the Editor:

Your article in the March 14 issue of TM/UMR concerning alleged sexual harassment of women seminarians and ministers was timely and provocative.

Dean Quillian's assessment of the pamphlet published by female students at Perkins in which he is quoted as finding some complaints "not impressively valid" and evidencing a "degree of hypersensitivity" leads me to suggest that Dean Quillian is not going to be accused of hypersensitivity· to women's rights.

Walter J. Ligon
Freeport, New York

'Yellow journalism' charged

To the Editor:

I consider your story "Sexual harassment charged" (TM/UMR, March 14) as sensational journalism more characteristic of yellow page secular papers than that of a church paper concerned about a legitimate and necessary movement within the church.

The second article in the series is much nearer the representative truth.

Mrs. Robert Davis
Robinson, Illinois

A positive experience

To the Editor:

I was interested in Sharon Mielke's recent series of articles on women in seminaries and the ministry.

In years past, in my first teaching position, the pastor was the Rev. Mable Johnson. Her sermons were challenging and interesting. Also, she conducted a Bible study on the book of Isaiah. Her knowledge of the history, plus her explanations of the book of Isaiah, made this an informative experience for me.

I see no reason why more qualified women should not fill pulpits in the United Methodist churches in our nation.

Rollin W. Tuttle
Unadilla, New York

I agree wholeheartedly

To the Editor:

Amen to the Rev. Raymond Baines for his excellent "Here I Stand" article printed in the March 28 issue of TM/UMR! I agree wholeheartedly that our United Methodist Church does need a fresh injection of scriptural holiness.

Mr Baines stated that he believed people were leaving the United Methodist Church because they are "spiritually hungry." Several of my friends have left our church to join fundamental churches for this very reason. I believe our "holiness" cannot come about without getting back to basic Bible doctrine from the pulpit, as well as in Sunday School.

Our needs will never be met by more socials, more committees, or more programs. Not until we are fed spiritually can we hope to grow spiritually as individuals and as a church.

Kay Wiggins
Springdale, Arkansas

Comments out of place

To the Editor:

Normally I do not respond to statements coming from various Divisions of the Board of Global Ministries. However, Dr. Bivens' public advice to me and the United Methodist Church of Zimbabwe calls for a response (See article headlined "Leaders conflict on view of Muzorewa," TM/UMR, March 28).

In general I appreciate the counsel of friends, but my concern in this case rests on the attempt of a staff member of the World Division to tell the church in Africa what it should not do.

The time is long past when an American staff member on any Division of our church should attempt to dictate policy and procedure to any national church or even to the Council of Bishops.

Ralph E. Dodge
Springfield, Missouri

General Conference delegate takes task, input seriously

To the Editor:

This letter is being written the week before I travel to be part of the awesome experience as a lay delegate to our United Methodist General Conference. For months my mail, almost every day, has included envelopes from across the country. I know of no individual way to acknowledge the countless people who wrote personal letters and the added hundreds whose concerns and interests were included in organizational mailings.

Perhaps this message can serve my need to thank them — and include the appreciation of other delegates who, like me, have found it impossible to respond personally. The counsel of the many is not lightly taken and at all times we endeavor to be responsible representatives. However, each delegate would need at least three votes on each issue in order to vote "pro" and "con" in response to the mail requests — finally leaving one vote to express one's own conscience as determined by prayerful studied decisions made seriously and hopefully in the truth of the mind of Christ as He give us His guidance and His work to do.

It is rather shocking to note that the mail received is almost totally from United Methodists who are "against something" and who usually define their criticism very forthrightly. It would be encouraging if, during future General Conferences, those United Methodists who are "for something" would be as well-organized personally and corporately and make themselves heard.

In any event, decisions will be made, acceptable to some and less than that to others. The vital concern is that we stay "United Methodist" as we work out the manner in which our church will go about accomplishing the complex tasks assigned to it in the Scriptures and conscientiously interpreted as we look inward — and outward — and forward!

Vivian P. Overton
Norwalk, Connecticut

On the TM/UMR Beat

'700 Club' host owes UMs at least an explanation

Bud Herron

I'm not sure exactly what he said. His own public relations staff members say they aren't sure exactly what he said. Whatever . . . television preacher Pat Robertson of the "700 Club" has a number of United Methodists upset.

Those who heard his comments on a recent telecast over the Christian Broadcasting Network say he charged that three groups have banded together to oppose a "Washington for Jesus" rally he and other big names among conservative, "evangelical" Christians are planning in the nation's capital for April 29. He listed the culprits as "The American Atheists, The Humanist Society, and the United Methodist Church."

"Is it true?" callers began asking TM/UMR, the General Board of Church and Society, and "INFOSERV" (the UMC's toll-free question answering service in Nashville).

Having spent more time in the past few days checking out the statement than I care to admit to those who pay my salary, I have come to the conclusion that Mr. Robertson — in the childhood words of my father — has been caught telling a "real whopper."

I don't know why he chose to make such an outlandish statement (he hasn't been willing to talk to me on the telephone), but I suspect he didn't intend to lie. I base that assumption on the logic that, if someone intends to lie, he could make up a story which would be easier to defend.

First, of the three groups listed, only one apparently exists: the United Methodist Church. I can find no trace of any organization calling itself either "The American Atheists" or "The Humanist Society." (There are national organizations called "The American Society of Separationists" and "The American Humanist Association" but neither is a member of a coalition with the UMC to deal with "Washington for Jesus.")

Where did Mr. Robertson get those names?

"I don't have any knowledge of this, but I am going through a tape of the show to try and determine what he said. I'll have to call you back," said Opal Spanton of Mr. Robertson's public relations staff to inquiries from TM/UMR two days in row last week. I'm still waiting on a return call.

Second, only one United Methodist agency belongs to any organization which has had anything negative to say about the "Washington for Jesus" rally. The Women's Division of the UMC's General Board of Global Ministries is a member of "Interchange" — a Washington, D.C. coalition which states its purpose as "sharing information on the political goals of the right wing." That coalition has made statements in opposition to what it claims are the "right wing political goals" of the planned rally.

Other members of "Interchange" include the Church of the Brethren, the American Baptist Church, Society of Friends (Quaker Church), the National Education Association, the National Association of Social Workers and several labor organizations. The Unitarian Universalist Church also is a member of "Interchange" and I suppose Mr. Robertson could have meant that church when he referred to "The Humanist Society." I don't know. In any case, I can find no coalition of atheists, humanists and United Methodists anywhere in the denominational closet.

Mr. Robertson's statements, finally, leave me with fewer questions about the stance of the United Methodist Church on "Washington for Jesus" than they do on Mr. Robertson's and the "700 Club's" commitment to responsible use of the public airways — and, even more fundamentally, to the discovery and dissemination of truth.

While well-meaning Christians may not be able to agree on the worth of the "Washington for Jesus" rally, we at least should be able to agree that the truth is a holy trust for those of us who claim to be disciples of the One who was, and is, the embodiment of that word.

Mr. Robertson, it seems to me, has at least a lot of explaining to do.

—BUD HERRON

Can't afford a full-time pastor? Here's help . . .

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Church 'called to action' by laity

Four 'grave concerns' cited in historic laymembers' address

By SHARON MIELKE
Senior Staff Writer

INDIANAPOLIS, Ind. — Four "grave concerns" for the state of the United Methodist Church and four "special calls" for action were cited here as laymembers addressed the General Conference.

The Laity Address — presented Wednesday to the church's highest law-making body by five lay representatives — was historic: it was the first time in the denomination's history that the laity have formally presented their views on the church to the conference.

Although positive in tone, the address expressed concern that the church is not ready to meet the needs of rapidly changing human situations nor is it prepared to handle the divisions and polarization within the UMC or the church's declining membership. At the same time, the laity strongly supported the "connectional" structure of the church as a tried-and-true device for coping with times of change.

Four grave concerns raised

In the laity view, there are four questions of grave concern regarding the future of the UMC.

One is, "Can the UMC continue to be a centrist, Christ-centered movement embracing a wide variety of viewpoints when it is strongly challenged by forces both from the extreme right and extreme left?"

Second, they asked, is the UMC "too alienated from" or "too closely identified with" society so that a deep crisis with regard to the nature and mission of the church has emerged?

Third, can the denomination, with its diversity, become again as it was in Wesley's time "a prophetic voice with regard to the enormous problems that plague both individuals and society?"

And, fourth, can the UMC "regain its concern for individuals of all classes and groups? . . . Declining membership points out the failure of the church to reach out and deal with people in terms of their needs."

Admitting that they do not have the answers to these questions, the laypersons issued "four special calls" to the General Conference in regard to the next four years. They urge UMs to:

•Utilize the reassuring strength of connectionalism in times of change. Two centuries of church life — during which "connectionalism" developed as the structure through which members of every local church could be a part of the total church and in ministry together — were offered as evidence that the system has served the denomination well.

"The democratic processes which we employ, even though they sometimes move more slowly than some of us prefer, have served us well . . . As has been the case from the earliest days, we put our trust in the legislative process."

•Broaden the understanding of evangelism so as to include emphases on bringing people back into UM church schools and holding onto the UM members in a mobile world society.

The laymembers expressed distress with the declining membership of the denomination and with the decline in church school enrollment as the church school is the major source of new members. For example, between 1960 and 1976, the number of children enrolled in UM church schools declined almost 42 percent.

Another distressing fact is that approximately one-half of UM members who move do not transfer their church membership — either by intent or through neglect — and their names are eventually removed by charge conference action.

Retrieve lost members

The laymembers declared that "at a time when technology makes it possible that no information need be lost and information can be retrieved . . . surely, we can find a way to retrieve lost church members."

The major responsibility for evangelism will always rest with the local congregation, the laity said, but they asked that the denomination assist by establishing a broadened evangelism as a genuine "all church priority" with money and leadership assigned.

•Heal the divisions within the church itself, under the leadership of the Holy Spirit.

The lay presentation recognized the "sinful divisions" within the UMC which are "contrary to Jesus' example as a restorer of lives and mender of relationships." They issued a call for unity with healing of divisions in five areas: (1) between theological stances—"not by agreement but by understanding and respect"; (2) between clergy and laity—"respecting our different gifts and graces"; (3) between special interests and concern; (4) between old and young and (5) between differences that exist in local congregations.

•Accept its mission as servant in and to the world.

An understanding of the servant church limited "to remedial acts of mercy to individuals — feeding the hungry, clothing the naked, visiting those in prison" — was labelled as "not adequate for the complex world in which we live," although important.

"Nothing short of seeing the call of Christ as a call to liberation is adequate today," the laity said. "This liberation transforms men and women into human beings freed from the forces that bind and warp, control and destroy human life and dignity."

Laity 'front line' of church

Lay people are called to play a significant role in the servant church envisioned because they are "the front line of the church in the world." Their mission is two-fold: to evangelize and "to penetrate, purify and transform" the world arena where political and economic decisions are being made and carried out.

The Laity Address drew particular attention to the more decisive and involved role of the laity in the newly autonomous Methodist churches overseas. "The laity overseas have realized that in the struggle for human rights, in which most of the Third World countries are involved, they have a great task to accomplish — to be witnesses to the Christian faith as a relevant expression of liberation, justice and true peace."

In an analysis of "the human situation as we see it," the drafters of the address note a long list of needs and concerns in the world which cry out for ministry.

The 25-page document was prepared by a 17-member team of youth, women and lay leaders from across the nation in fulfillment of a mandate from the last General Conference. The team was headed by J. Patrick Stroman of Waco, Texas, the immediate past president of the national Association of Annual Conference Lay Leaders. Johnnie Marie Grimes of Dallas served as the coordinating editor for the group.

Diversity demonstrated

The five laymembers presenting the address included men, women, ethnic minorities and young adults. They were: Anita Araya, a native of Chile who is active in United Methodist Women, Long Beach, Calif.; Donna Morrissette, a former officer of the National Youth Ministry Organization (NYMO) from Pensacola, Fla.; Christopher Mitchell, a former NYMO chairperson from Shelby, N.C.; Hazel Decker, Jacksonville, Texas, an active UMW leader; and John Thomas, Brazil, Ind., a former national president of United Methodist Men and Speaker Pro Tem of the Indiana House of Representatives.

Episcopal address denies 'identity crisis'

By BUD HERRON
Associate Editor

INDIANAPOLIS — The United Methodist Church is not in the midst of an "identity crisis" — as some church leaders have claimed in recent months — but rather is in need of "new life," said Bishop W. McFerrin Stowe in the traditional Episcopal Address which capped the first day of activities for the denomination's 1980 General Conference here Tuesday night.

"It has been suggested that the problem of the United Methodist Church today is 'an identity crisis'; that we do not know who we are," Bishop Stowe told nearly 1,000 conference delegates and thousands of visitors from throughout the world. "We dispute this. Our anxiety is not that we do not know who we are, but rather that we do know who we are. We are a part of the Universal Church of Jesus Christ and we know it. We are the United Methodist Church. We are the heirs of the Wesleys and Asbury, of Otterbein and Albright and Martin Boehm. We are the children of the circuit riders and of a great tradition, and we know it."

Bishop Stowe, speaking from a text approved "as a whole" by all members of the UMC's Council of Bishops, said the denomination's current decline in many areas of its endeavors has historic precedent and is a part of a cycle the church goes through. He said "new life" will come to the church if it will be faithful to its task in the world.

"The guidance of the Holy Spirit will supply answers to the present crisis in the church and in the world," Bishop Stowe said. He listed three places where he believes the Spirit which will lead to the new life of the church is at work: (1) salvation, (2) atonement, and (3) resurrection.

Salvation — "The Gospel is both the proclamation of the sovereignty of God and the call for freedom for all people everywhere," Bishop Stowe said. Calling for the preaching of "a whole Gospel," he said the Gospel makes it clear that salvation in Jesus Christ means "the coming of liberation both from the inner bondage of sin and from the outward slaveries created by humanity."

He said the "essentials" of Christian doctrine are "(1) original sin, (2) justification by faith alone, and (3) holiness of heart and life," and that each of these are a part of salvation.

Turning to the concept of sin, he said the church must emphasize that "all are flawed" and "are in need of God's healing and redeeming grace." He called upon the General Conference to "speak out clearly against all matters that are contradictory to the laws of God as we understand them."

Turning to specifics, Bishop Stowe called for the church to work to liberate the world from: (1) "the sin of war"; (2) "human bondage"; (3) capital punishment; and (4) oppression of the poor and powerless.

On the point of "justification by faith," he called for "continuing study of the Bible" and "intensive concentration" on the study of the Bible in local churches around the world.

"We urge every pastor to become a careful Bible student, a Bible-preacher and teacher," Bishop Stowe said. He went on to call for a similar revitalization of the church's prayer life, saying "of all our neglects, probably prayer is the greatest."

Start new churches

"Evangelism is the very heartbeat of the Christian Gospel," he told the conference. He said the establishment of new congregations must be a part of evangelism and asked whether General Conference would "be willing to set a goal of three new churches each year during this quadrennium in every annual conference around the world."

On the matter of "holiness of heart and life," the bishop said a "renewed emphasis on the sacredness of the home is essential." He specifically called for all United Methodists — lay and clergy — to be examples of morality and fidelity and not to succumb to "the permissive society."

In sexual relationship, he said the standard must be "in singleness, celibacy" and "in marriage, fidelity." He reaffirmed the stance of the UMC's "Social Principles" that the practice of homosexuality is "incompatible with Christian teaching." He went on, however, to deplore "the nature of much of the debate that now rages across the church and nation further dehumanizing, in the public mind, 'homosexuals (who) no less than heterosexuals are persons of sacred worth.' "

Atonement — Bishop Stowe said that in the atonement (oneness between God and sinners through Christ's death and resurrection), a "divided church" and a "shattered world" can be saved. He said atonement "becomes incarnated in a local church where love abides."

Atonement incarnated

He held up the denomination's recommended emphasis for the next four years on its ethnic minority local churches as one of the ways the atonement can become "incarnated." Other places, he said, include emphasis on ecumenism, support of the leadership roles of bishops, support of the connectional system of the church, the strengthening of the itineracy, and the "updating and improving of legislative processes" in the General Conference.

Resurrection — "This is not the first time that the church has shown weakness and some have thought her dying," Bishop Stowe said. "Time and again across the 2,000 years, honest observers have proclaimed 'the church is dying' or 'the church is dead.' Then has come the resurrection."

He warned, however, against thinking the General Conference can "vote" new life into being. He said it must come "by an act of God and the obedient response of those who are called to be God's people."

Bishop Stowe said there is hope for the church as it enters its third century that "our faithfulness will increase, our obedience deepen, our numbers and usefulness will be enlarged."

MEADVILLE, Pa.—Janet Haas, Old Stone UMC assistant director of Christian Education, displays one of the butterflies which has become a symbol of the Easter message of resurrection at her church.

MEADVILLE TRIBUNE PHOTO

Church shares special message of butterfly

MEADVILLE, Pa. — An abundance of butterflies helped bring to life the Easter message at Old Stone UMC, as some 700 hand-made butterflies were distributed at the services as symbols of Christ's resurrection and eternal life.

The three stages of the butterfly's life were noted as corresponding to stages in the Christian's life: the larva, representing man's condition on earth; the chrysalis in its cocoon — seemingly lifeless — a symbol of Jesus in the grave; then the butterfly, bursting forth into a beauty symbolizing eternal life.

The "butterfly project" began in March through the efforts of Janet Haas, assistant director of Christian Education. It has included watching larvae become butterflies in an aquarium at the church — an event eagerly awaited by youngsters, who discussed the symbolism and made butterflies in their classes.

The children's butterflies, as well as chenille butterfly pins made by a number of women in the church, were then given to people attending Easter services. Those involved in the project indicated they hope the butterfly symbol will serve as a constant reminder of the Easter message.

This story is taken from an article by Jean Shanley, staff writer for the Meadville Tribune.

Bishop wakes up in exile

UM official escapes Liberian coup

By BUD HERRON
Associate Editor

NASHVILLE, Ind. — United Methodist Bishop Bennie D. Warner was awakened by a telephone call at 4:30 a.m. in his hotel room here last Saturday.

Had fate found him in his own home, half a world away in the West African nation of Liberia, it is likely he would also have been awakened—not by a telephone, however, but by gunfire intended to take his life.

The telephone call was from the Liberian ambassador in Washington, D.C. and the message was: "Mr. Vice President, I regret to have to inform you that our government has been overthrown and President (William R.) Tolbert has been assassinated." Having served as vice president of his country just slightly more than three years, Bishop Warner suddenly had become the chief executive of a government no longer in power.

Trying to get abreast of the situation, Bishop Warner pumped the ambassador for details, but little was known of the situation in Liberia. Four hours later, still unsure of the specifics of the coup, he rose to his feet before his colleagues on the Council of Bishops — whose pre-General Conference meeting here was his reason for being in the United States — and gave the sketchy outline of what had happened.

"I am currently trying to clarify the situation," he said. "We ask the church to be in prayer with us. I don't know what the outcome will be."

Over the next few hours, with the aid of more phone calls and wire service print-outs provided by a nearby newspaper, he pieced the story together:

At 1 a.m. Apr. 12—6 p.m. Apr. 11 here — a band of soldiers led by a disgruntled army sergeant named Daniel K. Doe had broken into the executive mansion of 66-year-old Liberian President Tolbert in the capital city of Monrovia.

In a hail of bullets, the 28-year-old sergeant and his followers killed the president's chief guard. Proceeding to his room, the soldiers quickly put three bullets into the chief executive's head. Reports said that simultaneously soldiers broke into Bishop Warner's house, evidently not knowing he had left the country. No one was home.

MONROVIA, Liberia—United Methodist Bishop Bennie D. Warner, right, stands with President William R. Tolbert shortly after being selected as Liberia's vice president in 1977. President Tolbert was assassinated during a coup last week.

RELIGIOUS NEWS SERVICE PHOTO

The aims of the coup — the first in the history of Liberia, a nation established in 1847 by freed American slaves — were not immediately known. The sergeant had not been a political force in the country, and his political ideology was not easy to identify.

The coup came almost exactly a year after riots in Monrovia over government decreed increases in the price of rice, the staple food of West Africa. Opponents of President Tolbert, who was a wealthy businessman, claimed the president would benefit financially from the price increase. Numerous others have charged widespread corruption in government.

Upon assuming power, Sergeant Doe said over Liberian radio that his soldiers "had no alternative but to overthrow the government."

In conversations with TM/UMR, Bishop Warner said he has not decided what course he will take from this point on. His wife and his three children are in the United States with him.

"My plans right now are to stay in the United States until General Conference is over (April 25) and then I'll have to see from there," he said.

Asked about precautions being taken for his personal safety, he said the U.S. State Department had not immediately contacted him, but that he was sure adequate arrangements could be worked out.

Bishop Warner is one of two United Methodist bishops in Africa who have been serving in high government offices while maintaining their episcopal leadership. The other is Bishop Abel T. Muzorewa of Zimbabwe (Rhodesia) who served briefly as prime minister of his country before recently being defeated in a nationwide election. He is now a member of Parliament.

While offering personal support for Bishop Warner and joining in prayer for the bishop and his people, several bishops privately expressed concern over colleagues such as Bishops Warner and Muzorewa serving in high office while maintaining their church leadership.

While all seemed to agree that the political arena is a valid one for any Christian, some reservations were expressed about the consequences of "blurring the distinctions" between religinus and political leadership.

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the church today

Giving for worldwide funds increases nearly 30 percent

EVANSTON, Ill. (UMNS) — Buoyed by a 228 percent increase in giving for emergency relief and rehabilitation, support for 20 worldwide United Methodist benevolence and administrative funds showed an increase of almost 30 percent for the first quarter this year, compared with the same period in 1979.

According to a report released April 3 by the General Council on Finance and Administration here, a total of $12.7 million was given through March 31 for the general funds. A year ago, $9.8 million had been contributed to the same causes.

Much of the increase is in response to a church-wide appeal for Cambodia, with other amounts earmarked for relief of hunger in other parts of the world.

More than $2.6 million was given during the quarter for World Service, the denomination's basic program fund.

Agency cleared of charges, but not yet 'out of the woods'

SAN DIEGO (UMNS) — A California state court has agreed with the contention of the United Methodist General Council on Finance and Administration that it had no direct connection with the bankrupt Pacific Homes network, but the fiscal agency has been kept in the case on a pleading by plaintiffs that GCFA can be equated with the total denomination as its "alter ego."

"While GCFA is not yet out of the woods, the court exonerated GCFA on all charges made in the complaint, and has retained it in the case for trial only on alter ego issues," said Samuel W. Witwer Jr., co-counsel for GCFA. Mr. Witwer termed the court's finding at the point of the fiscal agency's alleged relationship with Pacific Homes a "welcome development."

Bishops refuse to censure evangelical mission agency

NASHVILLE, Ind. (TM/UMR)-United Methodism's Council of Bishops has refused to censure an "evangelical" organization which plans to help find alternative channels and financial support for missionaries turned down by the church's official mission board.

In a unanimous decision April 10, during a pre-General Conference session of the council here, the bishops ruled that the Evangelical Missions Council (EMC) — the mission arm of the "Good News" movement — is not under the purview of the Council of Bishops.

The council said that since the EMC is not an official church agency and receives no funds from the church, "it would be inappropriate" for the bishops to "seek jurisdiction" over its activities. The bishops stressed that local congregations are called upon to pay apportionments to the connectional church, but that "beyond this" local churches and individuals determine their own "stewardship activities."

World Council of Churches gets thanks from Zimbabwe

GENEVA, Switzerland (RNS) — Prime Minister Robert Mugabe of Zimbabwe has expressed gratitude to the World Council of Churches (WCC) for its support in the liberation struggle in his country.

He told a WCC delegation visiting Salisbury that "it is an honor to express gratitude for the role you have played and to send through you to other people struggling for justice the message of our firm commitment to the principles for which you and we have struggled together, including the principles of non-racialism."

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Two United Methodist clergymen visit hostages

TEHERAN, Iran—The Rev. Jack Bremer, left, of Laurence, Kansas, and the Rev. Nelson Thompson, right, of Kansas City, both United Methodists, along with the Rev. Darrell Rupiper, center, a Roman Catholic priest from Omaha, Neb., chat with newsmen after their arrival in Teheran to conduct Easter services for the American hostages being held in the U.S. Embassy. RELIGIOUS NEWS SERVICE PHOTO

God says she is ready for mission at 66

By BUD HERRON
Associate Editor

NASHVILLE — Missionary careers — like most others — are usually thought of as something a person begins as a young adult.

But for 66-year-old Lois Kohler, who will leave this summer for her first term as a United Methodist missionary overseas, a missionary career begins when God tells you you're ready. And that doesn't necessarily mean when you're young.

Ms. Kohler says she didn't really even start on the road which will lead her to a missionary position in the West African nation of Nigeria until she was past 60 years old. Up until then she had spent most of her life as a "pastor's wife" in the Baltimore Annual Conference and a mother for several foster children.

She admits to being "a bit dependent" in those days, approaching retirement age "without even having learned how to drive an automobile."

Life suddenly changed

Then on June 15, 1974, along a country road in Greece, her whole life suddenly changed. Her husband of 28 years had just climbed off a tour bus at the site of an ancient ruins when he began feeling weak. The couple sat down on a curb near the bus. A few moments later he was dead, the victim of a massive heart attack.

"I was shattered and lost," she recalls. "There I was halfway around the world and my whole life had come tumbling down. I couldn't believe it had happened. I kept thinking he would get up — that it was all a dream."

As the widow of a United Methodist minister, she also was about to be confronted with a second "fact of life": her home — and even her furniture — were owned by the church. No longer the wife of a minister, she had nothing but her personal possessions.

"The church people were very compassionate and helpful," she remembers. "They let me go ahead and live in the parsonage for three months until I could decide what to do. But I was on my own like I hadn't been since my marriage."

In September she moved to Juno Beach, Fla., a town where she and her husband had spent summer vacations during much of their married life. A friend suggested that she apply for a job with the Women's Division of the General Board of Global Ministries, and within a few weeks she was employed as a field interpreter for the division, based in Nashville, Tenn.

During this period she said she read the Bible like she had "never read it before."

"I found unbelievable comfort in it," Ms. Kohler told TM/UMR. She said the comfort was accompanied by a feeling of strength and belief that with God's help she could "do more than (she) had ever thought." That included learning to drive a car at age 60.

Through her next five years with the Women's Division she found that strength and self-confidence were real parts of her. She led leadership training events in the Southeastern Jurisdiction and often was called upon to interpret stances of the division — many of which were controversial, and on a few occasions her interpretation even placed her in debate with her audiences.

As age 65 drew nearer, she began asking God "where (she) should be." One day during a conversation with the Rev. Avery Manchester, who is in charge of missionary personnel for the mission board, she asked: "Do you think you could use me somewhere overseas sometime?"

"Could I use you?" he replied. "I could have used you yesterday."

She agreed to be a volunteer, working without pay, and even turned down the board's offer of transportation money to Nigeria.

"I don't have much money," she says, "but whatever I do have I plan to spend for worthwhile things before I die. Money won't buy security. When John Wesley died he had a one-pound note in his robe and that was it. I hope I can say the same."

She believes persons past the usual retirement age have much to offer the church in the way of service and that they are often less tied down than younger persons.

"You get freer as you get older," she says. She notes that freedom is financial, psychological and social.

On the financial side, she points out that older persons are many times on pensions and social security and don't have the financial demands that young families have.

Psychologically, she says older persons many times have less fear, and more flexibility.

"When my husband died I realized that nothing worse could ever happen to me," she said. "My own death couldn't hurt that much. What can hurt me? What could I possibly have to fear? Not being afraid really makes you feel free to try new things."

Socially, she points out, many older persons don't have families they are responsible for like they once were, and are therefore freer to serve in volunteer capacities.

"I have friends and relatives," she says, "but no one is waiting around anxiously for me to return from Nigeria. It's a freedom."

Not the first retirement-age United Methodist to serve as a volunteer overseas, Ms. Kohler believes the idea of volunteerism for older persons is an important movement in the church's mission outreach.

"Whatever God gives us in life, we should hold with open hands. If we use it for His purposes, we have nothing to fear in life," she says. "We all can do more than we think we can."

Delaware churches bar black from pulpit

TM/UMR Staff Special

LAUREL, Del. — A three-congregation United Methodist charge here voted unanimously to cancel a mission convocation rather than have a black minister speak.

The decision to cancel the April 18-20 convocation weekend at Laurel UMC charge was made April 10, two days after a meeting of the pastor-parish relations committee at which it was decided to tell the Rev. Randy Jones that he would not be welcome to speak because "some people in the congregation might get upset at a black man being on the program."

Mr. Jones is a member of the UMC's Eastern Pennsylvania Annual Conference and director of Southside Church Center in Philadelphia, Pa. He was told of the decision April 9.

The Rev. Paul Isaacs, pastor of the charge — made up of Shiloh, St. Paul's and Trinity churches — told TM/UMR there were eight persons at the pastor-parish relations meeting representing all three churches. The vote was three against and one in favor of Mr. Jones' coming to speak, with four abstaining.

"The feeling of those who voted was that some people in the church would be upset at having a black in the program," Mr. Isaacs said. "They were afraid some members would quit or would give less money. I just wish they would consider how much more important it is to follow the Gospel than to worry about who will or won't give less to the budget."

After the first decision to bar Mr. Jones, the district superintendent — Dr. William Revelle — of the Dover District of the Peninsula Annual Conference, where the churches are located, telephoned to say he would "take action" against the charge if they did not rescind the decision, Mr. Isaacs reported.

Dr. Revelle was present for the second meeting and told the churches that they either had to cancel the weekend or rescind the earlier vote, the pastor reported. He advised them to cancel on the basis that their pastor is scheduled to leave the charge and there wouldn't be any followup to the weekend effort. Dr. Revelle could not be reached by TM/UMR for comment.

Mr. Jones was to have been one of eight speakers at the three-day event sponsored by the churches, which have a combined membership of about 125. He had been recommended as a speaker by executives of the "Good News" movement, a caucus of "evangelical" United Methodists based in Wilmore, Ky. Mr. Jones is a director of that organization.

The Rev. Virgil Mabray, top mission official for "Good News" and the person who had recommended Mr. Jones as a speaker, told TM/UMR he was "saddened and dismayed" by the Laurel action and that he planned to contact conference officials to protest the action.

"This decision is in direct violation of our denomination's 'Book of Discipline' which prohibits discrimination on the basis of race," he said. "I am simply appalled. Randy Jones is as fine a Christian as can be found anywhere."

2,000 volunteers contribute

Hoosiers pitch in for big event

By JUDY ELSWICK
Staff Writer

INDIANAPOLIS, Ind. — The traditional stories of preparing for a political convention — with tales of stringing extension cords for miles and ordering massive amounts of coffee — will be old stuff to Indiana United Methodists by the time the political conventions roll around later this year.

The United Methodist General Conference, currently underway here, is the culmination of planning by no less than 20 subcommittees—including 150 Hoosier minister and laypersons — serving as part of the Local Arrangements Committee, headed by Bishop Ralph T. Alton and staffed by Dr. J. Kenneth Forbes, his executive assistant.

Although responsibility for the operation of the assembly rests with the Commission on the General Conference, much of the preparation has fallen to the local folks. In addition to the 150 people serving on the subcommittees, an estimated 2,000 volunteers across the state have contributed efforts toward the conference, according to Mr. Forbes. Their work has included arranging for rented items including typewriters, copy machines and other materials needed by the press, conference officials and secretarial staff. The secretarial work is also being done by volunteers — some two dozen.

Hoosiers are also found among the 150 pages and marshals assisting the delegates, with others staffing an emergency clinic, postal service center, information and message center and friendship facility.

A special demonstration of Hoosier hospitality is some 3,440 dozen cookies — a "conservative" estimate, according to Mr. Forbes — baked by individuals across the state and served to delegates at coffee breaks. The courtesy even extends to offering of dietetic cookies for those persons on special diets.

Other special efforts on the part of the local arrangements group have included arranging accommodations for overseas delegates in some 60 private homes. Signing for deaf persons is also offered during the conference and other special provisions have been made for handicapped persons.

Although the local volunteers actually don't have to worry about details such as extension cords — since the convention center staff attends to such things — volunteers are found lending a helping hand virtually everywhere they might be needed, from the airport to the coffee pot.

Although he admits there were a few experiences from which he gets a "quiet good laugh," Mr. Forbes was unwilling to share the humorous moments encountered during preparations "because that would be at somebody's expense."

"It's gone quite smoothly, really," he said, noting that one of the biggest jobs volunteers tackled was preparing packets and name badges for some 1,000 delegates and approximately twice as many visitors. Another monumental job was taken on by a Bible study group of the Indianapolis Meridian Street Church, which unpacked silver communion service trays and cups sent from Evanston, Ill. to serve an estimated 6,000 persons receiving Communion at the opening service of the General Conference. The group helped serve the crowd, then counted, cleaned, re-packed and shipped the trays and cups back.

The Hoosiers have also planned various luncheons and receptions throughout General Conference, and arranged local preaching assignments for various delegates and bishops on April 20.

Stay at home: see, hear highlights of Indianapolis

NEW YORK (UMNS) — United Methodists who are not attending the 1980 General Conference in Indianapolis April 15-25 can still see and hear the highlights of that event.

A number of cable television systems have indicated they will take the two United Methodist Communications - produced programs by way of communications satellite SATCOM I and air them on April 20 and 27 at 5 p.m. They will be available to the systems via Transponder 20.

Among the systems planning to braodcast the programs are those in New York City, Eastern Long Island, N.Y.; Orange County, Calif.; Williamsport, Pa.; Lewiston and Bangor, Maine; Fitchburg, Mass.; Rensselaer, N.Y.; Carthage, Mo.; Buffalo, Elmira and Horseheads, N.Y. Efforts are being made to line up additional stations in North Carolina, Indiana, Southern California, Iowa and New England.

Dallas-based United Methodist NEWService (UMN) has put together the denomination's first national television network composed of cable television systems and commercial television stations that will report the actions of the General Conference.

Three actuality news programs are scheduled for production at WHMB-TV studios in Indianapolis for cablecasting by the Christian Broadcast Network via satellite into six million homes in the U.S. The programs can be seen each night at 11:30 p.m. Eastern Time (10:30 Central, 9:30 Mountain and 8:30 Pacific) on Friday, April 18; Wednesday, April 23; and Friday, April 25.

Several of the denomination's annual conference councils on ministries, and their communication committees, placed the three-night series on local stations on a delayed broadcast basis. To date the following placements have been announced: WANX-TV, Atlanta, KXTX-TV, Dallas, and WGPN-TV, Detroit.

UMN is owned by the seven annual conferences in Texas and New Mexico and operated by the Media Division of The United Methodist Communications Council.

News highlights also will be available daily by telephone from InfoServ (toll free) 800-251-8140. The day's events will be reported from 4 p.m. Central Time to 8 a.m. next day.

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NOTICE OF VACANCY: Position of High School Principal available July 1, at Lydia Patterson Institute, El Paso, Texas. Requirements: Master's Degree with experience in school administration. Salary negotiable. Deadline for applications May 15, 1980. Send resume or contact Noe E. Gonzales, P.O. Box 11, El Paso, Texas 79940 (915) 533-8286.

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'Where is John Wesley . . .?' musical depicts church life

TM/UMR Staff Special

INDIANAPOLIS, Ind. — "Where is John Wesley When We Need Him Now?" might be a cry from delegates of any United Methodist General Conference as they have wrestled with knotty issues brought before them.

The question is posed for delegates this year in an original musical by that title, written especially for the 1980 General Conference here. The production, written and directed by Mike Sullivan, a graduate of Christian Theological Seminary in Indianapolis, will be presented April 20 during "Indiana Night."

The musical depicts the dilemma of a 30-year old minister — serving Grace UMC, in Anytown, U.S.A. — whose fervor has been stifled by his efforts becoming bogged down in committees and having to make do with a small salary. The young minister finds himself in his study on Saturday night, staring at the protraits of six former ministers and finding he has no sermon for the next day — the church's celebration of its 100th anniversary.

As the young man decides he will nap for a couple of hours and then get back to his sermon, the portraits come to life. The six former ministers relate their stories, which highlight concerns and causes the church has faced, and how they have been handled. The ministers share their own frustrations, thus raising the question, "Where is John Wesley . . ." as they look to the church's founder for help.

In relating their stories, the ministers find they have each contributed to the life of Grace UMC, and so also to the United Methodist Church, and to Christ's universal church, according to the musical's author. "Each of the ministers who comes to life has his own story of success and failure," Mr. Sullivan said. "We see in these church leaders that we are fallible, but united as a denomination in the high purpose and calling of Christ."

He describes the musical as "sometimes cynical, sometimes hopeful, sometimes poignant and sometimes humorous." He said the production is designed to be entertaining while relating to events in the life of the church and "hopefully, paralleling some of the issues the conference will be addressing."

The 80-minute musical will provide a mid-point break in the intensive two-week business schedule of United Methodism's highest legislative body. The production will be presented by a professional cast, and will involve use of a live orchestra, Mr. Sullivan said.

It is produced by Dr. Alfred Edyvean, director of the CTS Repertory Theater. The songs were written by Richard Yeager, composer, director of public school music and university professor, with some collaboration from Mr. Sullivan. They include such themes as "Anytown U.S.A.," "The Methodist Way" and "The Ruth and Naomi Society."

The five songs from the production will be available on cassettes.

Trio honored for social activism

INDIANAPOLIS — Long-time church social activist Thelma Stevens, exiled South African church leader Theo Kotze, and Joseph Lowery, president of the Southern Christian Leadership Conference, were presented with special awards by the Methodist Federation for Social Action at its General Conference Dinner on April 17 here.

Each will share in MFSA's annual Ball Award for outstanding social action. The awardees spoke on the subject: "God's Plumb Line — Where Does it Fall Today?"

Rev. Theo Kotze, a Methodist minister from South Africa, has been forced into exile because of his vigorous opposition to apartheid, said George McClair, executive secretary for MFSA. He formerly served as co-director of the Christian Institute of South Africa. However, in 1977 the Christian Institute was closed by the South African government and Kotze was "banned," deprived of all civil liberties and rights. Kotze and his wife Helen now live in exile in South Bend, Ind., and continue their struggle against apartheid.

New Discipline, resolutions set for fall printing

NASHVILLE (UMNS) — The United Methodist Publishing House is gearing up to simultaneously produce the "Book of Discipline" and the "Book of Resolutions" by mid-September, only five months following the denomination's General Conference in Indianapolis.

Both books are revised every four years by the General Conference. The "Book of Discipline" is the book of law for the denomination. It contains rules and regulations to guide every part of the denomination from local churches to national boards and agencies. The "Book of Resolutions" includes statements approved or referred to the church for study. The approved resolutions become the policy of the church on some of the current social issues and concerns.

"We feel it is essential for United Methodists to have both books at the same time and at the quickest possible date after General Conference," according to Ronald P. Patterson, book editor and editorial director for the United Methodist Publishing House.

The books will be available through Cokesbury stores and regional service centers at a cost of $10.95 for a set of both books, or $7.95 for the Discipline and $4.95 for the Resolutions.

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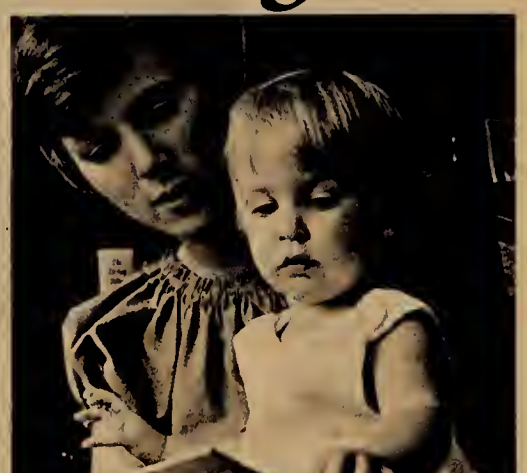

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UNITED METHODIST REPORTER

LOUISIANA UNITED METHODIST edition

NUMBER 20 | Send P.O. Form 3579 to Box 221076, Dallas, Tx. 75222 | APRIL 25, 1980

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Homosexuality stance unchanged

Present Social Principles statement reaffirmed by wide margin

By BUD HERRON
Associate Editor

INDIANAPOLIS — United Methodism "held the line" on the issue of homosexuality here last Saturday, refusing to change its stance that such sexual practices are "incompatible with Christian teaching."

By more than a three to one margin, delegates to the 1980 General Conference rejected a motion which would have deleted from the church's "Social Principles" a phrase which says the UMC does "not condone" sexual relations between persons of the same sex (729-225, with eight abstentions). Conference delegates went on to turn back two more attempts to change the phrase in ways intended to "soften" the denomination's position on the issue.

At the same time, however, delegates voted to reaffirm that "homosexual persons, no less than heterosexual persons, are individuals of sacred worth, who need the ministry and guidance of the church" and that human and civil rights for all persons must be ensured.

The first of three possible debates on issues related to homosexuality, the action on the "Social Principles" statement came during only the second plenary session of the General Conference, after the rules of the conference were suspended in order to place the issue on the agenda early. Later in the conference, meeting here through April 25, the related issues of practicing homosexuals in the ordained ministry and the prohibition of church funds being dispensed to groups advocating the acceptance of homosexuality are expected to surface.

The motion to delete the portion of the "Social Principles" declaring "... though we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching" was made by the Rev. William O. Walker, a district superintendent from Portland, Oregon.

Dr. Walker, in making the motion, said that by deleting the phrase the delegates had the "opportunity to express the feeling level of the church, which is the love of God." He said: "We have acted as if this one part of our activity is not covered by grace."

Speakers opposing the deletion included the Rev. David A. Seamands of Wilmore, Kentucky, who said "the support of the grassroots of United Methodism is very clear in support of maintaining the current language." Citing actions of numerous annual conferences which have gone on record asking that the current statement remain in the "Social Principles," Dr. Seamands said: "While we must minister to all, we also must uphold moral standards."

The Rev. Arthur R. Melius of Schenectady, N.Y., spoke in favor of deletion, saying even if the majority of United Methodists support the statement the majority is not always right.

"If we went by majority vote," Dr. Melius said, "we probably would still have slaves in this country and would still be at war in Vietnam."

Almost as time-consuming as the debate on the motion for deletion of this phrase, however, was the parliamentary maneuvering over how the vote would be taken — by secret ballot, a count vote, a standing vote, or a simple show of hands. Delegates finally agreed to a standing count vote, a decision that "gay rights" advocates later called "significant."

"In 1972 (General Conference) when this subject came up there was panic and near hysteria to put it down," Ellen Clark, a leader of "Affirmation" (the UM "gay" caucus) told TM/UMR. "In 1976 the people began to understand the issue. Now a quarter of the General Conference delegates were willing to stand up publicly and be counted. I think that is significant."

Following the plenary session several delegates who had been present at debates on the subject at earlier General Conferences commented on the "contrast in mood," saying the debate was "generally reasoned and rational" and that the mood was calmer than in the past.

Several delegates expressed relief that the current stance of the church was maintained and that attempts either to make that stance "harder" or "softer" had failed.

Following defeat of the motion to delete, three more attempts were made from the floor to change recommendations related to the homosexuality issue. Each failed by large margins. They included:

- an attempt to remove the word "practice" from the phrase and insert the word "abuse" in its place. This would have made "abuse" of homosexuality the issue.
- an attempt to restate the phrase to say "according to traditional Christian teaching we do not condone the practice of homosexuality."
- an attempt to insert the words "and only between" into a statement about marriage which says the church affirms the sanctity of marriage between men and women.

The world is our parish

INDIANAPOLIS — An elliptical map of the world emblazoned with a cross and flame is facing delegates and visitors throughout United Methodism's 1980 General Conference — and serving as a constant visual reminder that they are part of a worldwide church which seeks to live out John Wesley's statement: "The world is my parish."

TM/UMR PHOTO BY LARRY BRACKEN

Connecting things lifelong interest for communicator

INDIANAPOLIS — A seminary professor whose childhood hobby was building and connecting things is doing just that in adult life as he operates the controls to videotape the entire proceedings of the United Methodist General Conference meeting here April 15-25.

Aaron Schaeffer, professor of the communicating arts and music at UM-related United Theological Seminary in Dayton, Ohio, links the action of the church's top legislative body with United Methodists across the country visually.

TM/UMR PHOTO BY LARRY BRACKEN

Artist-pastor does designs with John Wesley in mind

By SHARON MIELKE
Senior Staff Writer

INDIANAPOLIS — The 74-year old artist and part-time pastor who created the elliptical map of the world which is the visual focal point for sessions of the 1980 General Conference said the job had its problems (see picture elsewhere on this page).

Dr. Ralph Holdeman of Elkhart, Ind., said the biggest problem was finding a space to hang up the 24 by 48 foot canvas so he could paint it. Finding that no theaters were available, he finally secured the use of the local high school auditorium for two weeks last August.

However, the auditorium did not have any lighting staff during the vacation months, so "I practically had to paint it in the dark," he told TM/UMR. There he painted the canvas which had been sewn together by an awning company with spray enamels.

The artist said "the inspiration for the stage backdrop was Wesley's statement that 'the world is my parish.'" And unlike many maps, this one puts the continents of Africa (also the Middle East) and Asia at the center because these areas are being emphasized by the church.

"We wanted to speak to the world and for the world, but not in traditional form," he said, so his discovery of the elliptical map in an ancient atlas seemed to do just that. The continents of North and South America, Europe and Australia are on the periphery.

Superimposed on the map is a 16-foot cross and flame, the denomination's symbol.

Dr. Holdeman, who was long associated with the former Evangelical United Brethren Church and later on the staff of the National Council of Churches, also designed the official badge for delegates, which features the outline of the state of Indiana.

The artist said he is kept busy preparing commissioned art in addition to serving as part-time pastor of Albright UMC in Elkhart. Another symbol he designed, familiar to many UMs, is the symbol for the office of bishop—which features a shepherd's staff, the shield of faith and the Alpha and Omega.

A TM/UMR interpretive analysis

General Conference reaches mid-point; delegates exhibit preparation, confidence

By SPURGEON M. DUNNAM III
TM/UMR Editor

INDIANAPOLIS — Delegates to United Methodism's 1980 General Conference were greeted upon their arrival here last week by gray skies dropping a mixture of light rain, sleet and snow, and by massive piles of legislative petitions awaiting their consideration and action. Outside the convention center, a lone picket braved the elements to protest the "apostasy" of the UMC for its membership in the World Council of Churches.

Upon entering the warmth of the convention center and overhearing the hallway conversations, it was immediately apparent that the weather had not dampened the spirits of the delegates. In fact, an altogether different mood could be sensed from that which prevailed at the opening of the 1976 General Conference in Portland. The atmosphere in 1976 was filled with anxiety and tension — as though something dreadful and foreboding was about to happen. By contrast, the initial mood encountered here was rather relaxed, subdued and realistically confident — as though the delegates knew what to expect from the days ahead, and they were ready to get on with the task at hand.

Many of the conversations overheard reflected less preoccupation with the upcoming General Conference agenda itself than a sober sense of concern regarding the global crises in Iran, Afghanistan, El Salvaor and Liberia, as well as the bleak economic outlook in the United States.

Early clues offered

Some clear initial clues as to the sentiments of the delegates on many of the issues to be decided subsequently were offered by their applause — or lack of applause — to statements made in the traditional "State of the Church" address by Bishop W. McFerrin Stowe on behalf of the Council of Bishops the first night of General Conference (see TM/UMR, April 18).

The first sustained applause was offered in response to a statement recalling that "United Methodism was founded upon the Scriptures," and calling upon the church "to launch a great new study of and emphasis upon the Holy Bible."

The next general applause erupted following a statement which decried rampant permissiveness in society, and reaffirmed the church's "historic position as it pertains to sexual relationships: in singleness, celibacy; in marriage, fidelity." Additional sustained applause followed immediately thereafter in response to statements reaffirming the belief that "homosexuality practice is incompatible with Christian teaching," yet deploring dehumanizing attitudes which fail to reflect that "homosexuals, no less than heterosexuals, are persons of sacred worth."

Additional statements evoking sustained applause were the repudiation of "designated giving" as "a contradiction of our covenant and of our trust with one another"; the assertion that the responsibility of UM seminaries is "to make Christ the center of all they teach"; and an expression of determination to resist the efforts of a California civil court to rewrite denominational polity in the Pacific Homes litigation as an invasion of the church's "First Amendment rights and our guaranty of due process under the United States Constitution."

A multitude of other issues were dealt with in the 38-page address, a few of which evoked small scatterings of applause among the delegates.

The legislative process

Following the delivery of the Episcopal Address and the Laity Address, the vast majority of time during the first week of General Conference was allocated for the consideration of petitions in 10 legislative committees. Each of the 20,000-plus petitions received was catalogued by subject and referred to a legislative committee for consideration.

Because of the volume of petitions received, most legislative committees divided into sub-committees. There each petition was considered and a vote was taken to give it either "concurrence" or "non-concurrence." The recommendations of the sub-committees were then sent back to the full committee for debate and another vote of either "concurrence" or "non-concurrence."

The next step in the process is publication of each petition in "The Daily Christian Advocate" — along with the legislative commitee's recommendation for its disposition. It is then placed before the full body of 1,000 delegates for debate and a final "concurrence" or "non-concurence" decision.

At the end of the first week, most of the legislative committee work was completed, but only a handful of petitions had received final action by the General Conference in plenary session. As this issue of TM/UMR goes to press, the verdict on most proposals under consideration is comparable to the halftime score of a football or basketball game: Either "concurrence" or "nonconcurrence" is ahead—by virtue of the legislative committee's recommendation—but the final outcome awaits the second half of action (by the full body of General Conference delegates).

One notable exception was the issue of homosexuality, which produced by far the largest number of petitions for consideration from across the church (see story elsewhere on this page). Because of the volatile nature of this issue and its variety of facets, a motion was made and approved early in the first week to request that the legislative committee on Christian Social Concerns expedite consideration of the Social Principles statement on human sexuality. This procedure was intended to allow final action to be taken as early as possible and to prevent the entire General Conference from being dominated by this single issue.

Although numerous petitions regarding facets of this issue remain to be dealt with, the General Conference's decisive reaffirmation of the church's present Social Principles stance on homosexuality suggest that few, if any, legislative changes are likely to occur with respect to this issue during the 1980 General Conference.

The role of caucuses

A large assortment of caucus groups were visible by their badges, newsletters and press conferences throughout the first week of General Conference. Unlike previous General Conferences, most delegates appeared to be accepting of, rather than intimidated by, the open "lobbying" of caucus groups on behalf of their special interests—and a sizeable number of delegates identified themselves with one or more of the caucuses. However, the many actions taken by legislative committees, and the few actions taken by the delegates in plenary sessions suggest that the caucuses succeeded in changing the votes of very few delegates after their arrival in Indianapolis. Having now been substantially accepted as a part of the UMC's democratic process of decision-making, most of the influence of caucus groups appears to have taken place in advance of General Conference—through the election of delegates, and helping to shape the agenda of issues to be considered.

Amending legislation keeps delegates' hands full

INDIANAPOLIS — Writing in a proposed amendment to one of some 20,000 petitions was a familiar sight last week as General Conference delegates divided into 10 legislative committees and spent most of their first week considering proposed changes in the UMC's Book of Discipline.

TM/UMR PHOTO BY LARRY BRACKEN

General Conference briefs

Persons with handicaps get special attention

INDIANAPOLIS (UMNS) — Special attention to the needs of persons with handicapping conditions was given here by the United Methodist General Conference in its opening plenary session.

The delegates mandated that all new local church building and remodeling plans "facilitate entrance, seating, exit, parking and otherwise make accessible facilities for persons with handicapping conditions."

Additionally, the delegates asked that persons with handicapping conditions be included in the local church section of the "Book of Discipline" which says: "It is the function of the local church to minister to the needs of persons in the communities where the church is located, to provide appropriate training and nurture to all age groups, cultural groups, and groups with handicapping conditions as minimal expectations of an authentic church."

Hispanic caucus renews criticism of agency

INDIANAPOLIS — The Hispanic caucus, MARCHA, renewed its criticism here of a United Methodist national program board for action which will mean that no Hispanics will be on the executive level staff (see April 11 issue of TM/UMR).

MARCHA president Jose R. Velazquez of Chicago charged the UM Board of Discipleship with "lack of sensitivity" for its proposed plan of reorganization, which means demotion for an Hispanic staff member, the Rev. Roberto Escamilla. Directors announced for newly constituted departments will not include him, and also do not include any other Hispanic.

The action is being interpreted as "a slap in the face of the Hispanics in the church" MARCHA spokespersons said at a press conference, especially since, they say, Dr. Escamilla had always received good performance evaluations.

The Rev. Mel Talbert, the board's general secretary who announced the new staffing in March, told TM/UMR he did not deny that Dr. Escamilla had performed well, but said that his skills did not match those needed in the four positions available.

MARCHA said it intends to request a hearing before the board's executive committee in July, and, if necessary, ask the Commission on Religion and Race to investigate the board's compliance with affirmative action guidelines.

Meanwhile, Dr. Escamilla plans to continue with the board, although in a lower position than the one he presently holds.

UMC criticized, praised for Iran mail exchange

INDIANAPOLIS — The United Methodist Church was both criticized and praised by Native American leaders here for its efforts to assist them in a mail exchange between the U.S. hostages in Iran and their families in the U.S.

Coming in for condemnation was the breakdown in early March of the arrangement whereby the UM General Board of Church and Society assisted the International Indian Treaty Council in hand-delivering mail from the 50 hostages to their families living in some 31 states.

John Thomas, vice-president of the treaty council, said during an issues briefing on the Iranian crisis that, "We cut off relations with the United Methodist Church and the National Council of Churches because of the evil people disguised in the cloth of the church." He said they were trying to "discredit" the efforts of the Native people.

"We were asked for explanation-on-top-of explanation, called naive and detrimental to the resolution process, and even said to be interfering with sensitive negotiations," Mr. Thomas charged. "We decided we didn't need them (the churches)."

The mail exchange came to a halt, he said, because the treaty council did not have the funds to continue it. The UM board had provided some $20,000 to carry out the first mail delivery and pick-up of return messages; it also helped personally to deliver the mail. The board indicated it was willing to continue to support the mail exchange but questioned whether its staff executive, the Rev. John Adams, should be involved or make a second trip to Iran because of the "sensitivity" of negotiations during the visit of the later-aborted U.N. commission.

Michael Haney, a Seminole-Sioux also associated with the treaty council, expressed gratitude to the UMC. "We know the UMC has lent support to AIM and responded admirably even though you may not agree with our tactics."

Editorials

'Think Jesus' — a fitting reminder

Delegates and visitors to the 1980 General Conference were challenged at the service of Holy Communion which opened the quadrennial meeting to "think Jesus."

Bishop Robert E. Goodrich Jr. reminded the assembly that when Christians join in the Lord's Supper, they follow Jesus' invitation to "do this in remembrance of me." Our remembrance is not merely of one who lived and died long ago, however, but a celebration of a living Presence with us today, he said.

"I doubt that I could believe in a God of love and justice if it were not for Jesus," Bishop Goodrich said. "Any basic creedal statement I might make about God would have to begin with Jesus. He is the pioneer and perfecter of our faith. He reminds me of all that I'm not but hope to be," the bishop said.

"Suppose we were really to 'think Jesus' in all that we do during this conference?" Bishop Goodrich asked. "Suppose we were constantly to 'think Jesus' in the development and living out of our personal moral standards?"

The unique gifts and demands of the Christian faith are to be found as we "think Jesus" and live accordingly, the bishop said.

Such a recollection of "the old, old story of Jesus and His love" could, we suppose, be regarded by some as trite and antiquated. We believe it can more appropriately be regarded as a necessary call to distinguish the most elemental roots of our faith from the necessary fruits which grow out of faith.

Indeed, we, as Christians in the 1980s, need always to draw nourishment, strength, and courage from "thinking Jesus" as we tackle the manifold and complex issues facing our church and our world. Bishop Goodrich's reminder to "think Jesus" was eminently appropriate to delegates about to be faced with the awesome task of considering and making decisions regarding some 20,000 petitions submitted from individuals and groups across the church. The same daily reminder is equally appropriate for the ordering of life in our local churches, and in our individual pursuits — whether they be in the marketplace or the home.

Zimbabwe still merits our interest

On April 17, the British flag was lowered, the British colonial nation of Rhodesia ceased to be, and black majority rule in the newly independent nation of Zimbabwe was officially instituted at long last.

United Methodists in this country have followed developments in Zimbabwe with uncommon interest during the past decade because of the key role which UM Bishop Abel Muzorewa has played in the long and bitter struggle to replace white minority rule with black majority rule.

Although Bishop Muzorewa was overwhelmingly defeated by Zimbabwe's new prime minister, Robert Mugabe, in the recent elections, there is no legitimate reason for our interest in that nation's future to wane. The goal which Bishop Muzorewa relentlessly pursued has now been achieved: democratic rule by popular vote of the entire citizenry. Had Bishop Muzorewa not brought about the so-called "internal settlement" — under which he subsequently relinquished leadership in favor of a new constitution and elections inclusive of all parties — a bloody civil war would likely still be going on today in Zimbabwe.

Prime Minister Mugabe received overwhelming popular support among blacks in the recent elections. Initially, at least, he has made a number of conciliatory statements to the white minority of Zimbabwe, against which he fought for so long on the battlefield. These actions are encouraging. So is the naming of a British Methodist minister, the Rev. Canaan Banana, as the new president of Zimbabwe. The new nation faces many urgent needs, including the need to resettle thousands of refugees made homeless during the long years of civil strife. The church in Zimbabwe continues to need both our earnest prayers and our material support as it seeks to play a constructive role in healing the nation's past divisions and making majority rule work.

On the TM/UMR Beat

The real world and the world of General Conference

Mr. Dunnam

To attend and become fully involved in the work of a United Methodist General Conference, one must be willing and able to leave the real world for a few days. In its place, one must become immersed in an artificial world where, from dawn until midnight, the one thing most important is to consider proposed changes in the church's "Book of Discipline" and proposed general church programs for the next four years.

Participation in such an exercise is both stimulating and exhausting. It leads one to an appreciation of the diversity of our church's membership and the commitment of the membership's elected representatives to serve both the interests of Christ and the church to the best of their abilities.

Unlike the four previous General Conferences I have attended, I have faced an acutely frustrating problem in Indianapolis: external factors have made it impossible for me completely to put aside the "real world" and enter the special and important — but artificial — world of General Conference.

A little more than a week before General Conference was to begin, the 15-year-old son of TM/UMR Associate Editor, Clyde Chesnutt, was involved in a tragic automobile accident in Albuquerque, New Mexico. Although never regaining consciousness, there was sufficient improvement in Gale's condition that Clyde decided to join the rest of the paper's editorial staff in Indianapolis for the beginning of General Conference. However, two days into the meeting, Clyde received an emergency call indicating that his son had taken a sudden turn for the worse, necessitating his return to Albuquerque. I remember vividly the words of a shaken father as Clyde hung up the phone and tears filled his eyes: "My little fellow isn't going to make it." Gale died last Friday, and his funeral was held on Monday of this week.

This occurrence followed by only a few weeks a tragic accident involving the 32-year-old husband of Kay Fielder — TM/UMR's Assistant Editor in charge of local church editions—which claimed his life after eight days of unconsciousness.

Against the backdrop of personal tragedy in the lives of co-workers whom I have come to love like members of an extended family, I must confess that no amount of effort could enable me to become fully immersed in the unfolding drama of the 1980 General Conference. Of course, life and the work of the General Conference must go on and be reported. That work is no less important as a result of my inability to put my head and heart fully into it. But with one part of me in the "real world" of human anguish, and another part of me in the special work of General Conference, I could not bring myself to the point of feeling ultimate excitement about the particular wording of any of the more than 20,000 petitions before the house.

And as the hours of the process of "perfecting" resolutions and voting them up or down passed, I found myself thinking on more than one occasion: "There are people experiencing pain and death all over the world. Thank God for those many Christians who are at home ministering to such persons while we are in Indianapolis trying to fine-tune our church's machinery. I hope at least some part of the work done here will eventually touch the lives of human beings at their point of need in the 'real' world."

— SPURGEON M. DUNNAM III

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

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The United Methodist Reporter (USPS654500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2529 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Assembly begins at the Lord's table

INDIANAPOLIS — The opening service of Holy Communion for delegates and visitors to the 1980 General Conference was led by Bishop Paul Washburn of Chicago and presided over by 80 bishops of the United Methodist Church. Some 3,500 people were served the communion elements in slightly more than 10 minutes while the Candler Choraliers from Emory University in Atlanta sang.

With a backdrop of the world facing them, delegates and visitors were urged to be generous in a communion offering to help congregations in Zimbabwe. More than $5,000 was contributed to be sent to United Methodists in the war-torn nation.

TM/UMR PHOTOS BY LARRY SRACKEN

Zimbabwe's birth as new nation celebrated

INDIANAPOLIS (UMNS) — The General Conference of the United Methodist Church gave a standing ovation to the new nation of Zimbabwe April 18, only a few hours after the birth of the African country which the church has supported for more than a decade and to which it contributed an interim prime minister.

Two delegates from Zimbabwe, one a minister, the other a government official, read statements to the Assembly and offered a congratulatory resolution.

The delegates voted by rising to their feet in applause.

The Rev. Sanda Sanganza of Bulawayo in the former Southern Rhodesia thanked the General Conference both for support of the nation and support of the Methodist Church in Zimbabwe that dates back to 1895. He cited establishment of hospitals, schools and churches.

"Our new nation has been born out of sweat and blood — much destruction has taken place on church, school and hospital buildings and facilities and many lives have been lost," he said.

"In spite of these hardships, you stood side by side with us. We are grateful for that support."

Nathan F. Goto of Salisbury, education officer in the Zimbabwe Ministry of Education, moved adoption of the congratulatory resolution.

"We join with you," said the resolution to the Zimbabwean people, "In praying for the stability and well-being of your nation and assure you of our desire to continue to cooperate in its development."

In 1972, the General Conference greeted and recognized Bishop Abel T. Muzorewa for his role in the independence movement of Rhodesia. The bishop later became prime minister in what proved to be a transitional Zimbabwe-Rhodesia government.

Upon motion of the Rev. Judith Craig of Middleburg Heights, Ohio, a member of the East Ohio delegation, the body voted thanks for the role played by Bishop Abel Muzorewa, prime minister of Rhodesia under the interim government replaced by popular vote in late February. Ms. Craig said she regretted that no mention was made of the United Methodist bishop in the earlier Zimbabwe action. "He played a significant role in the long evolution of the country's history," she said, "and we should acknowledge this role." The vote was followed by applause.

Bishop willing to 'face death' to return to Liberian church

By BUD HERRON
Associate Editor

INDIANAPOLIS — United Methodist Bishop Bennie D. Warner, vice president of a Liberian government overthrown in a coup two weeks ago, says he eventually will return to lead the church in that West African nation — even if it means he might "face death."

Bishop Warner, appointed vice president in 1977, told a press conference here last week: "I am not a politician. I am a bishop of the United Methodist Church and that is my first call." He said he has sent word to the new government in Liberia that he makes "no claims to the vice presidency" and that he plans to form no government in exile.

He said his former position as vice president was an appointive one which was "largely ceremonial" and that he accepted the position in order to try to influence the Liberian government toward needed changes. He admitted that there was considerable corruption in the deposed government and expressed hopes that the new government "will carry out its stated principles" and will in the process "respect human rights for all citizens."

Bishop Warner said it is unsure when he will return to his country, but he said that he will return.

"I am concerned for the church and the people of Liberia," he said. "I will go back for them, even if I face death. I will go back for the church."

Asked whether he has regrets over his involvement in politics, Bishop Warner said he believes he made a significant contribution to improving the government of the late president William Tolbert, and, therefore, feels he was right in his participation.

"Any Christian person must be involved in all areas of life," he said. "I did what I thought would be in keeping with my Christian goals. I now pray for the new government."

He said he had no prior warning of the coup, which was engineered by Sergeant Samuel K. Doe, a member of the presidential guard. Sergeant Doe led a group of 20 soldiers into the presidential mansion April 12 and assassinated President Tolbert.

Bishop Warner said he has been impressed with some of Mr. Doe's cabinet appointments and some of the statements he has made about future plans for Liberia. He went on, however, to say he will withhold assessment of the government until more information is known of its plans.

He said he deplores the news that President Tolbert was buried in a common grave and called for the new government not to persecute or imprison persons who were involved in the Tolbert government.

"Let this new government be a government of peace and justice, not one of hate and bloodthirst," Bishop Warner said in a statement designed to be broadcast to Liberia.

"Please listen to this appeal," the bishop said, directing his words to the young revolutionaries led by Sergeant Doe.

Bishop Warner called for a rebuilding of Liberia after the coup and said it cannot be done on further violence. "I appeal to you dear friends and brothers, consider our country," he said.

Bishop Warner was in the United States to attend the UMC's General Conference here through April 25 when the coup occurred (see TM/UMR, April 18).

Charges called 'lies'

Zairean bishop accused of oppression

INDIANAPOLIS — Charges of "ecclesiastical oppression and slavery" were levelled against the administration of the Central Zaire conference of the United Methodist Church at a press conference conducted here by the "Good News" caucus last week.

A retired Zaire pastor and two agricultural missionaries expelled from the church there made the charges against the bishop of the church and against the World Division of the Board of Global Ministries which they claim allows these problems to exist.

Paul Law, a 33-year old agricultural missionary who grew up in Zaire and later was assigned there for nine years, presented an 18-page document prepared by his brother, David, who was expelled from Zaire last fall. The document outlines David's experience of what he alleges to be episcopal abuses and "oppression funded by mission dollars."

He said the problem is a church administrator who is financially dependent on Board of Global Ministries mission dollars but who is independent and accountable to no one for his use or misuse of funds.

Examples cited included arbitrary dismissal of pastors without pension or salary, lack of competent audits, inordinate numbers of moves of persons in the bishop's disfavor and denial of the medical mission's airplane to sick persons needing to get to a hospital if the bishop is displeased with him or her.

The Laws also charged that the bishop rigged the delegation to the Central Conference for the election of bishops in 1976 by replacing half of the legally elected delegates with family members and persons granted scholarships.

"I have come to appeal to you for the liberation of my church from slavery," said Pastor Victor Wetshi, a retired Zairean minister who raised his own fare to fly to General Conference in Indianapolis to appeal for help. Mr. Wetshi said he was sent by his people to appeal for missionary help in straightening out their problems. "The church is in slavery; no one can say anything or have a voice in our church. The church has become the church for dominating people."

Two delegates from Central Zaire also attended the press conference and heatedly denied the charges levelled by Pastor Wetshi and Paul Law, and called them "liars" and "troublemakers" who sow disunity in the churches. The lay delegate, who is the first African mission pilot for the church, said, "We need people with experience, but don't send people like Mr. Law because they will divide us."

Bishop Onema Fama, of the Central Zaire Conference, denied the charge of a rigged delegation and exhibited a list of more than 45 delegates whom he said were officially elected by the annual conference.

Bishop Fama also contended that the missionaries, who are brothers, are just angry because they were expelled. He said the church voted them out because their "attitude and work performance was not adequate."

The bishop said three missionaries are on the delegation. One of them, Dorothy Gilbert, a public health nurse for almost 28 years in Zaire, was present in Indianapolis.

She said the situation is a "bag of worms" and that "there are points in the Law brothers' statements that would be well taken." But she said neither she nor the Board of Global Ministries could solve the problem. "No great white mother can solve their problems; they have to work them out."

Asked about the bishop's style of administration, she said, "a bishop is a bishop is a bishop." Ms. Gilbert said she felt the "Good News" movement was "using" Pastor Wetshi and she didn't appreciate that.

Dr. Isaac Bivens, head of the Africa office for the mission board, told TM/UMR the Laws were expelled because their vision of Africa is 30 years behind the times and that they are talented but paternalistic in their views.

Paul Law denied he was "just mad." They are concerned, he said, because the church is disappearing in Central Zaire. "The church doesn't need the lay people to stay in power there—neither their presence nor their money—because the money comes through about $1.5 million in mission dollars."

Mr. Law says the real paternalism may be the board's refusal to recognize and investigate the problems in Central Zaire and then take corrective measures.

The treasurer of the World Division, Florence Little, said she was in Zaire just two months ago and that an independent audit is done every year.

Ms. Little said investigations are conducted if there are complaints but none have been received for several years about Central Zaire.

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'Now let us sing'

TM/UMR Staff Special

INDIANAPOLIS — Two samplers of upcoming hymnals were tested by delegates and visitors to the General Conference last week. Both hymnals are to be published in 1981.

"Songs of Zion," a collection of songs that reflect the music of the black tradition, is not a black songbook, said Dr. William B. McClain who chaired the task force collecting the songs. "It is a songbook for the whole church."

The project begun four years ago will feature five sections: hymns, Negro spirituals, gospel songs, anthems, special occasions and responses. The songbook is the first of four supplements to appear for each of the ethnic traditions in the church. The others are at various stages of development.

The 1976 General Conference mandated a supplement to "The Book of Hymns" be prepared by the Section on Worship of the General Board of Discipleship. The editor of the 144-page "Supplement," Carlton Young, said songs are being selected from three basic sources: (1) those hymns already commonly used by UMs, but not included in the hymnal; (2) representative ethnic minority songs; and (3) those songs made available by publishers since 1963, the date of the hymnal now in use.

TM/UMR PHOTOS BY LARRY BRACKEN

The Rev. Forrest C. Stith, Council Director of the Baltimore Annual Conference leads delegates to the General Conference in a sampling of the new supplemental hymnal, "Songs of Zion."

Trying out the new "Songs of Zion" hymnal, these delegates sing "We're Marching to Zion."

Iran crisis draws response

Delegation authorized to carry message to President

By SHARON MIELKE
Senior Staff Writer

INDIANAPOLIS — A message expressing concern for the hostages and urging "restraint, peace and reconciliation with respect to Iran," will be carried to President Jimmy Carter by a five-person delegation authorized here last Saturday by the United Methodist General Conference.

The action was ordered in response to a message delivered earlier in the week by Bishop Dale White of the UMC's New Jersey Area, who visited Iran in January. The delegation, which will attempt to deliver the General Conference's message to Mr. Carter personally, will be named by the Council of Bishops, and is to include women, young adults and persons of racial and ethnic minority background.

Show 'Christlike concern'

Calling upon the UMC to become the first major Christian world body to make "gestures of Christlike concern" in the face of the mounting Iranian crisis, Bishop White called upon the General Conference to take two actions: to send Iran's Ayatollah Khomeini "a message in the name of God the merciful and the compassionate" saying that "we have heard the agonies of your people; their cries for freedom from foreign domination; from cultural imperialism, from economic exploitation. Now let our people go! Let us start down the long, hard road toward reconciliation." This proposal was still under consideration as TM/UMR went to press.

Secondly, Bishop White proposed that the church send a delegation to President Carter to "counsel utmost patience and restraint" and to implore him to offer "assurances to Iran that we will honor their national independence and assist them in their struggle for a balanced, just and sustainable economy."

The bishop, who stated he has been disappointed by the timidity of church groups to address the social justice issues involved in the crisis, concluded by asking, "Are we not followers of the Prince of Peace, constrained by the gentle hope for Shalom (God's peace) upon the earth? Pray God that it may be so."

Basic 'truths' about Iran

Earlier Bishop White outlined in his address what he believes to be basic "truths" about Iran today, some of which Americans may not be aware.

• "It is true that Iranians are angry at America," but it is also true that "an amazing fund of good-will exists toward the American people."

He attributed the good-will partly to the "tens of thousands of students who have studied in American universities and returned with positive reports of our good sense and democratic convictions . . . Inflammatory talk of herding Iranian students into American concentration camps risks alienating the very people who can help build Iranian-American friendship I pray the future still promises."

• U.S. technical assistance and multinational business expertise assisted Iran in building an industrial economy, but this development has left Iran's agriculture in ruins and an economy dependent on oil money.

Bishop White reported that "from a nation of surplus, Iran by 1978 had to import over 90 percent of its food." Displaced farm families were forced into the slums of South Teheran where they live in shacks and "even caves."

• Several hundred persons were executed by the Iran Revolutionary Council but, it is also true, Bishop White said, that the Ayatollah Khomeini pardoned 60,000 SAVAK agents, the hated secret police. Death was sanctioned only for "known torturers and killers in the SAVAK prisons, and of military officers plotting the overthrow of the revolution."

• The militant students violated both the tenets of international law and a basic tenet of Islam which requires hospitality to the stranger.

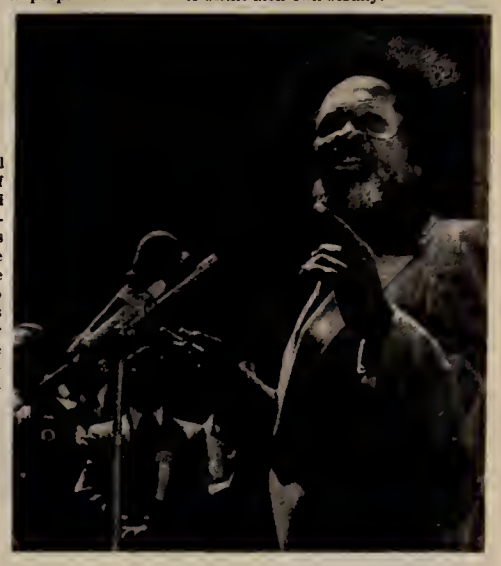
"Unknown to most Americans is that (the students) believe themselves to be struggling with the only weapons at their command to expose a vast network of international criminals supported by the great powers, who systematically violate the human rights and just aspirations of Third World peoples. They believe they are engaging in a form of international civil disobedience."

A noted international lawyer from Princeton has pointed out that people under oppressive regimes have no real protection under international law, Bishop White reported. He asked, "Why should asylum be available to a cruel tyrant associated with the massive commission of state crimes, including torture, arbitrary execution and economic plunder?"

• It has been well documented that the CIA was involved in putting the Shah in power in 1953, in training and advising SAVAK agents and providing military aid and technical assistance to keep the Shah in power.

"Another truth Iranians must face," Bishop White said, "is that Iranians did the torturing, maiming and killing of their brothers and sisters in SAVAK prisons and Iranian people fired the weapons which killed thousands during the revolution."

• "It is true there is a dangerous Moslem fundamentalism abroad in Iran . . . threatening every hope of a democratic society," the episcopal leader said. But he called upon Americans to get acquainted with the liberation theologians of Iran who fueled the minds and tutored the students — scholars such as Dr. Ali Shariati and the Ayatollah Taleghani. Their vision was for an egalitarian society — not a return to the 12th century, Bishop White said he found. "Even the Ayatollah Khomeini, for all his inflammatory rhetoric, teaches that an Islamic system is a democratic system founded on popular consensus. But the bottom line is to try to understand a people who laid a great burden down and struggled for the right to define their own destiny."



The Rev. Cecil Williams, pastor of Glide Memorial UMC in San Francisco, holds a press conference on the lawn outside the main entrance to the Indianapolis Convention Center at the end of the first week of the 1980 General Conference.

TM/UMR PHOTO BY BUD HERRON

Glide pastor returns: same message, different reception

By BUD HERRON
Associate Editor

INDIANAPOLIS — "Cecil is back."

Depending on each individual's point-of-view, that was either the "good news" or the "bad news" late last week as Cecil Williams — the controversial pastor of Glide Memorial UMC in San Francisco — made an appearance at the UMC's 1980 General Conference here.

The last time Mr. Williams attended a General Conference was 1972 when simply his presence sparked a controversy which preoccupied the "hall talk," if not the conference itself, for nearly a week.

During that General Conference, in Atlanta, Ga., he had been invited by the program committee to preach during an afternoon worship service at First UMC in Atlanta. Shaken by Mr. William's reputation for avant-garde worship forms and for sliding with unpopular social causes, the pastor of the Atlanta church balked at the prospect of such an appearance.

After two days of tension, proposals and counter-proposals, it was agreed that Mr. Williams would be allowed to speak. By then, however, press coverage of the event had attracted such widespread interest that an overflow crowd arrived at the church, and the service eventually was moved to the auditorium of the Atlanta convention center.

Last week — eight years later — Mr. Williams arrived at the 1980 General Conference with no such fanfare.

He said he had come here to declare that within 10 years the United Methodist Church will be dead "because it is afraid to take the necessary risks to embrace its gay and ethnic people."

This time he had not been officially invited by the General Conference, and instead of preaching at an officially sanctioned worship service he gathered together persons from a group of caucuses whose causes he supports, and called a press conference on the lawn of the Indianapolis Convention Center to help make their causes known.

Speakers included spokespersons from such diverse groups as Affirmation (the "gay" caucus), the Methodist Federation for Social Action, Black Methodists for Church Renewal, the United Methodist Women's Caucus, the Coalition for the Whole Gospel and the Native American International Committee.

But while the size (about 100 persons) and the make-up of the crowd was different, the message had changed little since 1972.

"Too long has the power of the church been in the hands of only a few," Mr. Williams shouted into the microphone to frequent applause. "The church will die if it doesn't start getting interested in people."

He called for the church to repent and to allow homosexuals in its ordained ministry. He called for bishops to "quit acting like they live in the 18th instead of the 20th century." He called for "liberals" to "love the conservatives to death rather than hating them to death." He called for "four women to be elected to the episcopacy of the United Methodist Church yet this year."

Turning to national affairs, he called upon "Baptist Jimmy Carter" to "confess the sins of the United States in its dealings with Iran."

But the tension was gone this time. Mr. Williams' comments brought applause, an occasional "Amen" and frequent approving laughter at his "anti-establishment" sarcasm from the small crowd, mingled with an occasional hiss and more than one "who is that man?" from persons who just happened to wander by.

But most of all, those present just seemed to have a good time. While the talk was serious and the issues discussed were weighty, the mood was more "picnic" than "debate club."

"Cecil was back," but it definitely was not 1972.

Mainshows & side-shows

General Conference bit-by-bit

EDITOR'S NOTE: The following brief reports of items, actions and incidents during the General Conference offer readers glimpses into the main shows and the side-shows of this "quadrennial camp meeting."

INDIANAPOLIS — The mayor of Indianapolis, **William H. Hudnut III**, welcomed United Methodists to his city and drew laughter when he quipped that he, as a Presbyterian, saw the gathering as a portent of what he will encounter when and if he gets to Heaven — one Presbyterian and 1,000 Methodists!

• • •

Of the 912 stateside delegates to General Conference, 233 are women. Of these 21 are clergywomen. Both figures are all time highs, but the Women's Caucus points out, correctly, that the percentage of women delegates is still far below the percentage of women members in the UMC. The North Central Jurisdiction has the highest percentage of women delegates with 31 percent.

• • •

Two women being prominently supported for episcopal election later this year were elected to chair legislative committees of the General Conference. They are the Rev. Marjorie Matthews of the West Michigan Annual Conference and the Rev. Leontine T. Kelley of Virginia Annual Conference.

• • •

"There is no way to define an accountability center in the United Methodist Church with which everybody will agree," **Bishop Ralph T. Alton** of the Indiana Area told a legislative committee of the General Conference.

Bishop Alton, outgoing president of the Council of Bishops but emphasizing that he was speaking as an individual, added: "The way I read most of the petitons on agency accountability, I hear them saying, 'I want them to be responsible to me, or to those who agree with me.' "

• • •

The United Methodist Rural Fellowship heard Arkansas Area episcopal leader, **Bishop Kenneth Hicks**, say that if the UMC "cuts off the life-support systems" of small membership churches, it will drastically change the personality of the denomination. He said the issue is whether "we dare relinquish or let flounder those centers producing outreach and personnel, which are offering a presence of the gospel and an ever-present flow of vitality and vigor for the world presence of the church."

• • •

"Gathered Into One" was announced here as the theme for the World Methodist Conference in July of 1981 in Honolulu. The gathering will mark the 100th anniversary of the worldwide Methodist body.

• • •

Joan Clark received a special recognition award from the Methodist Federation for Social Action at Central UMC in Indianapolis — one of the five UM churches which refused to provide meeting space for "Affirmation: the Gay/Lesbian" caucus during General Conference. Ms. Clark was recognized for her courage in "emerging from thousands of years of marginalization" and coming out publicly as a lesbian. She was subsequently fired by the Women's Division as a field staff worker last year.

• • •

Briefing women delegates just prior to the official opening, **Barbara Thompson** of Silver Spring, Md., said whether the General Conference session evolves into a "circus" or a "zoo" is up to the delegates. She said the difference is that a circus is well organized in spite of the fact that there are three rings going at the same time, while a zoo "is when everyone is just running around."

Letter of apology sent black pastor asked not to speak

TM/UMR Staff Special

LAUREL, Del. — Leaders of a three-congregation United Methodist charge here have sent a letter of apology to a black pastor previously asked by a church committee not to speak at a planned missions convocation because of his race (see TM/UMR, April 18).

Meanwhile, the district superintendent of the district in which the charge is located told TM/UMR that the church's pastor had "acted without consulting either his counseling elder or his district superintendent" when the church's pastor-parish relations committee voted April 8 to withdraw an invitation for the black pastor to speak.

Dr. William H. Revelle Jr., superintendent of the Dover District of the Penninsula Annual Conference, said that after hearing of the incident he had requested that a letter of apology be written to the Rev. Randy Jones of Philadelphia, the black minister involved in the incident. He said the chairpersons of the Laurel charge's administrative board and the pastor-parish relations committee had accepted his request and had written a letter of apology.

Dr. Revelle said pastor Paul Isaacs of Laurel charge — made up of Shiloh, St. Paul's and Trinity churches — acted on his own in the matter and had not told conference officials of the controversy until after it had erupted. Mr. Isaacs, a probationary member of the conference, had announced a week previously that he will seek an appointment in another denomination, Dr. Revelle said.

Dr. Revelle said he had advised that the mission convocation be cancelled, before he was aware of the racial controversy, on the basis that since Mr. Isaacs will be leaving there will be "no opportunity for follow-up, which is so important to such a program."

Dr. Revelle further said, "Both the Dover District and the Peninsula Annual Conference affirm open and inclusive policies, irrespective of race."

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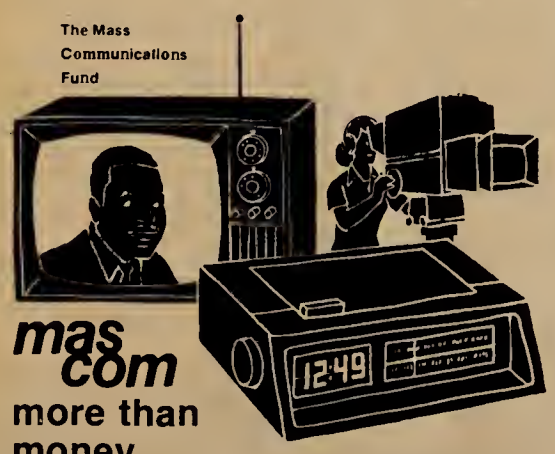

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All in a day's work at General Conference

INDIANAPOLIS — Poring over the pages of the "Daily Christian Advocate" is the only way a delegate to General Conference can keep up with the multitude of separate actions he will be expected to vote on later. Daily editions of the Advocate listing all legislative petitions to be considered, and a verbatim transcription of all plenary session discussions, add to the 4.5 pound advance edition delegates received in the mail two months ago.

INDIANAPOLIS—Delegates were greeted upon their arrival by a single picketer who braved light snow and freezing temperatures to express his concern.

INDIANAPOLIS—Barbara Thompson of Silver Spring, Maryland briefs members of the Women's Caucus on how to keep abreast of the issues under discussion during General Conference by following proposals printed in the four and one-half pound Advance Edition of the Daily Christian Advocate.

INDIANAPOLIS — A common sight during General Conference is that of delegates sharing information about the next item on the agenda—or just pausing for a moment to visit.

INDIANAPOLIS — Worship begins each morning session of the General Conference. The Rev. Lloyd Wake of San Francisco, California, joins with the California-Nevada conference delegation in prayer and meditation.

TM/UMR photos by Larry Bracken

Bishops express alarm over worldwide violence

NASHVILLE, Ind. (UMNS) — Bishops of the United Methodist Church in 23 nations have expressed "sober alarm (at) the mood of violence sweeping across the earth . . ."

Citing such examples as the "lawless seizure of hostages, the violation of national borders . . . the political assassination of Archbishop Oscar Romero and others, religious fanaticism that leads to violence . . . the employment of brutal police state tactics and exploitative economic practices," the 80 bishops attending the Council of Bishops meeting here earlier this month unanimously approved a statement titled ". . . On Worldwide Violence."

It calls upon "those nations where our churches seek to be faithful to the lordship of Jesus Christ to:

- "acknowledge their complicity in the spiraling arms race and to enter into those forms of dialogue, international arrangement and treaty agreement that will call a halt to current worldwide suicidal trends;
- "denounce the exploitation of relatively helpless peoples and nations by the presumptuous and mythical claims of superpowers . . .;
- "acknowledge those mistaken policies that have helped create feelings of distrust and, in some specific instances, have led to the seizure of hostages the world over;
- "stop exploiting the delicate fabric of international relationships and tensions for political purposes; and
- "develop new peace initiatives wherever possible."

The bishops pledged themselves to pray for leaders of governments "that their efforts for peace with justice may be genuine and richly blessed," for victims of violent aggression, and for "political hostages now held in captivity and . . . their families and loved ones."

They also committed themselves "to stand with brother and sister Christians and other persons of good will in praying for peace and working for peace, and providing tangible financial help in the face of human crisis and suffering, while opposing every form of tyranny, brutality and aggression."

Be prepared to suffer

Christians must be prepared to suffer for the gospel, and many are suffering for it in many parts of the world, an Indian church leader told the General Conference.

Christianity is not a religion of success; it includes failure as well, and Christians must be ready to take "the sour with the sweet," said Bishop M. Elia Peter of Hyderabad, India.

The bishop also said that in proclaiming the gospel, Christians should be sensitive to the cultural context in which it is proclaimed and should be ready to enter into dialogue with other world religions.

The bishops called on United Methodists througbout the world to join them "in restudying the Scriptures and faithful Christian traditions that we might better understand the responsibilities of 'peace makers' in a violent season of time."

Petitions add notes of cheer amid gravity

By ROBERT M. WALKER

INDIANAPOLIS — The mood at General Conference is often one of seriousness bordering on gravity. However, the 1980 Assembly here has not been without its moments of levity.

Some of this humor — not all of which is intentional — can be found among the more than 20,000 petitions submitted to the delegates for consideration.

For instance, a proposal labeled "Study and make films on the sexuality of the tadpole," the creation of an Alabama pastor, has provided the Conference with one of its largest doses of laughter thus far. While receiving overwhelming "non-concurrence," it seemed to accomplish its purpose of poking fun at the recent controversy involving the use of sexually explicit films by the UMC's General Board of Discipleship.

Another petition urges "The exemption of churches from temperature restrictions." Given the area of the country from which this proposal originates — Pennsylvania — some "cold facts" likely lie behind this request.

Some petitions, while perhaps within the realm of possibility, seem overly ambitious. A proposal to "Change the wording of the Nicene Creed" fails to consider the difficulty the Council of Nicaea encountered in reaching an agreement as to the wording of the original creed more than 1600 years ago. An affirmative action on this petition would likely necessitate expanding the length of General Conference from 10 days to at least 10 months.

A more pragmatic petition recommends the "'Discontinuance of the use of rice at wedding ceremonies." Anyone who has been the recipient of a wrenched back or bruised posterior by slipping on some freshly-thrown rice would surely appreciate approval of this proposal.

Other jewels which have invoked some jocularity: a proposal for a "Doctorate of Memories Degree"; a petition to "Request President Carter to keep campaign promises"; a demand to "Execute the Discipline" (How? By firing squad? Drug injection?); and a catch-all petition to "Oppose ERA, abortion, and buying contraceptives."

INDIANAPOLIS — Delivering the Episcopal Address on behalf of the Council of Bishops is Bishop McFerrin Stowe of the Dallas/Fort Worth Area (see TM/UMR April 18). The 90-minute address urged United Methodists both to work for spiritual renewal within the church and for equal justice for all persons in society.

Bishops, laity issue calls

INDIANAPOLIS — One of the six persons presenting the first Laity Address to General Conference (see TM/UMR, April 18), is Donna Morrissette, from Pensacola, Fla. a sophomore at Birmingham-Southern College. The presenters included men, women, young adults and ethnic minorities, and they called upon members of the church to utilize the connectional system, broaden their understanding of evangelism, heal the divisions within the church under the leadership of the Holy Spirit, and accept the church's mission as servant in and to the world.

Dutch church blamed for South African apartheid

By SHARON MIELKE
Senior Staff Writer

INDIANAPOLIS — A Methodist minister banned by South Africa alleged here that the beginning of the apartheid system could be traced to a General Conference of the Dutch Reformed Church of South Africa in 1857.

"I wonder how many have died as a result of that decision," the Rev. Theo Kotze said. "They knew what God required, but took the opposite direction."

Dr. Kotze, a director of the Christian Institute which was abolished by the South African government in 1977, addressed an audience of about 450 persons after receiving the Ball Award for courageous social justice work from the Methodist Federation for Social Action. The minister and his wife are in the U.S. this year to tell their story; they were brought here under the auspices of the General Board of Global Ministries.

The banned Methodist preacher said there are similarities between segregation in the U.S. and apartheid, but also two critical differences. First, the vast majority — 87 percent of the South African population is black — are oppressed rather than the minority, as in the U.S. Second, while the U.S. Constitution enshrines the spirit and principles of justice, the South African Constitution enshrines injustice, and deliberately "separates people by race at every level of society."

Mr. Kotze said, however, the "basic evil is not racism but the economic system . . . we are locked into an economic system that enslaves the majority." On this basis he made a plea for the total withdrawal of Western investments in South Africa because they contribute to the "ruthless tyranny of institutionalized violence, prolong injustice and make the white power base ever more efficient" in oppressing the majority black population.

Mr. Kotze said the issue before the Dutch Reformed General Conference in 1829, again in 1855 and in 1857 was whether "people of color could be admitted to communion on an equal basis with born Christians."

In both 1829 and 1855 the decision made — in light of Scripture — was that the church was bound to admit all people to communion on an equal basis. However, in 1857 the decision was reversed. The churchmen said that while they still thought the decision was right two years later, they made "a concession to weakness and prejudice." Dr. Kotze said "they knew what was right but they did the opposite."

Later another Dutch Reformed churchman, Dr. Beyers Naude, founded the Christian Institute to expound what they believe is the will of God for South Africa.

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★ Special General Conference Issue No. 2 ★ ★

THE UNITED METHODIST REPORTER

LOUISIANA UNITED METHODIST

edition

NUMBER 21 | Send P.O. Form 3579 to Box 221076, Dallas, Tx. 75222 | MAY 2, 1980

Reconciliation is 'no quick fix'

General Conference sends messages to President Carter, Iran

By SHARON MIELKE
Senior Staff Writer

INDIANAPOLIS — A one-day, whirlwind United Methodist mission aimed at encouraging "reconciliation and restraint" in the Iran crisis was described as being even more urgent than originally believed, as reports of an aborted U.S. attempt to rescue the hostages reached delegates during the final morning of General Conference.

"There is no quick fix," said the Honorable Judge James Dolliver of Olympia, Wash., one of an eight-member team to carry messages of reconciliation from the conference both to the President of the United States, Jimmy Carter, and to the Iranian ambassador to the United Nations. "A mission of reconciliation is no short-term matter. We did not go as a government or as a pressure group or as experts in foreign affairs. We went to carry the Christian message that in this world, people can live in reconciliation and peace," Mr. Dolliver said.

The sequence of events which made the United Methodist Church the first worldwide Christian body to take direct initiatives on the Iranian crisis began Friday, April 18. A total of seven actions resulted over the next week.

It began when Bishop C. Dale White of the UMC's New Jersey Area issued a challenge to the delegates to send messages to President Carter and the Ayatollah Ruhollah Khomeini and President Abolhassan Bani-Sadr of Iran. Bishop White is one of several UMs who have visited Iran in recent months (see TM/UMR April 25).

The next day the delegates approved a message to be sent to the White House, and authorized the naming of a delegation to deliver it personally. Immediate attempts were made to obtain an appointment and to put together a delegation.

The General Conference also approved a brief message for Iranian leaders which says that United Methodists "hear the agonies of your people; we hear their cries for freedom from foreign domination, from cultural imperialism and from economic exploitation." (See full text of both messages on page 2 of this issue.)

During the same session, the UM Council of Bishops was authorized to prepare a message of love and concern for the families of the hostages on the motion of Judi Popplewell of the South Indiana conference. The bishops announced later that these messages would be delivered in person to each of the families.

Additional steps authorized were: (1) the preparation of a pastoral letter to all UM congregations "embodying the spirit of Bishop White's earlier address"; (2) for the church's general boards and agencies to cooperate in providing resources; and (3) for the UMC's ecumenical unit to initiate theological dialogue with Muslims — especially in countries where Islam is a significant force and where the UMC is present.

By Tuesday of last week an appointment had been secured at the White House with the aid of D.W. Brooks, a UM layman from Atlanta who has been a longtime friend of President Carter.

"I pressurized him," Mr. Brooks freely admitted, with a little smile, noting that the chief executive was up to his ears with new developments in Afghanistan and Iran, as well as concerned about the results of the Pennsylvania primary.

On Tuesday afternoon the names of the eight-member delegation to deliver the messages were announced, as was the intention to seek an appointment with Iran's ambassador to the United Nations in New York on the same day.

Members of the delegation were: Bishops Roy C. Nichols of Pittsburgh, C. Dale White of Princeton, N.J., and William R. Cannon of Atlanta; Mai Gray of Kansas City, Mo.; Judge Dolliver; Mr. Brooks; the Rev. Jack Bremer of Lawrence, Kans.; and Christopher Mitchell of Shelby, N.C.

Within hours the delegation was enroute to the capitol city and in the throes of perfecting a statement to deliver to President Carter. Bishop Cannon drafted the first outline on the back of an envelope enroute to Washington.

The others brainstormed together later that night and Bishop White was assigned the task of drafting the two-page statement overnight with the others to review it the next morning.

Early on April 23, the peace mission set off on a warm, bright spring morning with tulips, azaleas and dogwood at their peak of beauty on the White House lawn.

The statement commends the Carter administration for restraint and tireless efforts in the present crisis. It also urges "utmost patience and restraint" as a continuing policy and "implores" the president to restore diplomatic relationships and offer "assurances" to Iran that the U.S. will honor Iran's national independence (see full text on page 2 of this issue).

In addition to the statement, each member of the delegation added some personal comments during the 25-minute visit with the President. Mai Gray asked Mr. Carter to hear the voice of women, and Mr. Bremer — the only member of the group to have visited the hostages in Iran — reported on their condition and attempted to help Mr. Carter understand the motivations of the students.

The delegates asked for a response and the President indicated he would prefer to do so in writing. They said he made no comments nor asked them any questions, although they described their reception as "gracious" and felt they were heard.

As they left the White House, the delegation encountered a hostile Washington press corps after reading their statement but refusing to take questions until their mission was completed. Derisive snarls and epithets were shouted after them as they walked away to catch cabs and a flight to New York.

In a prepared summary of the New York leg of their fast-paced day, the delegates reported that Iran's ambassador, Mansour Farhang, made no attempt to justify the taking of hostages and made it clear that the Iranians would like to have the crisis settled.

He interpreted the feelings of the Iranian people and expressed the hope that the churches might lead their members in a study of "the political and economic forces at work in the world which caused the brutalization and impoverishment of the Iranian people."

The delegation agreed a disciplined study of recent Iranian-American history would be helpful, but that it is hard to do that while people are "distressed and angered by the hostage impasse."

The ambassador promised to transmit their message to the Ayatollah, and to add a personal note saying he has had ample opportunity during his 20 years in the U.S. to "observe that the United Methodist people do indeed care about the poor and oppressed in the U.S. and the world." He indicated a response could be expected.

Taking their leave of the ambassador, the delegation headed back to Indianapolis the same night to report to the General Conference as soon as they received a response from the White House. By 10 a.m. Thursday morning the message was forthcoming and was read to the conference by Bishop Cannon.

The brief message from President Carter (see full text on page 2 of this issue) expressed appreciation to the General Conference for "the concern demonstrated" in sending the delegation to deliver the church's message of concern for the hostages and to urge continued restraint. He then restated the administration's position on Iran, saying the U.S. has explored every peaceful avenue in dealing with the crisis.

Mr. Brooks pointed out that the President has used far more restraint than any other president he has known — and he has worked closely with seven presidents — and others would have used military action long ago.

Other members of the delegation also reported to the conference, but it was Judge Dolliver's call to delegates to "join the eight you sent out in the work of peace and reconciliation" that brought the most sustained applause (see text of his message in editorial on page 2).

By the next morning it was evident to the delegation that yet another action was necessary as word of the aborted rescue mission in Iran became known.

Closeted for most of the morning, the delegation brought a statement showing restraint of their own for General Conference approval, in which they reaffirmed the message delivered to the President earlier in the week. It was communicated directly to the White House.

Bishop Nichols said during a subsequent press conference that "there may be a redemptive influence from the failure of the rescue effort," and Bishop Cannon said the failure may have been providential if it results in a "new beginning on both sides."

WASHINGTON, D.C. — Bishop C. Dale White, left — head of the delegation sent to the White House and to the Iranian ambassador in New York by the UM General Conference to deliver messages of reconciliation and restraint—reads the statement made by the UM General Conference to President Carter at a press conference immediately following the morning appointment. On his right is Bishop Roy C. Nichols of Pittsburgh, president of the UMC's Council of Bishops. Immediately behind Bishop White is Christopher Mitchell of Shelby, N.C. and top right is Judge James Dolliver of Olympia, Wash., also delegates on the mission.

TM/UMR PHOTO BY SHARON MIELKE

Minority churches made single 'priority'

By BUD HERRON
Associate Editor

INDIANAPOLIS—Strengthening and developing Black, Hispanic, Asian-American and Native American congregations within the United Methodist Church will be the single "missional priority" of the denomination for the next four years.

The priority—which is a continuation of one of three such priorities undertaken by the church in its four-year program cycle which ends this year—was approved by a nearly unanimous vote of the 1,000 delegates at the UMC's 1980 General Conference here last week.

Later, the conference also approved five "special programs" for the church's attention in the 1981-84 quadrennium. They included: (1) Church and Campus —An Essential Evangelism; (2) World Hunger; (3) Strengthening the Local Church for Its Evangelistic Mission in the World; (4) African Church Growth and Development; and (5) Peace with Justice.

The purpose of the missional priority is to strengthen the UMC's ethnic minority local churches in worship, evangelism, church growth, enlistment and training of ministers, building and church development and salary support. The priority will be backed by a fund to which United Methodists across the nation will be asked to contribute $5 million annually.

No delegate specifically spoke from the floor in opposition to the priority, but two delegates attempted to amend the priority to include "family life" and several other amendments were proposed dealing with the way funds would be distributed within the priority. All amendments lost.

Up to 30 percent of the funds raised for the priority will be retained in annual conferences with the remainder being channeled through the UMC's four national program boards and the General Council on Ministries.

In introducing the priority proposal, the Rev. Melvin Talbert of the Pacific and Southwest Annual Conference — and chairperson of the coordinating committee which designed the program — listed three reasons why it is needed:

• "It offers the United Methodist Church the tremendous opportunity to affirm its intentions for an inclusive church."

• "It presents the United Methodist Church with a tremendous opportunity to test its commitment to evangelism." He said that by the year 2000 the population of the United States will move from 25 percent ethnic minorities to as much as 40 percent.

• "The priority offers us the chance to address the root causes of the racism that is so pervasive in our society and in our church." On this point, he said that while the church needs the money of its members to make the priority work, it more desperately needs "the total commitment of all of our energies to change our attitudes and spirit."

The "special programs" — proposed by the UMC's General Council on Ministries — were each presented individually and each was passed by the body. A "special program" is a churchwide effort which has less status than a "missional priority." The "special programs" included:

Strengthening Local Congregations — The program will be administered by the Board of Discipleship and will concentrate on "evangelistic witness" and "family life." The program calls for "ministry to the family to strengthen and nurture the bonds of creative Christian relationships."

Church and Campus—An Essential Evangelism—This program calls for the church to "proclaim the good news to a secular culture" and refers to college campuses as a "scene of great excitement in secular culture." Among its objective is to "sensitize the United Methodist Church to intellectual, moral, and value-centered issues."

World Hunger — World hunger, which was one of three "missional priorities" in the current four-year program cycle of the church, was continued, but as a "special program." It will be funded through "Advance Special" second-mile giving.

Africa — This program — in partnership with Methodist church bodies throughout Africa — will seek to develop church leadership in Africa, to provide an evangelistic thrust, and to support "the effort in liberation and achievement in human rights." Funding will come through an "Advance Special" second-mile giving appeal.

Peace with Justice — After considerable debate, the conference voted for a special "peace with justice" program "to make peacemaking an urgent claim on the United Methodist Church." The program was approved, however, without funding, making appeals to individual donors the only likely possibility for funding. The major intent of the program is to make church members understand the biblical imperatives of peace, according to the program design.

Conference provides fun for water color artist

INDIANAPOLIS — While delegates to the General Conference were legislating, Daria Varner of Indiana, Pa., was painting. A water color sketch of the world-wide assembly of United Methodists nears completion with the skillful brush of the former art teacher turned freelance designer and calligrapher. "At home things are always so hectic, I never get to paint, so I am taking advantage of this time here," Mrs. Varner, wife of lay delegate John Varner, said. Watching her "have fun" gave many other delegates a break as well.

TM/UMR PHOTO BY LARRY BRACKEN

World church gathers

Burmese back after 20 years

INDIANAPOLIS (UMNS) — Whether any other delegation has come from a part of the world that has been so long unrepresented on the General Conference floor as Burma the two delegates from Burma can't say, nor probably can anyone else.

What the two delegates from the Methodist Church of Lower Burma can say is that they were glad to be here after 20 or more years' absence for their church and "it is a great experience." So far as is known, the 1956 or 1960 General Conferences were the last for representatives from the southeast Asian nation. A variety of circumstances has prevented representation since then.

The 2,500-member church celebrated its centenary the past year. It is believed to be one of the most cosmopolitan Methodist bodies in the world, with four districts — Chinese, Burmese, English and Indian. The most growth right now is in the Chinese district, with new churches being opened near the borders of both China and India, the Burmese lay delegate, Pakyeng Boey, reported.

German relationship stronger

INDIANAPOLIS (UMNS) — A small boy in occupied Germany 35 years ago was given hope and friendship by a U.S. Army chaplain. Last week in Indianapolis that boy, now a bishop, told how relationships between United Methodists of the two nations again are cultivating friendships and awakening mutual concerns.

Hermann L. Sticher, bishop of West Germany, spoke to a gathering of United Methodist chaplains, bishops and others here for the denomination's General Conference. He told how the relationships had declined but in recent years have been revived as U.S. service personnel and families in Germany "gained new interest in their own churches."

The informal process led to occasional international Methodist "class meetings" for friendship and spiritual growth, he said, and then to a mutual seeking of their heritage. A year ago a German-American United Methodist Coordinating Council was formed to help efforts in six areas of West Germany and West Berlin to cultivate friendship, promote common evangelistic and social concerns and to exchange information.

The German response to the project has been "more open" than that from the U.S., said the bishop, as he reminded that "some American youngsters are very lonely in Germany." He said the program is important for persons, for increased consciousness that United Methodism is a world church, for the U.S. church to "keep up contacts with its members and serve them," and as a model interboard and world-wide cooperation.

Cuban Methodists' visa problems

INDIANAPOLIS (UMNS) — Inability to get visas prevented two Cuban delegates from attending the 1980 General Conference but the delegates warmly greeted two other Cuban visitors in their midst here last week.

Nelson and Consuelo Delgado visited the quadrennial meeting during their six-month stay in the United States as "Frontier Mission Interns," an ecumenically-sponsored program. Nelson, 34, an electrical engineer, and Consuelo, 27, a high school physics teacher, are active members of a Methodist Church in their hometown of Bayamo in Eastern Cuba.

Small churches win greater 'flexibility'

By BUD HERRON
Associate Editor

INDIANAPOLIS — Small membership congregations — the nearly two out of three United Methodist local churches with fewer than 200 members — won the right to do more of "their own thing" with their organizational structure here last week.

After years of complaints by many small congregations that the "official structure" of the denomination was designed for larger churches and could not be reasonably applied to smaller churches, a structure billed by backers as "flexible" was approved here on the final day of the 1980 General Conference.

Having been defeated once in legislative committee, the proposal came to the floor of the conference as a "minority report" but was passed by a considerable majority. The majority report also called for "flexibility," but was less specific in spelling out how that flexibility might be applied.

The new plan gives the green light to: (1) combine the current Administrative Board and Council on Ministries into an "Administrative Council"; (2) combine responsibilities of work areas on education, worship, stewardship and membership care into a work area on nurture and membership care; (3) combine responsibilities of work areas on ecumenical concerns, missions, religion and race, church and society, health and welfare, and the outreach function of evangelism into a work area on outreach; (4) combine the duties of lay leader, lay member of the annual conference and chairperson of the administrative council; and (5) combine all age-level coordinators and the coordinator for family ministries under a single age-level and family ministries coordinator.

The new plan also provides for the possibility of a charge conference, with the aid of the district superintendent, reorganizing the structure of the local church even further, if necessary, to meet the unique needs of a particular congregation.

Those presenting the plan to the General Conference pointed out that most United Methodist Churches are small — 64.2 percent with fewer than 200 members, 40.2 percent with fewer than 100; and 18.3 percent with fewer than 50. They contended that an organizational structure which does not adequately take this into account makes little contribution to the work of the church.

Speakers opposing the new plan said they feared that it would be used as an option by large churches to make church leadership exclusive.

Other actions taken by the General Conference affecting small churches predominately included:

• A request that the General Board of Global Ministries increase funding through its National Division for church and community ministries.

• An action calling attention to the need to staff cooperative parishes where small churches can receive aid in such areas as Christian education and youth work.

• Approval of voting rights in annual conferences for "local pastors" under full-time appointment to a church. The UMC has about 1,200 such pastors in the United States—persons who serve churches but are not ordained.

Awaiting a turn to speak

INDIANAPOLIS — The Rev. Merwin Kurtz of the Kansas East delegation to General Conference, waits patiently at number 10 of 15 microphones scattered across the assembly floor. Getting the attention of the chair at a time when a delegate has something to say is no easy matter.

TM/UMR PHOTO BY LARRY BRACKEN

The UMC's message to President Carter

Mr. President,

We, the delegation from the General Conference of the United Methodist Church, 1,000 delegates representing more than 10 million people in the United States and around the world, bring greetings to you, our President, from that body, and say, "Grace and peace be with you from our Lord and Savior Jesus Christ."

We regret that you were unable to address the General Conference, but we are grateful that you are willing to receive us on what we believe to be a most serious and urgent mission.

We commend you and your administration for the restraint you have shown in the present crisis with Iran. We admire your patience and the tireless efforts you have exerted to reach an agreement with the Iranian government, in order both to free the American hostages and to normalize relations with Iran.

The General Conference has asked us to come to you "to counsel the utmost patience and restraint." We do urge you, despite the frustration, even exasperation, of atempting to negotiate with a government still in process of formation, to continue the same constructive and peaceful endeavor you have pursued thus far, for we sincerely believe that in due season you will reap the fruits of your well-doing, if you faint not.

While the American people are angry and distressed by the current impasse, we believe that at heart we are a reasonable and a generous people. A vast reservoir of support exists in our land, especially among the churches and synagogues, for policies which make for peace. The women and men of our denomination bave long been concerned for questions of international justice and human rights.

We implore you, Mr. President, in the name of the Prince of Peace, not to give in to those who counsel military intervention, nor to take steps which will lead eventually to war. To do so will create a state of affairs far worse than the one we now face. Not only would the lives of the hostages be forfeited, but the lives of countless thousands of Iranian and American people would be sacrificed, and the peace and stability of the world put in grave jeopardy.

We urge a course of action which will restore normal diplomatic relationships with Iran as soon as possible, and which will lead to reconciliation and a new friendship based upon respect and mutuality of interest. The General Conference implores you "to offer assurances to Iran that we will honor their national independence and assist them in their struggles for a balanced, just, and sustainable economy." We cannot identify with policies of covert or overt intervention in the affairs of that nation. The Iranian people have demonstrated that they will not support a government which is not of their own choosing or representative of their long-range interests. Surely we should be the first to honor such a spirit.

We fervently believe, Mr. President, that reconciliation with the Iranian people is still possible. We share a common faith in God and respect for moral values. Tens of thousands of Iranians have studied in this country, and have returned to assure their families of our good sense and our good will. Strong and capable leaders are struggling there amid the chaos and suffering of a nation being born, to bring unity to a diverse people and tranquility to an aroused people. We have in common vital comercial and geopolitical interests. Surely this strong foundation upon which an edifice of friendship may be built ought not to be eroded by actions taken hastily and in the heat of passion.

We assure you of our confidence, Mr. President, as you take steps to diffuse this crisis, to allow the grievances of both sides to be aired and the interests of both nations acknowledged and assured of fruition. We pledge to do everything in our power to mobilize the community of faith behind a policy of restraint. Our prayers and the prayers of our people are with you.

May God grant you wisdom and strength.

The UMC's message to Iran

To the Ayatollah Imam Khomeini, President Abolhassan Bani-Sadr, and the people of Iran:

In the name of God the merciful, the compassionate. In the name of Jesus Christ our loving and forgiving Lord. Amen.

We, the General Conference of The United Methodist Cburch, religious leaders who care about the poor and oppressed in the United States and the world, meeting in Indianapolis, Indiana, U.S.A., hear the agonies of your people; we hear their cries for freedom from foreign domination, from cultural lmperialism, from economic exploitation.

We long for that time when our peoples may dwell together in peace.

In the words of Moses, the liberator, let us say to each other, "Let my people go!" And let us begin to walk together down the long, hard road toward reconciliation.

President Carter's response to the UMC

I appreciate the concern demonstrated by the General Conference of United Methodist Church in sending a delegation to meet with me and to deliver a message concerning the holding of 50 of your fellow citizens in Iran by a group of terrorists. The United States has explored every avenue to find a peaceful solution to this crisis. Unfortunately, for more than five months, the leaders of Iran bave been unwilling to fulfill their responsibilities and obligations as a government to put an end to a situation which bas been condemned by virtually every nation in the world.

I also deeply appreciate your offer of prayers and support as we face the difficult decisions of the days ahead. We have offered the hand of peace and friendship to the people of Iran, but the kind of relationship of mutual respect which we seek cannot develop while innocent Americans are being beld prisoner.

The General Conference's reaffirmation

We, the delegates of this quadrennial General Conference of the United Methodist Church representing the church in 23 nations, reaffirm our message of April 23, 1980, delivered by a delegation of eight United Methodist leaders to the President of the United States. In the light of the events of the past twenty-four hours we again insist that reconciliation and restraint are indivisible and that the peoples of the world long for peace with justice. We urge the leaders of the United States and Iran to stand against the counsel of those who advise any form of violence. Again, we request President Carter and Congress to offer the Iranian people assurances that we bonor their national independence and will assist them in "their struggles for a balanced, just and sustainable economy," and at the same time, we request the Iranian leaders and people to release the United States' hostages.

Our hearts and prayers go out to the families of those who died or were injured "in a remote desert area of Iran" even as we continue prayerfully to support the hostages and their families. The restraint which appears to be shown on all sides in reaction to the most recent event in this continuing tragedy gives us hope that we may indeed stand on the threshold of new opportunities for peaceful solutions to this wrenching crisis. We plead for openness on the parts of both nations, acknowledgement of fault on the parts of both nations and the resumption of conciliatory dialogue between the leaders of both nations. In the sorrow of tbe moment we celebrate the gifts of grace and hope and pray for new beginnings.

'Untied' or 'United'

Which of the two welcome signs more accurately reflects the outcome of the 1980 General Conference — "untied" or "united"? See TM/UMR interpretive analysis below.

PHOTOS BY JOHN GOODWIN

A TM/UMR interpretive analysis

1980 General Conference demonstrated how 'pluralism' is supposed to work

By SPURGEON M. DUNNAM III
TM/UMR Editor

INDIANAPOLIS—United Methodism's 1980 General Conference became history at 1:01 a.m. last Saturday as delegates and visitors joined in singing "The Church's One Foundation," passed the peace of Christ to one another, and gathered together nearly 10 pounds of official documents to carry home.

Despite their having just completed a 16-hour day — the climax of an exhausting 11-day assembly during which an unprecedented number of legislative proposals were considered and acted upon — there was no massive rush for the exits of the convention center at adjournment. Many of the delegates lingered for awhile, saying their goodbyes and reflecting upon their work together.

There was a generally, and genuinely, positive spirit apparent among most of the participants in the just-completed General Conference — in marked contrast to other such assemblies during the past decade. It was as though, for once, United Methodism's much-talked-about "pluralism" had really been demonstrated. Although no delegate or group was completely satisfied by the hundreds of decisions which the General Conference made, nearly all of the dozens of delegates to whom we talked expressed the feeling that their concerns had received a fair hearing, and that their points of common identity with other delegates in the body were stronger than their points of disagreement.

What can account for this spirit of unity emerging among such a large and diverse body of Christians instead of the spirit of bitter polarization which has been apparent in other General Conferences of the recent past? Conversations with delegates and observers suggest three primary reasons.

Crises have sobering effect

First, an awareness of numerous frightening crises across the face of the earth — as well as the realization that the United Methodist Church itself is in the midst of a multi-faceted crisis — appeared to have a sobering effect on the delegates. To be sure, decisions related to institutional maintenance necessarily occupied a major part of the delegates' time in Indianapolis. However, an awareness of threats to life and peace on earth — particularly the crisis in relations between the United States and Iran — appeared to deter the delegates from attaching unrealistic significance to the less basic concern of adjusting church rules and policies. Likewise, the UMC's continuing loss of members, and the readily apparent alienation between different segments of the church, appeared to make delegates aware as never before that, as one delegate put it, "we've got to learn to work together and trust one another if the church is to accomplish its mission for Christ in the world."

They came prepared

Second, as a whole, delegates to the 1980 General Conference came better prepared to deal with the issues confronting them than those attending any previous General Conference. The legislative proposals from the church's general boards and agencies reflected more careful advance preparation and more balance in perspective than often has been the case. The delegates themselves were well aware in advance of the major issues to be dealt with. They brought a relatively sophisticated and mature understanding of those issues, and were prepared to debate them intelligently and then take a vote.

A church of "the broad middle"

Third, the delegates revealed by the consistency of their voting patterns that there is a "broad middle ground" on which most United Methodists stand, which can be correctly categorized as neither radically "conservative" nor radically "liberal." This "broad middle ground" encompasses persons both to the "left" and to the "right" of dead center theologically. Almost without exception, delegates resisted efforts by special interest groups to push them to make decisions reflective of either the "far right" or the "far left." So, for example, delegates rejected efforts to establish a denomination-wide policy of refusing to hold meetings in states which had not ratified the Equal Rights Amendment. However, they also rejected efforts to prohibit general church agencies from making their own decisions not to meet in such non-ratified states.

Because of the broadness of the UMC's "middle ground," decisions by the delegates were not totally predictable. Some would be considered a bit to the "left" of center and others a bit to the "right" of center. And even as they consistently refused to budge from this "broad middle ground," neither did the delegates take it upon themselves to question the personhood or Christian intentions of those whose positions placed them to the "left" or "right" of the "broad middle." Hence, the cumulative results of the 1980 General Conference's actions will probably meet with the general approval of the vast majority of United Methodists, while being totally approved by almost no one.

The United Methodist way

At best, the United Methodist Church's process of making general policy decisions through a 1,000-member General Conference is cumbersome—sometimes to the point of being unwieldy. When the right of every member of the church to send proposals for General Conference consideration is added to the mix, the whole process is messy, inefficient and filled with frustration. However, neatness, efficiency and tranquility cannot necessarily be equated with faithfulness to the gospel of Jesus Christ.

The most efficient form of church government would be for one person to exercise dictatorial authority over all others. In the UMC, there is literally no one person, or small group of persons, who is "in charge." It is the whole membership of the church, represented by their elected delegates, who gather to share their collective wisdom and to chart the church's future — all the while affirming freedom of conscience before God for each Christian believer.

In the judgment of this observer, delegates to the 1980 General Conference did their work faithfully and responsibly — forgetting neither the One to whom they are ultimately accountable, nor the church's "grassroots" to whom they are immediately accountable. It is to be hoped that the spirit of unity in Christ amid many forms of diversity, which was apparent here, will spread with rippling effects to all parts of the church in the weeks and months ahead.

Editorial

Reconciliation effort interpreted, affirmed

Despite the escalation of hostilities between the United States and Iran during the past two weeks, we are enormously thankful for, and proud of, the balanced initiative taken by the United Methodist General Conference to encourage restraint and efforts toward reconciliation by all parties (see article elsewhere in this issue, and complete text of messages elsewhere on this page).

Mr. James Dolliver — a United Methodist layman, a member of the Washington State Supreme Court, and one of eight persons wbo represented the General Conference in visits with President Carter and Iran's ambassador to the United Nations — capsuled the group's mission of reconciliation in a manner so clear, eloquent and faithful to the gospel of Jesus Christ that we wish to share it in full with TM/UMR readers.

"Forty-four hours ago, you sent us forth into the world to deliver a message on your behalf. A message of restraint, of peace and of understanding.

"We have done that, and I think it is necessary for me to stand here and let you know exactly what we did and what we did not do, and then to address you very briefly as to what now you must do. This is a message of reconciliation that was carried from a Christian people, called United Methodists. We did not go as a government; we did not go as a pressure group; we did not go as foreign policy experts; we went with that message which is utterly simple, and yet completely profound—the message that in this world individuals and governments, and peoples can live together in a spirit of reconciliation.

"During the course of our visit we had shouted at us the derisive snarl, 'Why should you be on national T.V., or why should we carry your story?' Happily, because I had the peace of this congregation going with me, I was able to smile inwardly and shake my head perhaps, and say, 'You completely misunderstood what we were trying to do.'

"Reconciliation, my friends, is not a quick fix on the 6 o'clock news. Reconciliation is not a flaming headline that the United Methodists have solved the problems of the world; reconciliation is not for the faint of heart; it is not for the short-winded; it is not for those who will not walk the extra mile.

"In this conference and in our lives we have advocates by the bucketful. We are good at advocating our own position, sometimes translating it into the position of the world. We don't do a very good job on reconciliation. And yet, I say to you that there is only one institution in our society which has as its basic mission the mission of reconciliation, and that is the Christian church. It isn't some other organization, it is the church.

"What is the spirit of reconciliation? Let me tell you what I think it is. It is a spirit which is humble, but not haughty. It is a spirit which is modest, but not overbearing. It is a spirit which is open, but not dogmatic. It is a spirit which tries to understand, but not to preach. It is a spirit which reaches out the open hand, but not the clenched fist. It is the spirit which was first stated by one to whom we give our loyalty and our lives, and whose words we know, but whose example we follow imperfectly, if at all.

"So my message to you is that we have done your bidding. Now I hope you will do your own bidding and go back to your local churches; it will be hard and it will be tough. This is the most difficult kind of Christian witness in the world — to be a reconciler. You are not going to be loved. You will be reviled, perhaps, by some. You will be embraced by others, but in your own way, quietly, compassionately, prayerfully, and with dignity, you will join those eight that you sent forth and take those further steps toward peace and reconciliation in our world."

We can add only one word to Mr. Dolliver's message: Amen!

On the TM/UMR Beat

The task of peace-making must begin with spirit of reconciliation

Sharon Mielke

When the United Methodist General Conference undertook its unique mission of reconciliation last week, messages were not just voted and put in the mail. Flesh-and-blood Christians were delegated to deliver them in person and to communicate the deep concern of United Methodists for the seeming impasse between the U.S. and Iran.

Eight persons were rather suddenly catapulted into a no-man's land of uncertainty and tension wbere no one had dared go before to work for reconciliation. I was privileged to observe the mission in progress through 24 long, fast-paced hours with rapidly changing scenes and changing faces — even cities — a roller-coaster ride of emotions as well as air hops from city to city: Indianapolis to Washington, D.C. to New York City and back to Indianapolis.

It was a long day which required constant attention, decision-making, wondering about the next step; of keeping together as a team; of free-wheeling discussion and of facing derision and scorn as "fools."

One woman and seven men representatives boarded the flight in Indianapolis knowing they had an appointment with the President of the United States the next morning, and that they had three terse lines to deliver. The rest was up to them.

The plane lifted off with misleading headlines already disturbing some UMs back home, and flery calls being made to the delegates asking, "What are you fools doing up there in Indianapolis? Why are you expressing sympathy for Iran?" — as the headlines were saying — although the General Conference had pointedly sought to address both sides equally and in a balanced way.

A style of decision-making quickly emerged that meshed the varied perspectives of the team—which included personal friends of President Carter, ministers who had visited Iran, and middle-of-tbe-roaders. Although their discussions were forthright and frank—and there were disagreements—this was a group whose style was itself an example of reconciliation.

It was also a demonstration of how committed Christians — whether as bishops, laymen, laywomen, youth or raclal minorities — can work together for the common goal of peace with each fully respecting and encouraging the special talents of others.

This style also determined the format of the presentation at the White House and in the New York office of the Iranian ambassador to the U.N. later the same day. Each spoke out of his or her special expertise as well as collectively, with the over-all plan being not to preach but to urge — not to condemn but to offer counsel and prayer.

The delegation was surprised and unprepared for an angry encounter with the Washington press corps when they refused to take questions outside the White House midway through their mission. I personally was appalled by the insults and epithets thrown at them by several reporters with the national TV networks, although the experience had its merits. It alerted the delegation forcefully that their mission must be interpreted to the press as fully as to the General Conference, if the whole endeavor was not to be badly distorted and misunderstood.

An awareness that General Conference delegates would need ample resources to take back home to answer questions, and a commitment to continue to work for reconciliation, started the delegation thinking about the "long, hard road ahead" if the initiative was to continue.

At the end of the stops and starts of the fast-paced mission, the delegation's assignment was almost complete but the verdict is still out on whether the real work of building peacemaking backbone into millions of United Methodists will truly take root.

I hope many more will follow the style and example of this group into the mission of reconciliation — a mission to which the church is especially called.

One delegate, Judge James Dolliver, said, "first, there must be the spirit of reconciliation — then reconciliation can take place."

—SHARON R. MIELKE

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church

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The United Methodist Reporter (USPS854500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2529 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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'Teepee church' set up

INDIANAPOLIS — Representatives of the American Indian Movement (AIM) pitched a "teepee church" on the lawn in front of the convention center here last week, where the UM General Conference was in session. Representatives of AIM were allowed time to address the delegates, during which they lamented the hurts and injustices suffered by Native Americans, and urged the creation of a new commission to foster growth of Indian churches and ministries in the UMC. However, in face of a division of opinion among UM-related Native American groups, delegates decided against creation of the commission and in favor of channeling support for Native American ministries through existing church structures. (A more detailed report on this matter will appear in the next issue of TM/UMR.) TM/UMR PHOTO BY LARRY BRACKEN

Go ahead given television ministry

$25 million to be sought for purchase of commercial station

By SHARON MIELKE
Senior Staff Writer

INDIANAPOLIS — A United Methodist national television presence and ministry — including ownership of a commercial television station — was given the "go-ahead" here by delegates to the 1980 General Conference.

The wide-ranging proposal — backed by a three-year, $25 million fund-raising campaign — calls for the purchase and ownership of a "high quality" commercial TV station by the church in a geographical area with a sizeable United Methodist population. The fund-raising effort will be launched Jan. 1, 1981 on the basis of individual, voluntary gifts outside official UM funding channels and will not be in competition with ongoing fund-raising for the denomination's benevolence programs.

Speaking for the proposal, Charles Cappleman of Tarzana, Calif., president of United Methodist Communications, stressed that the television station the church plans to purchase is not an end in itself, but a means to involve the UMC in utilizing the mass media on a self-sustaining basis.

"The intent of the program is to have a local station feeding profits up to United Methodist Communications, giving it money for a number of television ministries including prime-time programming. We hope eventually to reach some of the 80 million unchurched people in the U.S." through these ministries, Mr. Cappleman said.

He went on to say another purpose for church involvement in the television industry is to "establish some important standards in broadcasting to and serving the community." Still another purpose is to exercise a positive influence on television network programming.

Planners of the project also hope some of the money UMs are now contributing to the so-called "electronic church" will be given to the UM-sponsored national television presence and ministry.

A recent survey of UMs indicated that almost 20 percent of UM members contribute to radio and television evangelists. "If each sent in only $5 during the year, the amount would be $8.9 million. In three years time, $26.9 million is flowing from UMs to these evangelists — slightly more than the total amount the task force is asking permission to raise over three years to put the UMC television ministry and presence in business."

Delegates appeared most concerned during the two-hour debate over the commercial aspects of a church-owned station and, especially, the conflicts of interest which are likely to arise between advertising and the church's Social Principles.

An amendment was narrowly defeated which called for an advertising policy strictly prohibiting any advertising of beverage alcohol or tobacco products.

"I'm in favor of going into the TV business but not at the cost of our souls," said A. McKay Brabham of Columbia, S.C. "If the church has to go into the marketplace and do the same things commercial networks do, it would be better not to be in the TV business."

Asked how the church-owned station would handle advertising conflicts and still survive financially, Mr. Cappleman told delegates this question had been investigated with the Church of Jesus Christ of Latter Day Saints, which owns a number of local stations which have a network affiliation. They refuse such advertising on a local basis and make case-by-case decisions on programs coming from the network with advertising which conflicts with church stances.

Mr. Cappleman, who has been involved in the television industry for over 30 years, said he expects there will be some programs that the station will not broadcast as well as commercials they will not accept. "We are committed to the church's Social Principles."

"I think we will face some real ethical and moral decisions, but we ask UM business people to face them every day. I think it will be a healthy struggle," said Nelson Price, the UMC's communications executive in mass media ministries.

Fears were also raised that the television plan might siphon off funds and become the de facto "missional priority" for many members to the disadvantage of the priority to strengthen ethnic minority local churches.

Why not ecumenical?

Another question was why the UMC was "going it alone" instead of ecumenically as it has in mass media ministries up to this point. The Rev. Curtis Chambers, general secretary of UM Communications, said the denomination will continue to support ecumenical projects as in the past and even expand some. "We are not ruling out ecumenical cooperation."

Would UMC programming be like the PTL network? Mr. Cappleman said he wouldn't think so. He said he faulted most television evangelists for pitching their programs to the lowest economic and educational denominator while ignoring well-educated, reasonably affluent people.

New 'chargeable offense'

Homosexuality position stands

By BUD HERRON
Associate Editor

INDIANAPOLIS — Withstanding cries of dismay from both sides of the theological and political spectrum, the United Methodist Church's top legislative body refused several more times here last week to alter official church positions related to homosexuality.

Delegates did agree, however, — during the final days of the 1980 General Conference — to include in a list of offenses for which a minister can be brought to a church trial "practices declared by the United Methodist Church to be incompatible with Christian teaching." Earlier, the General Conference voted to retain a statement in the UMC's "Social Principles" which says "the practice of homosexuality is incompatible with Christian teaching" (see TM/UMR, April 25).

Among the related actions taken last week were: (1) reaffirmation of a footnote in the UMC's "Book of Discipline" which describes the process for recommending, examining and approving candidates for the ordained ministry, with the responsibility for carrying out that process retained within each annual conference; and (2) reaffirmation of a rule which prohibits any national church funds being used "to promote the acceptance of homosexuality."

Employment policy made

In still another action, the delegates refused to approve a resolution to prevent discrimination in church employment policies on the basis of "sexual orientation." The measure defeated called on boards, agencies, commissions and educational institutions of the denomination to "insure human and civil rights of all persons, including employees, regardless of sexual orientation."

Each of these actions represented instances of the General Conference retaining previously-held positions regarding homosexuality. On the ordination standards footnote, the delegates rejected an amendment specifically to prohibit the ordination of self-avowed, practicing homosexuals, saying "such prohibitions can be endless." However, the footnote reaffirms that candidates for ordination must be of "high moral character," must represent "the highest ideals of Christian life," and calls attention to the Social Principles sections pertaining to marriage and human sexuality.

This action leaves the specific determination on the qualifications of candidates for ordination in the hands of annual conference boards of ministry, where it has traditionally rested.

But while the body steered clear of specifying practices which would automatically disqualify a ministerial candidate for ordination, it came closer to specifics in a new listing of standards for clergy already ordained. Under a section of church law entitled "Chargeable Offenses" it agreed to list, along with such charges as incompetence and immorality, a new charge of "practices declared by the United Methodist Church to be incompatible with Christian teaching."

Although the word "homosexual" is used nowhere in the new chargeable offense, there was little doubt among delegates, at least, concerning the type of behavior being addressed. An attempt was made from the floor to delete this charge, but it was defeated by a considerable margin after a short debate.

A second section of the regulation lists charges under which lay members of the church may be brought to trial, but the "incompatibility" clause is not included in this section.

Speaking in favor of the new "charge," the Rev. Merrill W. Drennan of the Baltimore Annual Conference said it is broad enough to cover other items, not just the one mentioned (homosexuality)." Speaking in opposition, Joan Hoover of the Iowa Annual Conference declared the phrase in question is "a code word for homosexuality." She said it is "not wise" to write the "Book of Discipline" in code.

Following the vote, officials of both the "evangelical" Good News movement caucus and the "social activist" Methodist Federation for Social Action told TM/UMR they do not believe the regulation will "cause a witch hunt" aimed at homosexuals in the ministry. Each side said they intend to "wait and see" — the "evangelicals" hoping the new law "will be applied where appropriate" and the "social activists" hope the new law "will not be handled irresponsibly."

Sharper contrast

On the two other amendments, however, differences in points of view were more sharply stated.

The decision not to change the footnote in order specifically to prohibit the ordination of homosexuals was decried by the head of the "evangelical" caucus as "a disastrous act which will bring about a hemorrhage of members from the church." Meanwhile, the refusal of the conference to end the denomination's ban on funding of groups and projects which "promote the acceptance of homosexuality" was blasted by representatives of the liberal Coalition for the Whole Gospel as "a paranoid attempt to stifle free flow of information on this issue."

But while those representing the extremes of opinion abhorred one or the other of the actions, most delegates and observers in "the middle" expressed support for the conference "maintaining the status quo" on the issue.

The Rev. Bruce C. Birch, Baltimore Annual Conference, speaking against an amendment which sought to single out homosexuality as being prohibitive to ordination, seemed to state what was to be the ultimate opinion of the body when he said: "This amendment would single out for specific prohibition a particular facet of moral character as if it were more important (than others). I urge us to resist the listing of such prohibitions as a response more at home with the Pharisees and the Law than with the Gospel and Jesus Christ."

The Rev. A. Jason Shirah, South Georgia Annual Conference, the maker of the amendment specifically to prohibit the ordination of homosexuals, on the other hand, said: "Many people in the general church are expecting a definite word from the general church. To leave the question of ordination and appointment of homosexuals to the annual conferences is not fair to the homosexuals, the boards of ordained ministry or to the appointive powers. Let the policy be clearly stated and understood."

Turning to the issue of funding, the conference heard a recommendation from its Committee on Finance and Administration which recommended that current prohibitions of national church funds being used to "promote the acceptance of homosexuality" be kept in force. A minority report from that committee, which called for the prohibition to be dropped, also was presented.

Speaking against the prohibition, Paul Vanderberg, a lay delegate from the Baltimore Annual Conference, said: "What bothers me most about this paragraph is the spirit of the intent behind it of silencing those of us who wish to share our thoughts and feelings. This paragraph is dangerous. It sets a precedent for not only oppressing gay and lesbian people, but it also oppresses those of us who have contributed to the acceptance of homosexuality by having done research, written articles, or have made statements of support and understanding both inside and outside the church."

Tagged as 'distrust'

Another point of view among those calling for the prohibition to be removed came from the Rev. Emerson Colaw of the West Ohio Annual Conference who maintained the paragraph is not needed and only expresses "distrust of the covenant relationship" among United Methodists. While saying he personally would not want church funds to go to promote the acceptance of homosexuality, Dr. Colaw said that keeping the restriction in place breeds "mistrust and suspicion" and does not contribute to the "health of the church."

Supporting the majority report to keep the prohibition in place was the Rev. John N. Grenfeld Jr. of the Detroit Annual Conference, who said: "I think retaining this paragraph indeed keeps faith with the people who give the money. I, too, want to be a part of the covenant community, but I also want to be held accountable by those of you who are a part of this covenant community."

Aid for conference authorized

Pacific Homes suits decried

INDIANAPOLIS (UMNS) — Lawsuits growing out of the bankruptcy of the Pacific Homes retirement network on the West Coast "threaten all other religious denominations and are an interference with ... constitutional rights of freedom of religion and due process of law," the United Methodist General Conference declared here last week.

"I know this (denomination) has elected to worship God in a spirit of freedom and will not be dictated to by a secular court in any part of this land," Samuel W. Witwer Sr. of Chicago told the 1,000 delegates. He is chief counsel for the church's General Council on Finance and Administration (GCFA).

The fiscal agency is among defendants in four of the half-dozen suits totaling more than $600 million brought by residents of the homes and the court-appointed trustee for the homes. The denomination as a whole is named in four of the actions which claim the church is responsible to help honor life-care contracts signed by residents.

The homes were related to the Pacific and Southwest Annual Conference for more than 60 years before filing for bankruptcy in 1977. GCFA claims it has no connection with Pacific Homes, and that the denomination as a whole is not a suable entity. California courts so far generally have held that it is suable.

"We shall continue to defend strenuously these rights that are ours under the Constitution," Mr. Witwer told the conference.

The denomination's top law-making assembly was told that so far GCFA has spent more than $1 million in fighting the suits. The Pacific and Southwest Annual Conference's costs have been extensive, also, and GCFA has given some assistance in meeting these expenses.

The conference approved a budget item of up to $1 million annually during the next four years for legal costs. A portion of that sum is expected to be used to assist the Pacific and Southwest Annual Conference.

In adopting its statement relative to Pacific Homes, the delegates voiced encouragement for the annual conference "in their continued attempts at settling this delicate issue through an equitable plan of reorganization."

Reports in recent weeks from the West Coast suggest chances for an out-of-court settlement of the litigation are remote.

Richard E. Matthews, the court-appointed bankruptcy trustee, in a letter to residents of the homes, ministers in the Pacific and Southwest Annual Conference, and others asked the church to accept his plan calling for $47 million in payments during the next 11 years.

Bishop Charles F. Golden, Los Angeles, in a concurrent letter to the churches said he had been advised by attorneys for the annual conference that "in spite of many meetings during the past year, the positions of those involved remain far apart."

The bishop said conference leadership and attorneys "have, in recent weeks, concluded that the conference does not possess the resources to negotiate a solution to the Pacific Homes litigation, and that the conference has no realistic alternative to a vigorous defense of our legal position."

God is still our 'Father'

INDIANAPOLIS — United Methodists will officially continue to refer to God as "Father," delegates to General Conference determined here last week.

A petition calling for the replacement of what some consider a "sexist term" in the preamble to the denomination's Social Principles with the word "Creator" was voted down. The preamble declares that UMs "affirm our faith in God our Father."

The Rev. Ernest K. Emurian of Arlington, Va., was the only person to speak on the issue from the floor, heatedly insisting that Jesus called God "Father," and that anyone who does not know God is the Father is guilty of ignorance, and anyone who disagrees with Jesus is guilty of arrogance.

General Conference actions scoreboard

The following are capsuled reports of General Conference actions which will be described in greater detail in future issues of TM/UMR:

- New ministerial pensions proposal approved;
- "Designated giving" proposals soundly defeated;
- Full financial disclosure of all general agency operations mandated;
- Safe development of all forms of energy supported;
- "Study document on Human Sexuality" approved for study, and to be made available upon request to local churches;
- Study Commission on language about God not approved, but guidelines for ridding materials of sexist, racist and ageist imagery referred to the United Methodist Publishing House;
- Formula for determining number of bishops in a jurisdiction changed to allow the North Central Jurisdiction to retain 10 bishops;
- Plans for observing bicentennial of American Methodism approved;
- Health care delivery policy adopted calling for all people to be ensured basic health care services via mixed private and public funding;
- Boycott of Nestle products not endorsed, but task force called for to monitor the advertising, promotion and distribution methods of infant formula suppliers, and recommend further actions — including boycott, if necessary;
- Boycott of J. P. Stevens Company products affirmed;
- New "graduated" budget of general church funds approved, totaling $64.4 million in 1981, and rising to 73.3 by 1984;
- "Open meetings" policy for church agencies adopted;
- Legislation allowing ministers to serve part-time approved, but full-time service reaffirmed as the norm;
- Representation of every annual conference on each general church program board guaranteed;
- Establishment of Martin Luther King's birthday as a national holiday endorsed;
- Salary increase for bishops approved, but their mandatory retirement age remains unchanged;
- Proposals to reduce the size of the General Conference and to change its pattern from meeting every four years to every three years defeated.

Pacific Homes suit prompts limitations

INDIANAPOLIS (TM/UMR) — Ties between UM-related health and welfare agencies and the denomination were made "more permissive" here last week by the General Conference.

Delegates also adopted a policy of "no legal or moral responsibility" for the debts, contracts, or obligations of any institution related to a unit of the denomination — even if it is recognized — with the exception of agencies directly owned by the Division of Health and Welfare Ministries of the Board of Global Ministries. The new language was drafted with the legal advice of church attorneys.

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Racial justice backed

Charter renews commitment to eliminate racism

INDIANAPOLIS (UMNS) — Delegates of the United Methodist General Conference endorsed a charter for racial justice here which renews their "commitment to the elimination of institutional racism."

A minority report from a legislative committee favored deleting a sentence of the charter which says "in principle the United States has outlawed racial discrimination but, in practice, little has changed," and replacing it with one which said "some progress has been made."

Delegate John Barnes Jr. of Lewisburg, Tenn., a supporter of the minority report, said Americans have gone out of their way to put their "shortcomings" before the world. "When we write into a document that little has changed, we have in fact gone to the extremes of degrading ourselves," he said.

The minority report also favored deleting the words "and evangelizing" because it was felt the term, as used in the majority report, was equating evangelizing with enslavement.

Delegates defeated the minority report by voting in favor of the majority report which says: "Racist presuppositions have been implicit in U.S. attitudes and policies toward Asia, Africa, the Middle East and Latin America. While proclaiming democracy, freedom and independence, the U.S. has been an ally and an accomplice to perpetuating inequality of the races and colonialism throughout the world."

By endorsing the charter, delegates also committed the church to:

• "Create opportunities in local churches to deal honestly with existing racist attitudes";

• "Increase local churches' awareness of the continuing needs for equal education, housing, employment and medical care for all members of the community and create opportunities to work for these things across racial lines";

• Support nomination and election processes which include all racial groups, employing a quota system until the time that voluntary performance makes such practice unnecessary.

The Charter was brought to the General Conference by the United Methodist Women. The women's organization ratified the charter during the past year.

Attempt to censure UMW fails

A subsequent attempt to censure the United Methodist Women's Division failed after a black minister from Los Angeles made a rousing defense of the women.

The brouhaha was touched off by a resolution labeled "No United Methodist Agency or United Methodist Women to Support Terrorists," which was supported by a minority of 15 members in a legislative committee totaling 108.

One delegate who supported the resolution said if the body voted against it, their action would be interpreted as "supporting terrorists."

The Rev. Forrest Stith of the Baltimore Conference stated as the rationale for "nonconcurrence" that his subcommittee agreed with the petition's intent, but hesitated to define "who is a terrorist," and was uncertain how to implement the resolution. He said it seemed "impractical."

One delegate, attempting a substitute motion, conceded there was a tendency to confuse the word "terrorism" with people genuinely seeking to be released from unjust persecution or an unjust government. However, he proposed limiting terrorism to throwing bombs, hijacking airliners or killing or maiming innocent women and children.

A delegate speaking in rebuttal said few would condone violence but many times failed to understand the causes of violence, and "terrorism takes place because we failed to respond." She quoted the Kennedys as saying, "Those that make peaceful revolution impossible make violent revolution inevitable."

Another delegate, offering a substitute motion, said he as a district superintendent had difficulty "with this issue" because of the World Council of Churches' support of terrorist groups in Africa. He wanted to prohibit Women's Division support for terrorists "where there is no proof that the aid will not be used for military purposes."

The Rev. Jamea Lawson of Los Angeles said he opposed this amendment. "We of the General Conference must begin to recognize that we are the United Methodist Church. The Women's Division is not 'they,' the bad people, and local churches 'we' the good guys.

"No denomination has tried harder to hear the voice of God sympathizing with the pain of oppressed peoples," he continued. "The local church needs to become accountable to the spirit of God. If we do, we won't have this sniping (at the Women's Division).

"The women in the Women's Division are in our churches. If we are not where they are, we need to get ourselves together and get there! " he concluded, with an applause breaking out among many of the delegates.

INDIANAPOLIS — Alice W. Cleveland of Clearwater, Fla., has her card in the air and her indexed copy of the Daily Christian Advocate in hand prepared to speak during a plenary session of the United Methodist General Conference assembly. By the end of the conference, the Advocate had grown in size to 928 pages.

INDIANAPOLIS — The Rev. Roy Clark of Nashville waves his orange card attempting to attract the attention of the presiding bishop during the throes of General Conference debate. The enormous size of the quadrennial conference — 1,000 delegates from across the world — means that getting the floor to speak isn't always easy, but persistence tends to help.

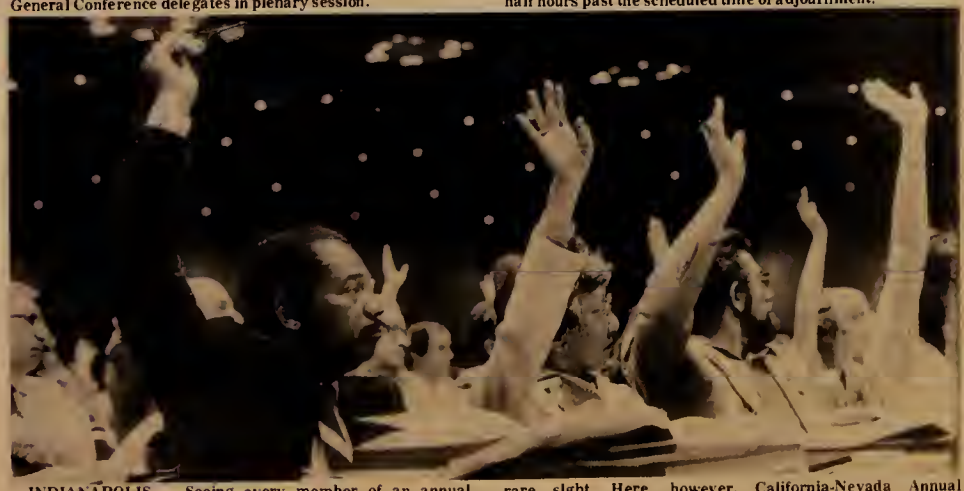
Votes, speeches and sore feet

TM/UMR PHOTOS BY LARRY BRACKEN AND DON SMALL

INDIANAPOLIS — Tired feet were to be expected with all the walking delegates do during 11 long days of deliberation. The convention center is the size of several football fields and there is no short walk anywhere.

INDIANAPOLIS — Dr. John T. King, president of Huston Tillotson College in Austin, Tx. and of the UMC's General Council on Ministries, offers his views on a "calendar item." Even after all the duplicate or similarly-worded petitions were combined, nearly 2,000 individual "calendar items" were reported out of the 10 legislative committees for action by the General Conference delegates in plenary session.

INDIANAPOLIS — The Rev. Leontine Kelley, chairperson of the legislative committee on Independent Commissions, reports to the 1,000 delegates on the final evening of General Conference that the work of her committee is completed. However, the last item from the last legislative committee did not reach the floor until 12:30 a.m. on Saturday — two and one-half hours past the scheduled time of adjournment.



INDIANAPOLIS — Seeing every member of an annual conference delegation vote together on any given issue was a rare sight. Here, however, California-Nevada Annual Conference delegates appear to be in agreement.

Church-wide birthday party plans approved

INDIANAPOLIS (UMNS) — With some references by speakers to a "church-wide birthday party," the United Methodist General Conference authorized an observance of the 200th anniversary of the formal organization of the church to which United Methodists and other Methodist/Wesleyan churches trace their common ancestry.

Approved for the United Methodist observance was a tripartite theme: "Claiming the Past, Celebrating the Present, Challenging the Future."

However, the delegates put off from 1983 until 1985 the proposed launch of a drive to raise $40 million to celebrate the 200th anniversary of the founding of Methodism in the U.S. The fund will be used to support the "organizing of new congregations and the renewal of existing congregations."

The General Conference agreed with the General Council on Finance and Administration that to ask for an additional $10 million a year for four years would be an injustice to the ethnic minority local church, the "missional priority" for the next quadrennium, especially in light of another $25 million fund drive approved to begin in 1981 to establish a "national television ministry and presence."

The event which the bicentennial will commemorate was the organization in Baltimore, Md., of the Methodist Episcopal Church at the "Christmas Conference" of 1784.

The General Conference approved a design and plans for both a United Methodist observance and for joint celebration with other Methodist/Wesleyan churches, including African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal, Free Methodist and the Wesleyan Church.

The design calls for a 24-member Bicentennial Committee to be named to make detailed plans for the observance, including eight from the Council of Bishops, eight from the General Council on Ministries and eight named by those two councils.

Mission offices 'unmoved'

INDIANAPOLIS (UMNS) — A four-year-long question was answered by the United Methodist General Conference when it voted to keep the headquarters location of its largest program agency, the Board of Global Ministries, in New York City.

The conference, however, instructed the mission agency to "further decentralize its staff." The body refused to specify how that decentralization is to be done. Some board staff members already live in different cities throughout the country.

A "select committee" that had worked since 1976 on the question of the board's headquarters, recommended the New York location and further staff decentralization, but directed in its report that the decentralization be "in regions according to the membership distribution of the denomination."

Hispanic election to episcopacy hoped

INDIANAPOLIS (UMNS) — Election of Hispanic bishops in the United Methodist Church "is primarily an issue of justice and injustice, equality and second class status," the president of the church's Hispanic caucus said here.

"We have been relegated to second class citizenship by the unrepresentative makeup of the Council of Bishops," the Rev. Jose Velazquez of Chicago told a news conference during the denomination's General Conference.

Bishop Sante Uberto Barbieri who served in Argentina, Uruguay, Bolivia and Peru, said "We have had bishops of Spanish language since 1932 in Latin America . . . (and) I am glad to say that all those who have been elected bishops from the Latins have honored the post and done a great work for the autonomous churches.

"I hope that the example that Latin Americans have given (in electing) bishops of their own nationality can be caught here also."

Future challenges Sunday School, program notes

INDIANAPOLIS (UMNS) — President Carter told United Methodists via film and recording here that many of his decisions made in the Oval Office find their roots in the Sunday School.

Both President and Mrs. Carter, along with author Alex Haley, Coach Tom Landry, Actress Mariette Hartley and others, testified to the importance of the Sunday School during a multi-media presentation sponsored by the denomination's General Board of Discipleship.

The special program celebrating the bicentennial of the Sunday School movement also included musical presentations by the choirs and symphony orchestra from United Methodist-related DePauw University in Greencastle, Ind.

The Sunday School movement began in Gloucester, England in 1780 when Robert Raikes, a printer, sought to enlighten the poor children of the neighborhood.

Methodism's founder, John Wesley, borrowed the concept. In a 1788 journal entry, Wesley wrote: "We went on to Bolton . . . about three I met between 900 and 1000 of the children belonging to our Sunday Schools. I never saw such a sight before. They were all exactly clean, as well as plain in their apparel . . . Many of them truly fear God, and some rejoice already in His salvation . . ."

When the Methodist movement crossed the Atlantic, Sunday School came with it and soon became a middle-class movement. Leaders of the Methodist, Evangelical and United Brethren movements all emphasized the importance of the Sunday School.

During the 1970s the program noted that United Methodism became acutely aware of major issues in its Sunday School membership and attendance. A study of membership trends between 1949 and 1975 showed that at least 62 percent of new Christians baptized into the church came from the Sunday school. As Sunday school participation declined, so did membership.

Looking to the future, the program predicted the church school will grow if it enables persons to deal with the ethical and moral questions of the 1980s. A major challenge, it said, is for the Sunday School to relate to persons it has often neglected: minorities, physically handicapped, the poor, and those who have been labelled "different from someone else."

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LOUISIANA UNITED METHODIST

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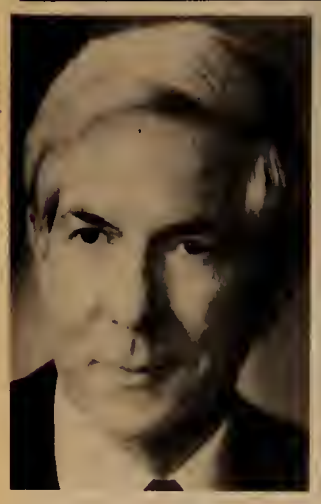
VOLUME 8 NUMBER 22 Send P. O. Form 3579 to Box 221076 Dallas, Tx. 75222 MAY 9, 1980



Dr. Barry Bailey

Dr. W. Maurice King

Reverend John Kenneth Shamblin, Jr.

Preachers named for conference week

Guest preachers for the Annual Conference have been announced by Bishop J. Kenneth Shamblin. Dr. Barry Bailey will preach at the Monday evening worship service; Dr. W. Maurice King, at the Tuesday evening service; and Reverend Kenneth Shamblin will be the preacher for the Ordination Service on Wednesday.

Dr. Bailey is Senior Minister of First UMC, Fort Worth, Texas. He is a native of Sheridan, Arkansas; having served churches in Arkansas, Louisiana, and Texas. He left the Louisiana Conference in 1972, after serving Broadmoor in Baton Rouge for ten years, to become Senior Minister at First UMC, Richardson, Texas.

Dr. Bailey preaches over television — every Sunday morning to more than nine states and an estimated audience of 3,500,000 persons. He has published three books: *Especially For You, We are Not Alone* and *Living With Your Feelings*. Dr. Bailey is well-known in the state, having served as the Associate Minister at First UMC, Shreveport, and the church in Baton Rouge.

Dr. Maurice King is Associate Editor of the Upper Room and Dean of the Upper Room Chapel. He served on the Task Force which created the new devotional guide, *alive now!*, is the Associate Editor of the publication; is the Consultative Editor for the Devotional Literature Department; and has edited numerous books and booklets. He is a member of the Tennessee Conference.

Reverend Kenneth Shamblin, Jr. is a member of the North Texas Conference, and Senior Minister of the Lakewood United Methodist Church in Dallas. He is married to the former Pamela Fleming, and they have two children, Kara Lyn and Cynthia Marr.

Mr. Shamblin was born in Fayetteville, Arkansas, and grew up in Little Rock. He has served churches in Arkansas and Texas.

Music for the three services will be provided by three different Choirs. The Motet Choir from FUMC, Baton Rouge will provide special music for the service on Monday evening. They will also do a 20-minute concert prior to the service, beginning at 7:00 p.m. Director of the Choir is Dr. Earl Redding, and the organist, Mr. Melvin Ballard. The Trinity United Methodist Choir, Ruston, will provide the anthems on Tuesday evening. Dr. Marshall Bretz is the director, and Miss Ruth Ann Galatas, the organist. The Chancel Choir from FUMC, Alexandria, will sing on Wednesday evening. Mr. Dormon Clayton is the director of the choir.

Other Worship Highlights for the Conference session will be the Service of Commemoration and Communion, when ministers and their spouses who have died during the year are honored. This opening service of the Conference will hear the combined choirs of Newman UMC, Alexandria; and the Reverend A. Jerome Cain, chairman of the Cabinet, who will deliver the message.

Opening Devotional services each morning of the conference will be conducted by Rev. Kathy Henderson, on Tuesday; Rev. Terrance August on Wednesday; and Rev. Fred Wideman on Thursday. Kathy is a student at Candler School of Theology; Terrance is pastor of St. James-Mt. Olive Churches in the Monroe District; and Fred is Associate Minister at Aurora in New Orleans.

The Conference Board of the Laity also sponsors morning devotionals — at 7:00 each morning in Hargrove Memorial Theatre. Speaker for Tuesday morning will be Mr. Irvin K. Abraham from the Warren UMC in Lake Charles; Wednesday will be Mr. Jack Warren from Bastrop; and Thursday, Mr. V. J. French from Jena.

The worship services are always high-points of an Annual Conference Session, as persons from all over the state, who come from large churches and small ones come together to share their common beliefs about God.

Lay Witness Retreat held

A Lay Witness Retreat will be held at the Caney Conference Centre at Minden, May 16-17, sponsored by the Lay Witness Mission Coordinators of Louisiana, in cooperation with the Evangelism Section, Board of Discipleship, United Methodist Church.

The program will get underway with registration at 5:00 p.m., on May 16th, and will end with a noon luncheon on May 17th.

The retreat leader will be Dr. Vance D. Archer of Nashville, Tenn., Director of Visitation and Witness for the UMC. Plans are being made by the coordinators of the Lay Witness Movement in Louisiana: John Tubb of Pineville, Jack Dew of Monroe, William Harrison of Baton Rouge, Bob Hawksworth of Lake Charles, and W. Harvey Laing of Shreveport.

Cost for the event is $15 per person or $25 per couple and reservations may be made through Laing, the registrar at 302 Yolanda Lane, Shreveport, La. 71105.

"DON'T SQUEEZE THE . . ." rabbits! The 2-yr.-old class at Zachary got a first-hand look at "God's plan for mommies and babies" as Mother Rabbit and her little one visited with Brad Spangler, Elizabeth Landry and Angela Smith.

CEF meets

The Louisiana Christian Educators Fellowship met at Horseshoe UMC, Alexandria. Ruth McDowell, Editor of *The Church School Magazine* in Nashville, was the guest speaker. Topics included the next quadrennium's emphasis of Decision Point; "Growth Through the Church School," *The Church School* magazine's adaptation for 1980-81 "Growth Through Outreach," and the new United Methodist curriculum alternatives to be available in the fall of 1982.

Officers for 1980-81 are as follows: President — Pat Hogan of Horseshoe UMC in Alexandria, Vice-President — Peggy Padgham of Asbury UMC in Lafayette, and Secretary-Treasurer — Laura Sawyer of FUMC, Lake Charles.

The Fellowship voted to nominate Kathi Finnell, Associate Director Conference Council on Ministries, to the Board of National Christian Educators Fellowship. Also recommendations were made that Pat Hogan represent CEF on the Board of Diaconal Ministries and Peggy Padgham represent CEF on the Board of Discipleship. Both names will be sent to the Nominating Committee.

The La. CEF will meet during Annual Conference. A dinner will be held at Noel Memorial UMC on Wednesday, June 4th, at 5:30 p.m. Those wishing to attend must send their reservation, along with $4.00 by May 20th to Doris Marsalis, Noel Memorial UMC, 520 Herndon, Shreveport, Louisiana, 71101.

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Official publication of the United Methodis Church in Louisiana Conference

Bishop Shamblin congratulating Dr. Thomas H. Matheny on his re-election.

Matheny re-elected to Judicial Council

Members of the General Conference meeting in Indianapolis, re-elected Dr. Thomas H. Matheny to a second 8-year term on the Judicial Council — the "Supreme Court" of the United Methodist Church — by the largest majority vote ever received by a member elected to the office.

The 9-member Court is elected by the General Conference on nomination by the Council of Bishops and from the floor. It is set up so that half of the body is elected every four years.

Dr. Matheny was first elected to the Council in 1972. The General Conference changed its rules so that younger persons could serve; thus, he is the youngest person ever to be on the Judicial Council. In 1976, Matheny was elected President of the Council; and has continued in this capacity to the present time.

The Conference voted to re-elect him by an overwhelming majority on the first ballot; and then the members of the Court, in an unprecedented move, changed their own rules and elected him to a second term as President.

Dr. Matheny, who is Conference Lay Leader, is a member of FUMC, Hammond; and a very active member in his own local church. In recognition of his outstanding leadership in the church, both Centenary College and Depauw University have awarded him Honorary Doctor of Laws degrees.

"The Last Supper," a play by Ernest K. Emurian, was presented by FUMC, New Iberia, on Maundy Thursday evening. Pictured, l. to r. are Judas, as portrayed by Raleigh Marcell, Jr., and Jesus as portrayed by Richard Gale. Others in the cast included: James the Less — Donald Olson; Matthew — David Stevenson; Andrew — Mark Morgan; James — Dr. William Malone; Simon the Zealot — Billy White; Nathaniel — David Berube; Thomas — Albert LeMaire; John — Dr. Richard LeBlanc; Phillip — Dr. Martin Coleman; Thaddaeus — Donald Stockstill; Peter — Henry Bernard, Jr The Chancel Choir directed by William Goldman and accompanied by Mrs. Harry Bernard, presented numerous sacred selections during the play. Rev. Robert B. Crichlow was the Director and Narrator. Ron Diggins was scenery coordinator; Mrs. Olson and Mrs. Hipp were in charge of costumes.

Billy Ryckman, wide receiver for the Atlanta Falcons football team, was the guest speaker for a Tuesday Luncheon program at the Louisiana Tech Wesley Foundation, Ruston. Mr. Ryckman, a former member of the Tech Wesley Foundation, shared his witness for Christ with the 200 students that were present. Shown in the picture: (Front Row) Keith Austin; Billy Ryckman; Jean Dornier, safety for the Tech football team; Casey Courtney, Tech cheerleader. (Back Row) Terry Slack, former safety for the Tech football team; John Ward, right defensive tackle for the team; Jeff Dozier, former punt kicker; Mrs. Jerry Griffin, Professor of English; Leland Padgett, split end for the team. Pat Kirton, vice-president, is in charge of the Tuesday Luncheon program. Rev. William M. Stokes, Jr., is the Director.

Reception planned

Rev. James W. Ailor — "Jim" to his many congregations and colleagues — is ending the initial phase of his ministry after 40 years.

Jim will retire from full-time service on June 1st, but is looking forward to continuing a "part-time" association in Slidell, one of his latest assignments.

To honor Jim and his patient companion of some 38 years, Hazel Lea, a reception will be held at the FUMC of Slidell on Saturday, May 24th.

The reception, to be held between the hours of 1:00-4:00 p.m., will feature guests from many of the posts Jim has served; Belcher, Gilliam; The Methodist Home Hospital; Montgomery; Zachary; FUMC, Baton Rouge; FUMC, Lake Charles; Downsville; Bethel; Mt. Nebo; Sun Bush; Talisheek; Pearl River; Dubach; Bernice; and FUMC, Slidell.

Rev. Jim Wilson, Pastor of the Oak Ridge UMC, is shown with the children of the church gathered about the offering plate in which they have just placed their Good Samaritan offerings on Easter Sunday. According to Rev. Wilson, many of the children "did odd jobs or sacrificed cokes and candy" in order to save this money.

Editorials

'Accountability' is valid concern

"Accountability" — as can be seen by the length of an article elsewhere in this issue on the subject — was a subject given considerable attention at the just-completed 1980 General Conference of the UMC in Indianapolis.

Nearly everyone agrees that a church such as ours — worldwide in scope, pluralistic in outlook and tying together local congregations, districts, annual conferences and general agencies — must have accountability. Disagreement arises only at the point of how accountability between different parts of the church is best achieved.

Judging from the wide array of speeches relating to the subject on the General Conference floor, some persons appear to believe accountability means always doing what the majority of the church's membership believes should be done; others feel it means setting up a system which insures that representatives will be held responsible for their actions.

Most of the attempts at General Conference to "legislate" accountability centered on setting up specific rules for how general boards and agencies of the church can be readily held accountable by the denomination's membership.

As is noted in TM/UMR's news article on the subject, some of those actions passed and others failed.

Yet we doubt that the passage or failure of any of those specific pieces of legislation ultimately will either create or prevent accountability from taking place within our church. That is because accountability is not, first of all, a matter of "rules" or legislation.

We submit that the most important guarantee of accountability in any organization, including the church, is for a "sense of accountability" to be accepted by persons at all levels. And at the recent General Conference we believe we witnessed such a "sense of accountability" at work.

While delegates did not demonstrate a willingness automatically to shape their decisions on the basis of what they perceived to be popular opinion within the church, we believe it was evident from both the process and the discussion that most delegates took seriously their responsibility to take "grass roots" opinion into account.

At the same time, neither were the delegates dominated by the opinions of general agency board members, staff persons and others from the national church who sought to promote specific legislation, as has often been alleged in past General Conferences. We doubt that there has ever been a General Conference where more careful and critical scrutiny has been given to proposals coming from the denomination's general boards and agencies.

In fact, few pieces of legislation passed or failed at all, in our opinion, on the basis of "who" presented them. Rather, most proposals were decided on "what" the delegates believed they would contribute to the life and ministry of the church as a whole.

We believe this is how any representative form of church government should work: each elected delegate hearing and considering the full range of pros and cons on each proposal, and then exercising his or her own conscience in voting — recognizing that one is accountable ultimately to God for making decisions in the best interests of all parts of the church.

For sucb a system to work beneficially, a climate of trust must exist between different parts of the body. We watched as such a climate developed and was acted out among the delegates to General Conference in Indianapolis — even among those who held strongly different opinions. We believe our church's elected delegates held themselves accountable both to each other and to God.

For accountability fully to take place in our church, it is now necessary for the climate of trust and the "sense of accountability" demonstrated by the delegates in Indianapolis to extend to all parts of our church. Such an attitude will not require agreement with every action taken, but it will require acknowledgment of tbe intentions and good faith of those who collectively made the decisions. If that can happen, we believe the best and most faithful days in the life of the UMC lie in the future.

Disunity hurts Native Americans

Following the confusing happenings at the just-completed General Conference on the issue of ministries to and through Native Americans (see article elsewhere on this page), only one fact remains undebatable: the need for the church to give its attention to such ministries is immediate and pressing.

Among American United Methodism's four primary minority groups, American Indians hold a unique place as the smallest (about 14,000 members in 158 congregations), the poorest economically, and the most fragmented. The task of developing and strengthening this part of our church's membership can only be described as an uphill battle which will require the commitment of the entire denomination.

While we believe the decision of the 1980 General Conference not to approve the creation of a proposed churchwide commission on Native American self-development was sound, we hope that the approved alternative of dealing with Native American needs through existing church structures does not prove to result in a side-stepping of the issue.

We hope that existing general boards and agencies during the next four years will demonstrate to the Native American community, and to the church as a whole, a real commitment to struggle with and solve the problems which have for decades plagued American Indian United Methodists.

At the same time, we hope Native Americans throughout the denomination will come to the realization that a major part of the success of such a bolstered effort rests on their own shoulders. Given the smallness of their numbers, infighting among rival Native American groups is a luxury that cannot be afforded. Unless current bitter splits within the Native American community can be healed and ways can be found for all Native American groups to engage in a unified effort, no denominational program can be totally successful.

We hope that in the months ahead Native American United Methodists will find ways to settle their differences, that general church agencies will find ways to provide adequate assistance to strengthen Native American churches within the UMC, and that a new day of genuinely effective ministries to and through Native Americans will dawn.

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business**: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions**: Debbie Christian, Assistant Editor; **Local Editions**: Kay Fielder, Assistant Editor; **Editorial**: Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Judy Elswick, Staff Writer; Otto Nall, Contributing Editor; **Production**: Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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UMC reaffirms stance against conscription

INDIANAPOLIS — Delegates to the General Conference reaffirmed the UMC's position against military conscription in peacetime, but rejected a proposal which would have placed the church on record as opposing "compulsory registration and induction of persons into any system of military or civilian conscription, and to work toward its elimination where it exists."

In one of several instances where "minority reports" coming out of legislative committees were favored by the delegates over "majority reports," the approved position asks United Methodists to oppose conscription and to work toward elimination of conscription systems except in times of war.

The report approved "does not oppose conscription in war time or registration at any time," said Franklin Blackstone of Zelienople, Pa., although it does declare that "registration of persons should not be undertaken for psychological reasons nor designed to affect only a limited age group." Mr. Blackstone said this part of the resolution speaks to the "present situation" of President Jimmy Carter's registration proposal which he said is a "limited registration for showing someone in some other country something."

The UMC has officially opposed conscription since 1968.

Confusion and conflict

Plan for commission on Native American development aborted

By BUD HERRON
Associate Editor

INDIANAPOLIS — Torn by internal strife and distracted by outside activists, two opposing groups of United Methodist Native Americans exposed the 1980 General Conference to their differences here last month — leaving puzzled delegates, severed relationships, and an aborted plan for a new Commission on Native American Self-Development in their wake.

The open squabble climaxed nearly four years of in-fighting among Native Americans over the direction, purpose and membership of a Study Committee on Native American Ministries, formed by action of the 1976 General Conference in Portland, Ore.

The committee — a response to emotional appeals on the floor of that conference for more commitment of the denomination to work among American Indians — was formed to study and make recommendations about the future of such ministries within United Methodism. With a four-year budget of $250,000 the committee began its work in 1977, but soon was confronted by dissension within its ranks.

Two groups emerge

Following a series of resignations and another series of dismissals from the committee — which committee leaders said were necessary because of absenteeism from meetings — two clear groups emerged: (1) supporters of the study committee, who were predominantly members of the Native American International Caucus (NAIC), a United Methodist caucus group, and (2) persons who opposed the study committee and who were predominantly leaders of the denomination's Oklahoma Indian Missionary Conference.

In 1979 a study document was released by the committee which outlined the history and needs of ministries to and through United Methodist Native Americans. Along with the document was a proposal for the establishment of a General Commission on Native American Self-Development, with a nine-person national staff and an annual budget of $425,000.

Proposal draws fire

The commission proposal quickly drew fire, not only from Oklahoma, but from other ethnic minority groups within the church who saw the commission as a threat to cooperative efforts among the ethnic minorities. The proposal failed to gain the endorsement of the UMC's Commission on Religion and Race.

By the time the opposing camps arrived here four weeks ago for General Conference, a "storm" of major proportions was brewing. To add to the conflict, representatives of the American Indian Movement (AIM) — an organization of Native American activists not affiliated with the UMC — arrived to try to influence the conference to take up such causes as American Indian treaty rights.

Setting up a "teepee church" on the lawn of the Indianapolis Convention Center, the AIM representatives soon made contact with NAIC and took up the cause of the proposed commission (see TM/UMR, May 2).

Meanwhile the commission proposal was under consideration in a legislative committee of the General Conference.

By the time it cleared the committee, the original proposal had been affirmed in its sections referring to the needs among Native Americans, but the proposal for the commission had been eliminated.

AIM gets to speak

At the same time the AIM group was in the process of securing permission to speak to delegates about their concerns, among them the formation of the commission. By a narrow margin, the body of 1,000 delegates granted permission for a 15 minute presentation by AIM.

Clyde Bellecourt, a founder of AIM, ran through a list of offenses against American Indians, including charges of broken treaties, substandard living conditions, low life expectancy and the sterilization of Indian women. He ended — several minutes over his time limit and after two warnings from the chair — by emotionally urging support of the proposed new commission.

The next day, the legislative committee presented its recommendation to the conference — that no commission be formed.

Debate on floor

During the presentation a debate emerged on the floor between the delegates from the Oklahoma Indian Missionary Conference — who opposed the proposal — and the Rev. Marvin Abrams, a Native American who is a member of NAIC and the study committee and was also a conference delegate from the Pacific and Southwest Annual Conference.

The Rev. Thomas Roughface of the missionary conference charged the study proposal was drafted "as if we (in Oklahoma) don't exist." He said it did not take into account that a vital ministry among Native Americans has existed in Oklahoma since 1884.

Mr. Roughface went on to point out that the proposed salary for the secretary of the commission would be greater than that of any district superintendent in his conference. He said "new structure" will not help.

Mr. Abrams said the commission is absolutely necessary if "new red life" is to come into the denomination.

After a series of speakers both for and against the new commision, the delegates voted in favor of the "majority report" — early amended on a lengthy motion by Becky Thompson, a delegate from the missionary conference.

Clyde Bellecourt

The approved legislation affirms the findings of the study committee on native ministries, but instead of forming a general commission it calls for existing boards and agencies to address the needs through current structure with an executive staff member in each board to be assigned the task of "advocacy, development and implementation of Native American ministries."

The measure went on to call for the hiring of more Native Americans in staff positions and to call for the Commission on Religion and Race and the General Council on Ministries to "review and coordinate" the use of church resources to assure "equity" of Native American interests with those of other minority groups.

But while the majority of delegates applauded the measure, leaders of NAIC were dismayed.

Diane Moats of Los Angeles, NAIC chairperson and a top member of the study committee, tried unsuccessfully to gain permission to speak to the proposal. Not a delegate to the General Conference, however, she was unable to gain the floor.

'Rape of a people'

Embittered by what she said was "the unwillingness of the General Conference even to hear about the study report for which they paid $250,000," Ms. Moats called a press conference the next morning and charged the rejection of the commission proposal was the "rape of a people" by the church they trusted.

She decried the fact that AIM — a non-United Methodist group — had been allowed to speak, but that NAIC members of the study commission who were not conference delegates had not been granted the same privilege. She claimed incorrect information had been given on the floor without persons from her side being allowed to rebut the information.

Later in the press conference, AIM representatives intervened and called for the removal of all United Methodist churches from Indian lands.

No one happy

It was all over, and in the end almost no one seemed happy.

Many delegates admitted they had not understood the conflict well enough to assess fully what had happened. Both "winners" and "losers" among Native Americans spoke of the "cost" incurred by the debate — a broadening of the gap within the ranks of what is American United Methodism's smallest minority group. The chance for unity of effort in bolstering a ministry which has for decades suffered manifold ills and chronic neglect appeared to have been lost.

A Native American man with tears in his eyes stood in the hall of the Indianapolis Convention Center and said: "I am ashamed of what has taken place here — for us, and for the church."

Letters to the Editor

Views on standardized salaries debated

To the Editor:

As a pastor of a small United Methodist circuit, I would like to say "Amen" to Rev. Jerry D. Chapman's remarks in the April 4 "Here I Stand" concerning the plight of the smaller churches in our denomination.

In six weeks, I am forced by the appointment system to prepare to minister to three new congregations and leave behind two that are just beginning to make some progress. These two congregations have on the average a new minister every year, and feel powerless to change their situation. As only "part time" appointments, they can only get what is available. They experience their part in the appointment-making process as getting to meet their new minister, but never being able to keep their old one.

Smaller churches are often viewed as "step children," with some wondering why they keep their doors open at all, when there are only 15 people at the services. They find themselves with no voice at the conference, because they can't afford to get there. Their pastors don't even have a vote in the affairs of the general church many times. Where is an "open itineracy" when all the congregations don't have an equal chance at qualified pastoral care? If the United Methodist Church is really concerned with social injustice, bred by a materialistic culture, then it needs to start looking at its own community. Every smaller congregation which is left neglected to struggle and die due to economic discrimination is a serious indictment against our present concept of itinerant ministry.

Michael C. Johnson
Borden, Indiana

Idea dangerous

To the Editor:

As best I can understand, the Rev. Jerry D. Chapman (TM/UMR, April 4) advocates that every pastor with comparable training and experience receive similar pay. He mentions that "many school systems and governmental and private institutions have done this."

If we want our church to shrink to the level of those institutions, there is no more certain way to hasten it than to adopt Mr. Chapman's proposal. His arguments will support a higher minimum salary, but not standardized salaries.

He cites two persons with comparable training and experience, one receiving $7,000, the other $40,000. "Where," he asks rhetorically, "is the equity here?" The logical answer: probably one of those persons is $33,000 more effective.

When we cease to reward the effective ministry, we become as inefficient as a government agency. Aren't we dangerously close to that already?

Bob Terry
Magnolia, Arkansas

Three cheers

To the Editor:

Three cheers for Jerry Chapman's "Here I Stand" column headlined "Standardized pastoral support plan needed," (TM/UMR, April 4). I hope we can explore this proposal from the Kansas East Annual Conference.

I think a good deal of mistrust, competitive spirit and ladder-climbing within the church could be harnessed through such a plan. It may not work, but I wish we would save that judgment until a serious study is undertaken.

D. D. English
Rockton, Illinois

TV play opposed

To the Editor:

Our family are both Methodist and Southern. Southern Methodist University has offended us on both accounts. I couldn't believe our church would allow such trash as "The Oldest Living Graduate" to originate in their halls for all the world to see on national television. What a disgrace to God and our religion.

Needless to say ten minutes was all I could stomach the disgusting cursing.

I hope many more United Methodists and other denominations express their opinions about this also.

Sara Lehning
Palm Harbor, Florida

95 years at table

To the Editor:

This concerns Sharon Mielke's article in the April 4 issue of TM/UMR relating to the place of children at the Lord's table.

I was born into the Methodist Episcopal Church School in 1882. Come this May, I will be 98 years old. I thought I had kept up with most of the fantastic ideas that come before our conference from time to time, but I missed this one. This is the first time I have ever heard or read of keeping children from Communion in the United Methodist Church.

I have been taking Communion for at least 95 years for the simple reason that Jesus said for me to. "Do this in remembrance of me," He said. I wonder if those who will "field the questions and find the answers" can give a better reason than this. I might add that my children, grandchildren and great grandchildren follow this way for the same reason.

I wish our leaders would concentrate on the spiritual growth of the church and not put so much effort on theological meanings which they do not know any more about than the rest of us. I like Sharon Mielke's articles; she says it like it is.

Marjorie Lester
Houston, Texas

Headline unfortunate

To the Editor:

I think it is unfortunate you headlined your supportive editorial on Oscar Romero "Archbishop stood above politics" (TM/UMR, April 4). In an open letter to President Carter read during Sunday mass just two months before his assassination, Romero spoke of his obligation "as a Salvadoran and as an archbishop" to see that faith and justice are done in his land. Romero long since accepted the cup of qualms about identifying himself, his office, and his ministry, specifically and concretely, with the cause of those who resisted oppression. He did so publicly and relentlessly.

Each of us by our baptisms into Christ's death to control by powers and principalities is baptized into the politics of the times and places in which we have life and faith and mission. There is a new phariseeism loose in our land, seen in "Washington for Jesus" and in the President himself, that pretends to be ritually pure of the struggle to win the justice and peace commanded by One who was not "above" being named "King of the Jews."

John J. Auer
Chicago, Illinois

Boycott Oympics

To the Editor:

This is in response to the "Here I Stand" article by Paul Spellman headlined "Of church, state, track and field" (TM/UMR, April 18).

The United States is in no position to oppose the take-over of Afghanistan or any other country by the U.S.S.R. We are not able, much less willing, to fight for land, people or oil. If there are other symbolic gestures more effective than withholding support of the summer Olympics, would Mr. Spellman please spell them out?

The Olympics have been severely criticized because professionals from Communist-bloc countries compete against our amateurs. (What a thrill when our college hockey team did whip 'em.) Still why did the Olympics continue after a brief memorial service following the Munich Massacre? We're told that it is MONEY and the promise of big money when amateurs turn pro. For every athlete don't we also send three support persons? Everyone profits monetarily — the exhibitor and the exhibited.

I am one of "most" of the Americans who favor a boycott rather than doing nothing, because we know there is nothing else we CAN do — nothing short of war.

Mrs. George E. Hyde Jr.
Dallas, Texas

Whew! It's finally over

INDIANAPOLIS — Clean up time at the close of the April 15-25 General Conference here was assisted by this Hoosier United Methodist, just as some 2,000 others of them had helped make the behind-the-scenes operations of the session run smoothly.

The building superintendent at the Indianapolis Convention Center, Gene Cassell, reported that approximately one and one-half tons of paper and trash were collected and compacted as the delegates left the scene of their deliberations.

TM/UMR PHOTO BY DON SMALL

Invasion threat called a 'bluff'

UM bishop says he only wanted to stop executions in Liberia

By BUD HERRON
Associate Editor

DALLAS — United Methodist Bishop Bennie D. Warner — the deposed vice president of Liberia — says that a plan he announced recently during a radio broadcast from Ivory Coast to "retake Liberia" as head of a guerrilla army was "only a bluff" aimed at ending political executions in that country.

Reached by telephone at a secret location in the United States last Friday, Bishop Warner first denied to TM/UMR that he had made the trip to West Africa during which the broadcast was made, saying an "imposter" was using his name to "stir up trouble." In a second interview later the same day, however, he admitted to TM/UMR to having announced plans April 28 in a radio broadcast from Abidjan, Ivory Coast, to invade Liberia and "overthrow the government."

Bishop Warner said he had made his statements as a "bluff" in an effort to pressure the Liberian government — established in a bloody military coup five weeks ago — to stop executing political leaders of the former government. He said he never had an army, has no arms, and "no means to get either."

Bishop Warner — who escaped likely assassination during the coup because he was in the United States to attend the UMC's General Conference in Indianapolis, Ind. — told TM/UMR he had "misrepresented the truth" about his trip to Ivory Coast in an effort to "keep a low profile."

"I went to Africa on a humanitarian mission to try to pressure the new government to end the executions," he said. "When I got back to the United States I discovered the executions had been stopped. Therefore, my goal was met and I had no reason to continue." (News reports claim 13 former political leaders died in the executions.) "I then tried to play down what I had said in Ivory Coast, but the press was already on to the story," he said

Following the bishop's broadcast from Ivory Coast, 11 out of 14 American United Methodist missionaries serving in Liberia — along with seven children of the missionaries — decided to return to the United States, fearing a worsening political situation, particularly for persons related to United Methodism in Liberia. They were scheduled to arrive in New York last Friday.

The intrigue began about three weeks ago when Bishop Warner sidestepped his bodyguard of local police in Indianapolis midway through the second week of the UMC's General Conference and seemingly disappeared. While a daily newspaper in Indianapolis ran a news story raising questions of his whereabouts, colleagues on the UMC Council of Bishops gave private assurances that he had simply gone into seclusion. Before leaving Indianapolis he had stated at a press conference in response to a direct question by TM/UMR that he had "no plans to set up a government in exile." He said he had retired from politics completely.

FBI protection

From Indianapolis — with the knowledge of the FBI, which he said is providing him protection — he traveled to a "secret location" where he said he hoped to have "better security" and a "rest from the bombardment of the press."

While resting and trying to "keep track of developments in Liberia," Bishop Warner said he became "greatly concerned" over the executions being carried out by the new government in Liberia. He said he decided he should travel to Nigeria and attempt to persuade the general secretary of the Organization for African Unity (OAU) — to which many African nations belong — to issue a statement opposing the executions.

Traveling under his diplomatic passport — which does not require travel approval — the bishop left for Nigeria on April 26, with a stop "in transit" in Abidjan, Ivory Coast.

Radio broadcast

Arriving in Abidjan on the night of April 27, Bishop Warner said he became more concerned about what appeared at the time to be an escalation of executions. The next day he contacted the government radio station in Ivory Coast and requested time to make a broadcast, which would be picked up in neighboring Liberia.

In the broadcast he said he had formed a government in exile and had all the armed forces needed to overthrow the Liberian government. He called for an immediate end to the executions, behind a threat of force.

The same day, he spoke to a correspondent from "The Washington Post" newspaper and made similar statements.

Then, Bishop Warner told TM/UMR, he decided the trip on to Nigeria "would not be productive" and made plans to return to the United States.

Executions stopped

Two days later he was back in the United States. That day he read news accounts saying that President Samuel Doe of Liberia had agreed — "at the request of the Liberian people" — to stop the executions. He also discovered that news of his Ivory Coast broadcast and interview had been published in many American daily newspapers.

"Since my objective had already been accomplished, I decided to deny I had made the statements, in an effort to ease the tensions," he told TM/UMR. But rather than easing the tensions, his denials only added to the confusion, causing the U.S. State Department — which he says had no knowledge of his mission — to issue a statement saying the bishop had denied ever having been in Ivory Coast.

Located by TM/UMR early Friday morning, Bishop Warner vehemently denied having been in Ivory Coast, and said he had contacted a Liberian radio station by telephone and had recorded a complete denial for broadcast there.

Bishop Bennie Warner

Meanwhile, United Methodist News Service (UMNS) in New York was able to secure a tape recording of the comments made in Ivory Coast. Bishop Roy C. Nichols, president of the UMC Council of Bishops, verified the voice to be that of Bishop Warner. After a call from Bishop Nichols, Bishop Warner called UMNS to admit he had been the person in the broadcast.

In a telephone conversation with TM/UMR a few minutes later he once again admitted he had been in Ivory Coast "on a humanitarian mission."

During this second interview, Bishop Warner once again maintained he has "no political ambitions" and did what he did only "to stop the executions." He admitted "these new developments" will make it very difficult for him to return to Liberia "anytime in the near future."

"I hope I am finished with all of this," he said. He went on to express hope that he will someday be able to return to Liberia to work for the church — "whether or not I am bishop." Bishop Warner was elected for a single eight-year term as bishop, and that term runs out in December.

Homosexuality stance at issue

Two bishops register dissent

By SHARON MIELKE
Senior Staff Writer

INDIANAPOLIS — Two United Methodist bishops have withdrawn their signatures from a message supposedly supported by the entire Council of Bishops on the issue of homosexuality.

Bishop Melvin E. Wheatley Jr. of the Denver Area and Bishop A. James Armstrong of the Dakotas Area requested that their names be withdrawn from those appended to the Episcopal Address, the council's secretary reported in a statement the day after the General Conference adjourned.

Included in the Episcopal Address — the bishop's traditional "state of the church" message to the UMC's top legislative assembly delivered on April 15 — was a statement announcing that the denomination's bishops were in agreement with the Social Principles that homosexuality practice is "incompatible with Christian teaching." General Conference delegates subsequently voted to retain the statement (see TM/UMR, April 25).

Bishop Wheatley had requested several times before the address was delivered that his name not be attached because he finds the Social Principles phrase "offensive." He told TM/UMR the phrase "states as absolute fact what is an inadequately proved opinion, and fails to pass the test of the most elementary law of logic." In spite of his request, his name appeared as a signer.

Second bishop withdraws

Subsequently Bishop Armstrong requested that his name be withdrawn from the list as well. He told United Methodist News Service that he "refused to sign the Episcopal Address because of procedural and collegial differences. It is basically an in-house matter with the Council of Bishops which we will, under God, resolve," he said.

The Denver bishop said the intended meaning of the Social Principles words is to state as fact that "no person can be same sex oriented and a Christian at the same time." Applying a principle of logic to the statement — "one positive exception destroys a negative absolute" — he said, "I am convinced of my own sure knowledge that I personally know not only one positive exception but at least 50 gay men and lesbian women who are as authentically Christian as I am." The Social Principles statement is clearly opinion, he believes.

Bishop Wheatley continued that in his understanding of Christianity, the criteria for measuring whether or not a person is Christian are the gifts, graces and fruits of the Holy Spirit, a life lived in quest of God's guidance and living out of God's will. "Measured by these criteria, these persons are Christian."

Bishop Wheatley said he has made serious efforts to "think Jesus" and to use the life and teachings, death and resurrection of Jesus Christ as the ultimate guideline for forming judgements, and that he finds it "strikingly significant" that the one criterion — same sex orientation — that so many people seem ready to use absolutely to disqualify a person for discipleship was never mentioned by Jesus. "If a person cannot be a follower of Jesus and homosexual, why didn't Jesus state it explicitly?"

The bishop also applies his rationale to the question of ordination, which he believes is distorted when sexual orientation is made the primary issue. He said he is opposed to ordaining anyone just on the basis that they are heterosexual or red-haired or blue-eyed or existentialist or fundamentalist.

"I'm for ordaining any person of sacred worth who is judged to have the gifts and graces and can show the fruits of the spirit combined with a sense of calling and commitment to Jesus Christ," he said.

Asked to comment on the new provision in the "Book of Discipline" that a minister can be brought to trial for "practices declared by the United Methodist Church incompatible with Christian teaching," the bishop said, "I would be willing to suggest that the way UMs use that may be a more decisive test of our discipleship than sexual orientation could ever be."

Bishop Wheatley wore a button with the "gay triangle" — a pink triangle on a black background which was worn by persons sympathetic to the "gay" cause — on his purple bishop's badge for the duration of the General Conference. "I would not want to give the impression that this concern compares with the corresponding crises in Iran, Liberia or Zimbabwe, but it was important for me to set the record straight."

This is the first time since the formation of the Methodist Church in 1939 and possibly the first time this century that any bishops have withdrawn their names from the Episcopal Address, according to longtime observers of the denomination.

Buttons, badges tell a story

INDIANAPOLIS — Buttons and badges broke out all over as delegates and visitors to the United Methodist General Conference wore their views on their lapels, or sleeves or dress. Just by reading the signs, it can be determined that Tompsie Duecker is a member of the Student Seminar from Garrett-Evangelical Theological Seminary, is a supporter of the Equal Rights Amendment, the 'gay' caucus (pink triangle button) and the Women's Caucus (yellow ribbon with butterfly) and that she is a clergywoman (pendant).

TM/UMR PHOTO BY LARRY BRACKEN

INDIANAPOLIS — The sleek "Rocket" parked at the main entrance to the convention center one day during General Conference drew curious on-lookers. Earl Miner, center, discusses his idea of using the Rocket as a mobile platform for international peace mission with the world peace staff of the United Methodist Church.

TM/UMR PHOTO BY SHARON MIELKE

Curious flock around

Inventor shows 'Rocket' for peace

By SHARON MIELKE
Senior Staff Writer

INDIANAPOLIS — When Springfield, Mo. designer-inventor Earl Miner drove a sleek, fiberglass "Rocket" up to the front door of the convention center here during the United Methodist General Conference, he immediately drew a crowd.

That is exactly what the designer, a UM layman, expected to happen since his curious machine draws a spontaneous crowd everywhere he makes a stop. "Does it fly?" "Is it solar powered?" "How fast does it go?" "What is it for, anyway?" As the questions fly, Mr. Miner explains the machine as well as his vision of how the "Rocket" might be used as a mobile peace platform.

He explains: "The rocket(s) could be used as a device to attract a mass, popular audience in tension spots in the world. They would be driven by veterans of war — persons who could make a tangible witness to the value of talking over shooting. Their mission — using the Rockets as a mobile peace platform — would be to attract crowds and engage in discussion of peace and justice issues, and peaceful resolution of conflict. Their purpose would be educational and cooperative with local religious leadership, but their appeal would be to the general populace."

He proposes the organization of drivers and a dozen rockets be called the "International Peace Mission." To sum it up, he said, "we would be organized, we would be recognized, we would have mobility, training and a mission. The mission is peace."

Dr. Herman Will, who heads the Division of World Peace staff in Washington, D.C. for United Methodists, said, "We're open to see what might be done with the idea." He commended Mr. Miner's record as a professional inventor and his personal commitment to use his talents in Christian witness.

The "Rocket" has a fiberglass tube frame with a 350 horsepower Chevrolet engine which can travel at speeds up to 140 miles per hour. The gasoline engine averages 21 miles per gallon, but this could be almost doubled by installing a Datsun engine, Mr. Miner said. It is completely hand-operated—with no footpedals — has room to carry one passenger in addition to the driver, and has already traveled 60,000 miles as Mr. Miner's "personal car for witnessing."

He said wherever he goes a crowd gathers, providing him with opportunities to talk to a wide spectrum of the public. A passenger who rode with him from Springfield to Indianapolis verified that they were besieged with curious questioners wherever they stopped.

The inventor-designer, who has numerous U.S. and international patents to his credit, is on the staff of the Office of Creative Ministries in Missouri. He is the inventor of a small alcohol-powered Third World truck called the TRAG which is being manufactured in several countries. A new plant is just beginning production in Zimbabwe, a project which has the support of the United Methodist Committee on Relief (UMCOR).

Television evangelist denies slur on 'all' UMs

VIRGINIA BEACH, Va. (RNS) — Television evangelist Pat Robertson says he was not referring to the entire United Methodist Church when he declared on a recent broadcast that "The American Atheists, the Humanist Society and United Methodists" were working against the Washington for Jesus rally held April 29. (see related story elsewhere in this issue.)

Mr. Robertson, a leading organizer in the mass demonstration of Christian evangelicals and charismatics, made the remark during his 700 Club talk show. He subsequently clarified the statement when pressed by an annoyed editor of the Texas Methodist/United Methodist Reporter.

"Apparently some thought that it was the entire Methodist Church, which obviously it isn't," said Mr. Robertson in an attempt to settle the misunderstanding.

It turned out that only one United Methodist agency, the Women's Division of the General Board of Global Ministries, and not the church as a whole, was involved in the opposition to the rally. The Women's Division participates in Interchange, a Washington coalition whose stated goal is to exchange "information on the political goals of the right wing." The group issued statements opposing what it claims were the "right wing goals" of the rally. Even so, Interchange does not speak for the Women's Division.

"The situation is all cleared up," said a public relations representative for Mr. Robertson's Christian Broadcasting Network here.

Ironically, excerpts from the United Methodist General Conference in Indianapolis were broadcast over Mr. Robertson's cable television network.

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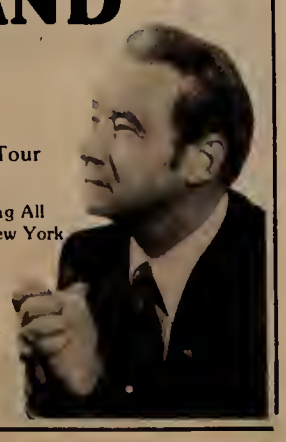

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UM agencies held answerable

Financial disclosure ordered while designated giving defeated

By BUD HERRON
Associate Editor

INDIANAPOLIS — "Accountability" of United Methodism's national boards and agencies and their individual staff members to the 9.6 million church members who "pay the bills" for their work was a topic both on the surface and behind the intent of several actions taken by the UMC's General Conference here during 11 days of sessions which ended April 26.

The debate, however, was not over whether there should be "accountability," but over what form it should take, how much of it already exists, and where the dividing line falls between being held "answerable" and being held in "district."

By the time the tightrope walk on the issue ended, two direct decisions had been made on the subject: (1) "designated giving" — a proposed method for local congregations to channel funds away from programs to which they object as a matter of "Christian conscience" — had been rejected; (2) "full financial disclosure" — a means for local congregations to gain quick and concise information about specifically where denominational money is going — had been approved.

Along the way, several other actions — peripherally or in "mood" — dealt with "accountability." They included actions by the conference which: (1) refused to prohibit general church agencies or officers from becoming part of "class action" suits as representatives of the church or any of its agencies; (2) called for general agencies when issuing written statements on public policy to note that the statements are from that agency and do not speak for the UMC as a whole; (3) increased mandatory retirement age of all general agency staff from 68 to 70; (4) called for all meetings of national boards, agencies, commissions and committees to be open to the press, except in specifically listed instances.

Also, (5) rejected as "impractical" an attempt to prohibit the UMC's Women's Division from "supporting terrorists; (6) asked the General Board of Global Ministries to maintain its offices in New York City, but to further "de-centralize" its staff; (7) maintained the position that no church agency may use funds to advocate the acceptance of homosexuality (see TM/UMR, May 2); (8) approved legislation which guarantees that each of the UMC's annual conferences will have voting members on each of the national program boards and agencies; and (9) set provisions for the accountability of the boards and agencies to be evaluated by the General Council on Ministries (GCOM) and reported every four years to the General Conference.

Designated giving

On the subject of "designated giving" — a matter which caused a stir in the church several months ago when proposed by an "Ad Hoc Coalition" of pastors and lay persons from across the church — the General Conference by a considerable margin rejected any plan which would allow individual congregations to have a greater say in where their World Service apportionments go.

The conference maintained the traditional Methodist position of apportionments (money paid by local congregations to regional, national and international work of the church) being a single sum, to be paid in full and without specific control of local churches.

While several delegates spoke in favor of "designated giving" — saying it would be a valid way to "make boards and agencies accountable," the overwhelming majority of the delegates felt such giving would be a threat to the entire financial life of the general church.

Full disclosure

On the heels of the defeat of "designated giving," however, the conference moved immediately to the proposal calling for "full financial disclosure." The proposal calls for general agencies of the church to "account for receipts and expenditures of funds in a format designed by the GCFA (General Council on Finance and Administration)" in order that annual conferences and local church administrative boards will be able to request and receive data when requested.

The proposal says "the reports shall include a listing of organizations, individuals, coalitions, consultants, programs and entities not formally a part of the church, and the amount (annually expended) of monetary and in-kind contributions."

Supporters of the measure claimed all persons who contribute to the church have the right to know where their money is going and — in the words of David Pope, a lay member of the Texas Annual Conference delegation — "there is documented evidence that we cannot trust general agencies in their use of funds."

Opposing the action, several delegates said the new rule is unnecessary and only creates more paper work for already overburdened general agencies of the church. The measure passed by about a two to one majority.

Other actions

Specifics of the other actions related to accountability were as follows:

• **Class action suits** — In specific response to the participation of the Women's Division of the UMC's General Board of Global Ministries in recent years in a class action legal suit advocating the "abortion rights" for women in lower economic classes, the General Conference was asked by several petitions to prohibit such participation when it is "purported to represent the church." The petitions were defeated.

• **Speaking for the church** — The conference supported a call that all statements on public policies issues by general boards and agencies must contain language which specifically points out that the statement is that of the board or agency and not the church as a whole. It maintains that only the General Conference of the UMC has the authority to speak for the whole denomination.

• **Mandatory retirement age** — Going against the stream of thought in the church that greater limitations must be placed on the length of tenure of general agency bureaucrats, but in keeping with the church's avowed opposition to "ageism," the conference voted to increase the mandatory retirement age for general agency staff persons from 68 to 70. Normal retirement age was retained at 65.

• **Open meetings** — Although submitted by the UMC's top communications agency as a matter of "free press" rather than solely as a matter of accountability to the "grass roots," this new legislation has the effect of ensuring greater public scrutiny of the actions of boards and agencies. It specifically prohibits "closed meetings" except in instances where boards and agencies are discussing property negotiation, personnel evaluations, legal proceedings, labor negotiations, security deployment or Judicial Council proceedings.

• **"Terrorist" organizations** — This action was an attempt to censure the Women's Division of the General Board of Global Ministries for allegedly supporting "terrorist" groups around the world. During the discussion, a lengthy debate ensued over what the word "terrorist" means and several amendments to the original motion were made in an effort to be more specific. Several speakers said they agreed with the "intent" of the motion, but were fearful it could not be implemented because of the vagueness of the term "terrorist." In the end, the main motion and all amendments failed.

• **Relocation of mission board** — For nearly eight years, some persons who have claimed lack of accountability on the part of the General Board of Global Ministries have suggested that a major aid to such accountability would be to move the board's headquarters from New York City to a more central location geographically. A committee on agency relocation recommended that the board remain in New York. The conference concurred with the committee's recommendation, but added via an amendment from the floor a provision which calls for the mission board to deploy more of its staff at other locations around the nation.

• **Homosexuality** — The conference voted to maintain a ban on funds from any general board or agency going to any group promoting the acceptance of homosexuality.

• **Board representation** — The conference voted that each of the UMC's 73 annual conferencees will have voting members on all major program agencies. Representatives previously were elected solely on a jurisdictional conference basis and not all annual conferences were necessarily represented on all boards.

• **GCOM reports** — The conference set regulations for reports on the accountability of general boards and agencies to be compiled by the General Council on Ministries and reported to the General Conference every four years.

Internship deadline extended

DALLAS (TM/UMR) — The deadline has been extended by two weeks — to May 16 — for persons wishing to apply for the minority internship position at the Texas Methodist/United Methodist Reporter, the editor announced this week.

The Rev. Spurgeon M. Dunnam III, chief executive of the 506,000 weekly circulation newspaper, said TM/UMR's governing board created the internship position in an effort to attract minority persons to the field of religious journalism. The program is in its second year.

The internship will begin on July 1, 1980, and will continue through June 30, 1981. It is open to applicants with the following qualifications: (1) a bachelor's degree, with some training and/or experience in journalism, (2) an interest in a career in religious journalism, and (3) an active Christian commitment.

Preference will be given to United Methodists, although applicants from other Christian traditions will be considered.

For further information and/or application write: TM/UMR Internship, P. O. Box 221076, Dallas, Texas 75222.

Correction

In an article headlined "Homosexuality stance unchanged" in the April 25 issue of TM/UMR, a leader of "Affirmation" (the UM "gay" caucus) was incorrectly identified as Ellen Clark. The person referred to was Joan Clark, one of the leaders of the caucus. TM/UMR regrets this error.

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WASHINGTON — Raising their arms in praise, some of the estimated 200,000 evangelical Christians attending a "Washington for Jesus" rally on Apr. 29, begin a long day of praying and marching just after dawn broke over the Mall.

RELIGIOUS NEWS SERVICE PHOTO

'Jesus rally' draws more than Pope to Capitol

WASHINGTON (RNS) — In a rally demonstrating the pulling power of the television pulpit, some 200,000 Christians from throughout the country thronged downtown Washington April 29 to call the nation to repentance.

Singing, clapping and offering praise to the Lord, the crowd of evangelical, pentecostal and charismatic Christians — Protestant and Roman Catholic — heard a day-long parade of 60 speakers warn of impending national catastrophe unless the nation renounced sin and returned to God.

The rally on the Mall, called Washington for Jesus, surpassed the crowd of 178,000 attracted by Pope John Paul II on the same spot last fall and, according to National Park police, was the largest religious gathering in several decades.

For months beforehand the "Washington for Jesus" rally was promoted through programs of the Christian Broadcast Network, an affiliation of 150 television and radio stations, based in Virginia Beach, and headed by the Rev. Pat Robertson, who was one of the co-chairmen for the rally.

A coalition of some "mainline" denominations and other groups, including "gay" rights activists and feminists, opposed "Washington for Jesus," calling it a "dangerous mixing of right-wing politics and fundamentalism," and its organizers "deceptive" for claiming its purpose was purely religious when its real aim was political.

Mr. Robertson rejected that characteriziation of "Washington for Jesus" as "wrong and inaccurate," and said "I'm amazed the press has made so much of it." (See related article elsewhere in this issue.)

Keynoter was Bill Bright of Campus Crusade International, who said, "If we don't turn around, I personally believe that we will lose our freedom to a foreign power . . . Unless we repent, we can expect to be destroyed."

Among the speakers were the Rev. Herbert Bowdoin, Orlando, Fla., United Methodist evangelist who has a "Methodist Hour" radio ministry, and the Rev. Dennis F. Kinlaw, president of Asbury Theological School, Wilmore, Ky.

Briefs on General Conference actions

Sexuality study offered

INDIANAPOLIS (UMNS) — A "Study Document on Human Sexuality" will be used as a guide for study by annual conferences and general boards and agencies of the United Methodist Church, and "made available to local churches upon request," according to an action of the 1980 United Methodist General Conference here.

The petition requests the Board of Discipleship to convene a task force to develop a study guide and bibliography to accompany the document. It also requests the task force to compile feedback from the study which would be referred to the appropriate boards and agencies to "guide program planning and resource development during the 1985-89 quadrennium."

According to the study document, "current discussions in our churches concerning sexuality indicate much fear, misconception, ignorance, hostility or indifference, making evident the need for the Gospel's message of forgiveness and renewal in this crucially important area of human relationships."

The document also comments that "each aspect of our sexuality needs full study and discussion."

Health care statement set

INDIANAPOLIS (TM/UMR) — After eight years of controversy United Methodists finally have a policy statement on national health care delivery.

While the policy does not support national health insurance — the issue at the heart of church controversy for so long — it supports equal access to health care services and public financing to insure care for those who cannot pay part or all of the necessary insurance premiums.

Trimmed down in length and reshaped here by the delegates to the General Conference, the new statement is designed to apply globally "to any society" in its basic set of principles and goals. A separate section deals specifically with health care in the U.S.

Development of alternative health care systems — such as Health Maintenance Organizations (HMOS) — is recommended.

But a strong emphasis is placed on health as "the shared responsibility of individuals, families, communities and the society at large for the impact of life style and environmental factors on health status."

The policy urges individual UMs to, first of all, recognize the need for fundamental changes in the way health care services are presently organized, delivered and financed; and, secondly, to choose individual and family life styles which are conducive to good health.

Jurisdiction keeps bishops

INDIANAPOLIS (UMNS) — The nine-state North Central Jurisdiction of the United Methodist Church got an answer to a question April 24 from its parent body, the General Conference.

The jurisdiction may keep its complement of 10 bishops and thus elect three at its quadrennial session July 15-17 in Dayton, Ohio, to succeed a like number who are retiring. By its action here, the General Conference reduced the average number of square miles per episcopal area required in figuring the membership base for determining the number of bishops in a jurisdiction. The reduction was from 70,000 to 55,000.

The special provision did not come without opposition. The Rev. A. Jason Shirah, Savannah, Ga., said membership loss is regrettable but the wider church should not "accommodate to membership loss."

States in North Central are North and South Dakota, Minnesota, Iowa, Wisconsin, Illinois, Indiana, Michigan and Ohio.

Ecumenical agency formed

INDIANAPOLIS (TM/UMR) — United Methodists once again have a free-standing commission on ecumenical matters as the General Conference pulled the unit out of the Board of Global Ministries.

The ecumenical agency will be called the Commission on Christian Unity and Interreligious Concerns. The argument for separating the unit from the mission agency was that it would be better able to relate to the total church as a free-standing commission, according to the Rev. Rex Bevins, committee chairperson from Lincoln, Neb.

Delegates gave the new unit some additional assignments: to engage in unity discussions with the historic Methodist and Wesleyan bodies in the U.S. and to engage in dialogue with followers of Islam.

On other ecumenical matters, the delegates voted to continue membership in the World Council of Churches, the National Council of Churches and the Consultation on Church Union (COCU).

Delegates affirmed the chapters written by COCU representatives and urged study and response. The Council of Bishops and the new Commission on Christian Unity were authorized to conduct the study, collate responses and draft the denomination's formal response to the document by Dec. 31, 1981.

Administrative location changed

INDIANAPOLIS (UMNS) — The United Methodist General Conference approved a procedure for "administrative location" of an ordained minister by an annual conference.

Such a procedure would be applied when, "in the judgment of the annual conference members have demonstrated an inability effectively and competently to perform the duties of a full-time itinerant ministry." The conference heard Paul Hardin III, Madison, N.J., chairperson of the legislative committee on Higher Education and Ministry, say the procedure was a "very sensitive issue."

After hearing a minority report that provisions of the procedure already were contained in other legislation, the conference voted narrowly for the majority report recommending the procedure.

Despite a warning by the Rev. James M. Lawson, Los Angeles, that a "witch hunt" was possible, the General Conference approved another proposal which would permit ministerial leaves of absence to be initiated by the cabinet as well as the minister. Dr. Hardin said the procedure "was surrounded by safeguards" and there was no basis for fear of a witch hunt.

Diaconal ministry to be studied

INDIANAPOLIS (UMNS) — Diaconal ministers will continue to be consecrated as "representative" ministers in the United Methodist Church without vote or membership in the annual conference, at least for the next four years, according to action taken here.

General Conference delegates referred a four-year study on diaconal ministry to the Board of Higher Education and Ministry for further study and a report in 1984. The board's three ministry divisions (ordained, diaconal and chaplaincy) are asked to develop a "holistic understanding and ordering of ministry with specific response to a permanent diaconate in the United Methodist Church."

The Study Committee on Diaconal Ministry, chaired by Ethel Johnson of Deleware, Ohio, had asked the General Conference to approve the ordination and annual conference membership of diaconal ministers.

Local pastors get vote

INDIANAPOLIS (UMNS) — The United Methodist General Conference can give some local pastors limited voting rights, the Judicial Council ruled here April 22. Later in the session, such rights were voted.

The question came from a legislative committee of the General Conference on whether proposed legislation would be constitutional.

Local pastors are essentially lay persons who serve churches but have not met all qualifications for full ministerial status. For several years, there have been efforts to provide them votes (as well as the voice they already have) in the annual (regional) conferences, since each church has a lay representative there, but one with a local pastor lacks ministerial representation.

The new legislation gives local pastors under full-time appointment to congregations the right to vote on everything except constitutional amendments, election of general and jurisdictional conference delegates, and ministerial matters such as ordination. The "supreme court" decision (no. 477) said such legislation would be constitutional, so long as General Conference defines the local pastor as a ministerial member of the annual conference and specifies the limitations on voting powers.

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Delegates, observers at General Conference

Faces reflect the varied moods

TM/UMR PHOTOS BY LARRY BRACKEN AND DON SMALL

Hispanic urges UMC identify with afflicted

INDIANAPOLIS (UMNS) — Declaring Jesus to have been a "partner with the afflicted" — the prodigal son, the woman at the well, and others — in His world, a Hispanic American church leader called present-day Christians, and particularly the United Methodist Church, to identify in partnership with the afflicted of today's world, including the Spanish-speaking people of the U.S.

One of the most common and attractive images of Christ that emerges from the scriptures identifies Jesus with the afflicted, the Rev. Dan Rodriguez, San Antonio, Tex. said at a worship service held in conjunction with the General Conference. That partnership was expressed in word and deed, and in self-identification with the afflicted, he added.

Because of that identification, he asked, "why do we try so desperately to change the image? 'Don't get involved,' we say to those who search out partnership with the afflicted," said the program director of the Rio Grande Annual Conference.

"Will the Church of Christ, the United Methodist Church, relate to the pilgrims of Mexico to the U.S. — the endless pilgrimage of undocumented and overstayed persons," Mr. Rodriguez asked. These "pilgrims" will be exploited in jobs with poor wages, blamed for unemployment and other social problems, brutalized by the "keepers of the law" and have their human rights denied, he maintained, adding, "and what about their search for meaning and salvation?"

Of Spanish-speaking already in this country, Mr. Rodriguez said they are "imprisoned not only within the walls of their own sin, but also within the walls of their brothers and sisters. The history of white dominance over the Spanish-speaking is one of discrimination, exploitation and exclusion. The Spanish-speaking have suffered inhumanities. Injustices have been perpetuated in all forms and fashions."

He also spoke of the need of Spanish-speaking people for the Good News that God is love.

Can the United Methodist Church identify with the affliction of humanity, Mr. Rodriguez asked? "I pray that it will, for a church without such an image of partnership with the afflicted can never be a partner with Christ."

He said identification will come through the "missional priority" on the Ethnic Minority Local Church adopted by the General Conference.

Delegate checks the news at Indianapolis

INDIANAPOLIS — Reading a familiar newspaper — The Texas Methodist/United Methodist Reporter — at a General Conference session here, the Rev. Jack Heacock, clergy delegate from the Southwest Texas Annual Conference, checks over the first of two special issues distributed during the 11-day conference. TM/UMR flew the copy and photos from here to Dallas for printing for the April 25 and May 2 issues, so the news would be up to date. TM/UMR PHOTO BY DON SMALL

UM, others back new school prayer bill

JACKSON, MISS. (RNS) — Backers of a bill to allow voluntary prayer in the nation's public schools left here with armloads of pamphlets criticizing Rep. Peter Rodino that they planned to distribute in the congressmen's Newark, N.J., district.

Rep. Rodino, who is chairman of the House Judiciary Committee, was targeted because "there have been many prayer legislation bills that have gone into his committee that we've never been able to get out," said the project's organizer, Mrs. Meta Hogue, Mississippi chairman for the National Back to God Movement.

Mrs. Hogue, a member of Galloway Memorial United Methodist Church in Jackson, said she and at least a dozen other women from four states will hand out "school prayer needs you" pamphlets at major shopping and commuter locations in Newark.

The pamphlets urge Mr. Rodino's constituents to call or write him because, " . . . God's blessing is missing at our schools. Deep inside Mr. Rodino's Judiciary Committee school prayer legislation lies buried."

At issue is Senate Bill 450, which carries an amendment by Sen. Jesse A. Helms (R-N.C.) restricting the U.S. Supreme Court from cases challenging voluntary prayer in public classrooms. The Senate passed the bill, including the amendment, in April 1979. The measure has since languished in the House Judiciary Committee.

"To say that Congressman Rodino is bottling is very unfair," said a spokesman for the New Jersey Democrat. Letters and cards on the prayer issue have arrived at a rate of 300 to 500 a day. But the bill is currently in a subcommittee headed by Rep. Robert W. Kastenmeier (D-Wisc.) where action must be taken before the full committee can consider it. A subcommittee staff lawyer said school prayer was but one of 210 bills now before his panel.

But Mrs. Hogue and her supporters remain unconvinced by these arguments: "We all know the power of the committee chairman in Congress," she said. "Any issue or bill that he does not believe in, he just does not report it out of his committee, and then it dies at the end of each session of Congress."

Since prayer was outlawed in the public schools, Mrs. Hogue said, "what we've seen is chaos come into education; spiraling discipline problems; pornography in the textbooks under the guise of sex education (which is) increasingly taught in an ungodly manner, encouraging students to pick whichever lifestyle they please; contraceptives being handed out at schools; and humanism being taught, dismissing the existence of an Almighty God."

Priest says family sets 'doctrine'

NEW ORLEANS (RNS) — As primary educator, the family shapes the religious imagination of its members and sets the stage for their acceptance or rejection of all doctrine, says the Rev. Andrew Greeley.

"All other means, at best, merely facilitate this basic value orientation process," the Chicago priest-sociologist told delegates at the National Catholic Educational Association here.

Father Greeley, whose books and columns have made him one of America's best known Roman Catholics, also maintained that the quality of marital satisfaction, including sexual intimacy, was directly related to the religious education influence on the couple and their children.

He based his data on a survey of 2,500 young people, Catholic and non-Catholic.

The priest-sociologist drew a direct parallel between the sexual fulfillment of the couple and their effectiveness in living out and passing on strong religious values.

"The quality of love between husband and wife is living testimony that God is a loving person," Father Greeley observed. "As spouses become more loving of each other, their separate religious images start to converge, and as this happens their faith and the expression of it grows stronger — which affects every member of the family."

Evidence said inconclusive

Shroud of Turin: still a mystery

EL PASO, Texas (RNS) — Scientist/theologian Robert Dinegar said there's no way current tools of scientific research can prove beyond a doubt the Shroud of Turin is the real burial cloth of Jesus Christ, but there is no scientific evidence that proves it isn't.

Mr. Dinegar, one of a team of 40 scientists that studied the Shroud of Turin, Italy, in October 1978, spoke at the University of Texas at El Paso. He is a physical chemist at the University of California Scientific Laboratory in Los Alamos, N.M., and an Episcopal priest, serving as associate rector of Trinity on the Hill at Los Alamos.

The shroud, which belongs to the Savoy family in Italy, contains a mysterious image that many believe is a picture of Christ. It has been revered by the faithful, as well as condemned as a fraud, since it was discovered in the Holy Land during the 13th century.

Catholic church officials and the Savoy family allowed the Los Alamos scientists to run several tests on the shroud for five days after it was put on a rare public display in commemorating the 400th anniversary of the shroud's arrival in Turin.

"The best we can do is show that it could have been," Mr. Dinegar said.

All the test results aren't in, but Mr. Dinegar presented evidence from some of the tests that indicate the shroud may be the correct age and the image corresponds to biblical accounts of the crucifixion.

Mr. Dinegar said the scientists don't agree on what the evidence means, but "there is no evidence to show it could not be the Holy Shroud."

He said one team member, archaeologist Ray Rogers, was sure he could disprove the shroud's authenticity. After the tests, however, he became one of the strongest supporters of the shroud.

"I'll tell you right now, some of the data looks good; some of it looks bad," the priest said.

He said chemical tests weren't able to identify the stain that bears the image of the shroud. Tests do, however, indicate that what are believed to be blood stains from Christ's wounds could be blood. But they could also be from an iron-based pigment, believed not to be available during the time of Christ.

Mr. Dinegar said the only current theory on how the image was created is that a sugar-like substance, Saponaria officinalis, found on the shroud, was crystallized by a surge of heat.

It is not known what caused the energy surge. "Ninety-eight point six wouldn't do it," Mr. Dinegar said. After the lecture the priest said that his own personal theory is that energy surge could have come from the resurrection. "But I wouldn't say that on stage."

He said he doesn't agree with those who tell him they'd believe in Christianity if the scientists would prove the shroud is real.

"The shroud isn't the basis of our faith," he said.

He said the scientists are still awaiting church approval to conduct carbon-14 dating tests that involve burning a few threads. He believes the church will eventually allow it, though there are both church and governmental politics involved in the decision.

Mr. Dinegar said he doesn't see a conflict in his dual role as scientist and clergyman. "I believe in the articles of faith for intellectual reasons and I'll stand here and defend them for hours on an intellectual basis," he said.

Evidence that indicates the shroud could be authentic includes the weave of the cloth that matches the weaving used in Jerusalem at that time and the physical features and wounds in the image that not only correspond to biblical accounts, but are scientifically correct for the experiences Christ reportedly had.

Fellowships awarded

NASHVILLE (UMNS) — Dempster Graduate Fellowships have been awarded by the Division of the Ordained Ministry of the United Methodist Board of Higher Education and Ministry to three individuals for study during the 1980-81 academic year.

Named for John Dempster, a 19th century Methodist preacher who helped found three United Methodist seminaries, the fellowships are awarded annually to select graduate students who plan to teach in seminaries or teach religion and related subjects in universities and colleges.

Recipients of the 1980-81 awards of $8,000 each are: the Rev. Rebecca Sue Chopp, Chicago; the Rev. John Alexander Wright, Dallas; and the Rev. Don Henry Yeager, Chicago. The three were selected from a group of 12 applicants, all engaged in doctoral studies.

Ms. Chopp, a native of Salina, Kan., and a 1977 honors graduate of Saint Paul School of Theology in Kansas City, Mo., is doing graduate study in theology and ethics at the University of Chicago. She is married and has a 3 year-old son, and is a ministerial member of the Kansas West Conference.

Mr. Wright, a native of Campbellsville, Ky., is a 1977 honors graduate of Perkins School of Theology at Southern Methodist University in Dallas, where he is now pursuing graduate studies. He is married and a probationary member of the Louisville Conference.

Mr. Yeager, a native of Rantoul, Ill., is a 1979 honors graduate of Perkins School of Theology. He is now pursuing doctoral studies in church history at the University of Chicago. He is married and a probationary member of the North Texas Conference.

'Dear Deborah'

Scared to have a child

Dear Deborah:

My husband and I very much want to have a child, our first. The trouble is that I am scared to death about it. Several of our friends have had babies in the last four years and every one of them had serious problems either with delivery or with the health of the baby. I have the feeling that something is very wrong that all this is happening. Perhaps God is trying to tell us something, and we are not listening? I am not getting any younger and I would certainly like to resolve this.

Thanking you

Dear Thanking:

Your observations about your friends and their experiences in having children seem, unfortunately, to be indicative of a general situation. Many women are postponing childbearing long past the years believed to be most free of complications. Also the consequences of many widespread practices in our culture including such common events as drinking coffee, cokes, tea, and taking aspirin and other over-the-counter drugs, are only now being looked at seriously.

However, each individual couple must prayerfully seek guidance about beginning their family. Fear is not going to be of any value unless it causes you to consider your personal habits and practices in the light of the most recent research about the health of infants at birth and beyond. Who you are and how you treat your gift from God, your body, is important, even crucial. The commitment to go ahead with a family should include a thorough physical examination to assure (as much as these matters can be assured) that you and your husband are free of any unnecessary hazards. Good luck!

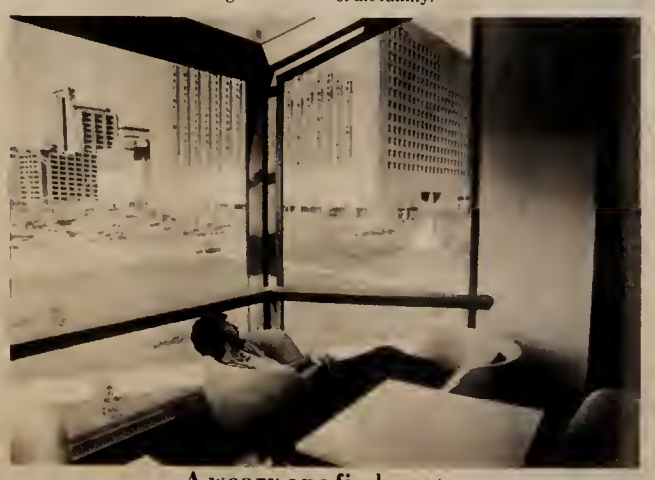
Readers are invited to write Deborah for answers to personal problems in living the Christian faith and life. Write: "Dear Deborah" P.O. Box 221076, Dallas, Tex. 75222.

Poem of the Week

By EDWARD A. GLOEGGLER

In the way

Our way is
in the way
Of the Way
that is Christ.



A weary one finds rest

INDIANAPOLIS — Worn out by the hectic pace of the 11-day and night legislative sessions of the United Methodist General Conference, a weary observer finds a quiet corner in the Convention Center here — and collapses. TM/UMR PHOTO BY LARRY BRACKEN

Methodist Children's Home Visitor

THE METHODIST CHILDREN'S HOME
Post Office Drawer H
Ruston, Louisiana 71270
Telephone (318) 255-5020
THE METHODIST HOME VISITOR is published quarterly. Cost for publication is paid for by The Methodist Children's Home.

SPRING ISSUE

An addition to THE LOUISIANA UNITED METHODIST

From the Executive Director

Terrel DeVille

"A Note of Appreciation"

The conference financial office reports that the initial response to the Good Samaritan Offering has been good. It is estimated that the Easter offering will raise well over $200,000 of the $500,000 goal.

Please accept the gratitude of the staff and Board of Directors of Methodist Children's Home. We are pleased that you have shown such generous support for us and the other five agencies involved in the offering project.

As you know, whenever something new is tried there is always the question of whether it will prove successful. Some persons had expressed concern that the combined offering system might not be able to sustain the level of financial support that the six agencies had experienced in the past. It now looks as though this concern was premature. Apparently Louisiana Methodists have once again come through in their usual way with an outpouring of their resources. For this we are grateful.

I would only remind you that the task is not yet completed. We will need this same support to be shown again when the offering is taken at Christmas. I am confident that the churches and individuals of this conference will go all out once more to guarantee that the 1980 Good Samaritan Offering will be a 100% success. Thank you for caring in such a generous way.

Auxiliary Membership Open to All

There has been considerable interest expressed in the recently formed MCH Auxiliary unit. The group was organized in October 1979 with charter members from churches within the neighboring vicinity of MCH.

Persons from areas outside the immediate vicinity of MCH have asked if it is possible for them to be a part of the auxiliary. In response to these request the MCH Auxiliary is offering sustaining memberships to persons who are prevented by distance from regular participation in auxiliary meetings and projects. These memberships are available at $5.00 per year. Such available at $5.00 per year. Such memberships will provide individuals who might not otherwise have the opportunity, a chance to be a part of the auxiliary's work.

If you are interested in becoming a sustaining or regular member of the MCH auxiliary you are encouraged to contact the MCH office at P.O. Drawer H. Ruston, 71270, (318) 255-5020.

Staff Available for Speaking

MCH staff members have been doing a lot of speaking in the last few weeks. The agency has been represented at all 9 district conferences within the Louisiana Annual Conference. Brief presentations were made at the conferences along with the presentations by the other 5 agencies who are represented by the Good Samaritan Offering.

Nevertheless, staff members are still available to speak to church and community groups throughout the state. As far as MCH staff are concerned, there is no such thing as speaking too often. Staff members always welcome the opportunity to share the news about MCH with those who are interested in its ministry.

If your group is interested in having a speaker or visiting MCH you may call Doug Williams at (318) 255-5020 or write him:

%Methodist Children's Home
P.O. Drawer H
Ruston, LA 71270

MCH Newsletter Subscriptions Encouraged

If you would enjoy learning more about Methodist Children's Home you are encouraged to subscribe to the MCH Newsletter. The newsletter is published four times a year and is mailed free of charge to all interested persons.

The newsletter is similar in content to the MCH Visitor except that it contains more information and is published more often.

The MCH Newsletter mailing list is currently being revised. If you do not receive the newsletter and wish to begin receiving it, please fill out the attached coupon. Persons currently receiving the newsletter are reminded to send in the coupon if they wish to remain on the revised mailing list.

Please Include Me on the MCH Newsletter Mailing List.
NAME _____
STREET, BOX, OR RFD _____
CITY _____ STATE _____ ZIP _____

Name of Friend or Relative You Wish to Receive Newsletter
NAME _____
STREET, BOX, OR RFD _____
CITY _____ STATE _____ ZIP _____

MAIL TO: MCH Newsletter, c/o Methodist Children's Home, P.O. Drawer H, Ruston, LA 71270
Ruston, LA 71270

The Cost of Caring

An often asked question is, "How much does it cost to provide care for a child in the MCH program?" This question has already been answered for 1980.

According to our figures it will cost us $27.96 per day for each child in residential group care. On an annual basis this becomes $10,205. These figures compare favorably with other church related child care facilities. And when compared to state and private non-church facilities the MCH cost is considerably lower.

This cost includes not only room and board but a variety of highly skilled supplemental services such as medical, educational, and social services. The counseling services are not only offered to the child but to the family as well.

When you stop and think about it there are few hotels where a person can get room and board for less than $30.00 a day. And when you add the variety and quality of other services provided to the child and family then the MCH financial cost is quite low indeed.

Child Care Staff Needed

Those persons interested in a career in the field of child care are encouraged to contact Gary Wilburn, MCH Director of Home Life. Applications will be provided to all persons making an inquiry, and interviews will be arranged for all serious applicants.

Persons inquiring should be willing to live at the agency in one of the children's residences. 8 days off per month as well as 2 weeks vacation are provided.

The minimum requirements for a child care position are: 18 years of age or older, high school diploma, or in lieu of diploma an experience supervising children's activities. Persons should be mature enough to function in a supervisory capacity with 8-10 children. Character and emotional stability along with patience and a willingness to learn new ideas are the major requirements.

Contact Mr. Wilburn at (318) 255-5020 or write P. O. Drawer H in Ruston.

Valentine 1980

Valentine royalty, chosen by vote of the residents, are pictured from left: Wayne Anderson, King; David Landgren, Prince; Tonya Sims, Queen; Josephine Clingen, Princess; Bob Burleson, Mr. Valetine; Diane Madison, Ms. Valentine.

The prince and princess enjoy the first dance of the evening.

The girls from Everett show off the latest dance steps.

RESOLUTION OF APPRECIATION

HONORING THE HAYNESVILLE NEWS

The Haynesville News is celebrating its fiftieth year of service to the Haynesville and Clairborne Parish area. It has gained a reputation for its responsible journalism and concern for its community.

The Haynesville News under the leadership of its publishers, Kennedy and Jane Morelock and Mrs. F. M. Graves has provided assistance in editing and publishing services for the Methodist Children's Home Newsletter since September 1974.

WHEREAS, these services have been of inestimable value to Methodist Children's Home in its efforts to present and interpret its ministry to its constituency.

THEREFORE, be it resolved that the Board of Directors of Methodist Children's Home meeting in regular session this 4th day of March 1980 congratulate the Haynesville News for its 50 years of outstanding service to its readership, and that the owners and publishers be given the heartfelt thanks of the Methodist Children's Home Board of Directors for the generous giving of time, talent, and other resources in publishing the MCH Newsletter for the past five and one half years.

BE IT FURTHER RESOLVED, that a copy of this resolution be mailed to Mr. and Mrs. Morelock and Mrs. F. M. Graves, and that a copy of the resolution be published in the May edition of the Methodist Children's Home Visitor which will appear in the Louisiana United Methodist.

W. A. J. Lewis
President of the Board

Merlin H. Merrill
Secretary

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THE UNITED METHODIST REPORTER

LOUISIANA UNITED METHODIST

edition

NOT TO BE TAKEN OUT
1980
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BROWSING SHELF

VOLUME 8 NUMBER 23 Send P. O. Form 3579 to Box 221076 Dallas, Tx. 75222 MAY 16, 1980

Preview of the Annual Conference

One of the high points of the Annual Conference each year is the few moments when retiring ministers share a bit of their ministry with members of the Conference. That time, this year, has been placed on Thursday morning, just before the reading of appointments. It is felt that the richness of these few moments will be an inspiration to younger ministers as they go to their assignments.

Traditionally, each minister about to retire is given 5 minutes to speak before the Conference. Many have never stood before the body in all their years of ministry; others have been great leaders, now about to place the mantle of leadership on someone else. It has been a great time of inspiration for all who shared.

A second very important event, will be the naming of a person to be Director of Special Ministries. The General Conference, meeting in Indianapolis a few weeks ago, set up a quadrennial priority to strengthen and support ethnic minority local churches. This new office will be used to implement that program. The director will work to recruit ethnic minority ministers, to train local church leadership in stewardship programs, education, and evangelism; and to use the funds from the missional priority which belonged to the Louisiana Conference to help ethnic minority local churches.

A third issue of importance is the fulfillment of the decision made at the 1979 Annual Conference: that the work of the Director of the United Methodist Foundation will be included under the duties of the Director of Financial Affairs. Now that the conference offices have been relocated in Baton Rouge, a staff trained, and the new computer in operation, it is expected that this new arrangement will be an excellent one for the Conference.

There are many items of business to come before the Conference in its three days of business. Pre-conference Reports have been mailed to ministers and delegates, so that all may have time to study them and prepare for the sessions.

The opening session of the conference will be held at First United Methodist Church, Shreveport, at 2:30 p.m., on Monday afternoon, June 2.

The United Methodist Reporter

Louisiana United Methodist

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P. O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference.

See inside for more local news

There were some interesting combinations that made up the delegations to the General Conference in Indianapolis recently; but none is more unique than the Louisiana delegation. Shown in the picture above are Mr. and Mrs. Truman Ward — Mrs. Ward was a delegate and Mr. Ward an alternate — a husband-wife team representing laity. Standing behind them are Rev. John Winn, an alternate delegate, and his wife Rev. Carol Cotton-Winn — a husband-wife team representing the clergy. Standing beside Rev. Cotton-Winn is her father, Mr. W. D. Cotton who is a delegate. We think this combination of two husband-wife teams, and father-daughter teams is rather unique among all the delegations that were represented at the Conference.

ED NOTE: Shown below is a collage of the pictures taken at the General Conference in Indianapolis: persons addressing the conference, those who attended the Louisiana Dinner, the whole delegation on the steps of the main platform and "visitors from home." Bishop Noah Moore, Dr. Ben Oliphint, and Joaquin Garcia are some of the honored guests you will find in the picture. We thought it would give you a bit of the flavor of the conference, seeing all the delegates at work. Dr. J. J. Caraway was the scissors and paste person who put the collage together for us.

Conference highlights

A quick glance at the Agenda which is published in the Pre-conference Reports reveals that there are some matters which will be given a good bit of attention at the upcoming Annual Conference.

TUESDAY

At the beginning of every new quadrennium, all of the Boards and Agencies are reorganized (membership is for the four-year period with a maximum tenure of eight years). The Committee on Nominations will make their report the first thing on Tuesday morning. New officers for the Boards are to be elected during the noon lunch period as the new Boards are organized.

In an Order of the Day, the General Conference Delegation will report to the Conference on some of their impressions, reflections, and hopes as a result of the Indianapolis meeting.

The Board of Global Ministries will report on the first Good Samaritan offering — received on Easter Sunday — for the six conference owned institutions. They will also expand on the urgent need for new churches to be located in areas of rapid growth, the high costs of property, and some of the problems that are involved. A survey of the Conference has been made in high density areas: particularly New Orleans, Baton Rouge, Lafayette and Shreveport. Finally, the Board will report on the new Spanish-Speaking Ministry in New Orleans.

In the afternoon session, the Board of Discipleship will request that the Bishop and Cabinet set a date for a Special Session of the Annual Conference, to deal with evangelism.

The Board of Pensions will announce that the pension paid retired ministers in the coming year will be set at $130 per service year. They will also explain that a way has been found to hold the rate for the hospital insurance program at one figure for the entire year (without making adjustments twice during the period, as has been done in the past).

WEDNESDAY

On Wednesday morning, the Commission on Equitable Salaries will announce that the minimum salary for full-time ministers will be increased $1,000, to $12,000.

This will also be the time the Conference will hear the report of the Board of the Ordained Ministry; and they will elect new deacons and elders, and admit to Probationary and Full Membership, those ministers who have qualified. The Service of Ordination will then be held that same evening.

Just before the adjournment of the morning session, Dr. Clyde Clark will present some scholarships to Seminary Students, who are preparing for the ministry. These scholarships are made available from the United Methodist Foundation, as the result of a legacy given for that purpose.

In the afternoon session, the Conference will consider the new financial askings for the 1981 Fiscal Year, and a proposed budget increase of 7.81%.

That same afternoon, the Conference Headquarters Building Committee will report on the property that is being purchased, and the plans to build a new Conference Building in Baton Rouge.

There are many, many busy hours in an Annual Conference session; routine reports, scintillating debates, high moments of inspiration, and frantic activity.

Scenes from General Conference

Editorials

1980 General Conference actions seen in retrospect, and with possible impact

Although a General Conference of the United Methodist Church — such as the one which recently concluded in Indianapolis — makes hundreds of decisions, the number of its decisions which have a visible, long-term impact on the church is much smaller. And the actions which attract the most debate and the largest headlines are not necessarily those which will produce the most long-lasting and far-reaching effects on the church.

As we have surveyed the many actions of the 1980 General Conference in retrospect, we believe four of the actions taken are likely to affect the vast majority of United Methodists, and will be looked back upon in the future as the most memorable achievements of the Indianapolis assembly.

• **Adoption of permissive legislation to simplify the organizational structure of local churches.** This change will be of particular benefit to the two-thirds of the UMC's local churches which have less than 200 members, and whose leaders have long complained that they were required to follow a cumbersome organizational structure designed for larger congregations. Under the new legislation, a congregation may combine its Administrative Board and its Council on Ministries into an Administrative Council, and reduce its number of "work areas" to as few as three. This action should provide small membership churches both with a boost in morale which comes from "being heard," and allow them to do their work more effectively.

• **Adoption of "Developing and Strengthening the Ethnic Minority Local Church" (EMLC) as the single "missional priority" of United Methodism during the next four years.** During the current quadrennium, EMLC has been one of three such priorities, and by almost any measure, it has not been very successful. There exists an urgent and genuine need to strengthen our denomination's ethnic congregations so that they may reach out and minister effectively to the growing number of ethnic people in the American population. By making EMLC the single "missional priority" and supporting it with a single $5 million apportioned fund each year, the General Conference has sent an encouraging message to the ethnic members of our church, as well as to the church's entire membership, that the UMC is serious in its commitment to minister to ethnic minorities.

• **Adoption of a new pension system for the clergy of the UMC.** After nearly two years of debate and refinement, the first basic change in the UMC's pension system for ministers in more than 50 years was approved. The two major goals it is designed to achieve are the payment of increased benefits and the elimination of any new "unfunded liability." Under the new system, funds for a minister's pension will be set aside each year as "deferred compensation."

The transition from the old system to the new one will be long and costly. While embarking on the new system, annual conferences and local churches will also continue to pay for pension credits earned, but not paid for, in the past. It will be well into the next century before the transition from the old system to the new system is fully completed. The new system, however, should result over the long haul in much more adequate pensions for clergy families, funded on a much more solid basis, than with the present system.

• **Approval of a national United Methodist Television Presence and Ministry.** Endorsement of this proposal from United Methodist Communications will result in an effort to raise at least $25 million outside regular church funding channels to involve the UMC significantly in the television industry for the first time. A major part of these funds will be used to purchase and operate a high-quality commercial television station — preferably one which is network-affiliated. Profits from operation of the station will be used to produce and distribute high quality programs which reflect Christian values, both for use on other stations and by local churches. And, ownership of a network-affiliated station will provide the church with a voice to influence policies and programming from inside the television industry.

Someone commented that the approval of this proposal brings the UMC "kicking and screaming into the 1950's" with respect to the utilization of television. We believe it is better to get involved in so important and influential an arena late than never. Although there are risks inherent in launching any venture of this type, we believe approval of this proposal offers the UMC unparalleled potential to use and influence for good what has become our society's most pervasive communications medium.

Welcome to readers of new local church editions

We wish to extend a belated, but warm, welcome to readers of three new TM/UMR local church editions which have begun publication during the past month. (A local church edition is a special edition of this newspaper which combines a local church's news on page one, with annual conference news on page 6, and four pages of general religious news and opinion, and is distributed to every member-family of that church.)

The new congregations publishing TM/UMR editions, along with their numbers of subscribers are: **Trinity UMC, Denver, Colorado** (Rocky Mountain Conference), 768; **Calaski Fellowship Parish**, a group of 17 small rural churches in the Kentucky Conference based on **Science Hill, Kentucky**, 357; and **Aldersgate UMC, Slidell, Louisiana** (Louisiana Conference), 516.

To our new readers in these congregations, we say "Welcome." We hope you will find your new church newspaper informative, and that you will join with other readers in providing feedback through such columns as "Letters to the Editor."

THE UNITED METHODIST **REPORTER**

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business**: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions**: Debbie Christian, Assistant Editor; **Local Editions**: Kay Fielder, Assistant Editor; **Editorial**: Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Judy Elswick, Staff Writer; Otto Nall, Contributing Editor; **Production**: Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS654500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Letters to the Editor

Aid plea made for Atlantic 'boat people'

To the Editor:

Please join religious leaders in Pennsylvania in urging President Carter to grant parole to the Haitian refugees before May 17. After May 17 the Refugee Act of 1980 mandates that he use a complicated consultation process to grant group parole. It is important that he act promptly for this and for humanitarian reasons.

Hundreds of Haitian refugees continue to survive the 800-mile journey from Haiti to land on our southern Florida shores. These men, women and children are our Atlantic "boat people." They seek freedom in our country, consistent with our reputation for offering hospitality and a haven. Instead they encounter hostility and unfair treatment. We appeal on their behalf.

For the last seven years Haitians have been fleeing from a reign of persecution and terror in their homeland. Most responsible studies, including those of the major religious bodies and the media, indicate that these are in fact political refugees, entitled to asylum like other refugees under American law as well as international agreements.

Our finding is that they are not treated as political refugees, that they are subject to persecution (if not imprisonment and execution) if they are returned to Haiti, and that granting asylum will not open the flood gates to a mass influx of such refugees.

Ten thousand Haitian refugees very much need your immediate concern. They provide us an urgent opportunity to demonstrate the humane ideals which are basic to our national values.

Albert E. Myers
Harrisburg, Pennsylvania

Lay leadership worthy of church's confidence

To the Editor:

Thank you for the editorial headlined "Laity address worthy of positive hearing and response from church," even if it was made through clenched teeth.

Your grave concerns about this additional rhetoric and the way it was to develop did culminate in a happy ending, even though the laity had a more prominent hand in the General Conference.

We are dumbfounded at the seeming lack of confidence that the clergy has in us. As we observe the clergy from time to time — from the local minister to the episcopacy — we detect a condescending air from the members of the fraternity toward the laity. This was epitomized recently by a minister who, when being criticized about an action, retorted that "he had graduated from seminary" as if that act alone made his every effort one of infallibility.

If, as you state, the church is having an "identity crisis," perhaps a greater role in making vital decisions should be given to the laity. My major concern here is that those in laity leadership roles today reflect, in many cases, frustrated lay "preacher" types, who rubber stamp clerical actions and desires and who never know what the real feelings of the average member of the congregation are.

Perhaps our brothers and sisters of the cloth should be reminded that once, they too, were "mere laity."

Barry DeZonia
Dallas, Texas

Prophetic voice needeed

To the Editor:

It was an exciting experience to be able to attend the 1980 General Conference as an observer. I was concerned, however, about the number of times I heard delegates justify their votes based on a fear of what the "people back home" would say or think.

Of course it is important to listen to the voices of concerned United Methodists. However, I fear that the prophetic voice of the church may well be muted if this is to be the single criterion for determining where we stand. As one delegate put it so well, "Our church needs to be prophetic at a time when it may be unpopular to do so."

The United Methodist Church has historically been at the forefront of social change. But I am appalled by our present reluctance to take courageous stands in the face of controversial issues. May God's Spirit continue to prod us and push us, even when it is most uncomfortable.

Robert Stutes
Kansas City, Missouri

Meaning of Church

To the Editor:

Thank you for Mr. Dunnam's sensitive column in the April 25 issue under the heading "The real world and the world of General Conference."

I read carefully the entire newspaper and your editorial said it all. That is what the church is all about — loving and caring for each other.

Ruth L. Harder
Austin, Texas

Step out in faith, try again

To the Editor:

I find it appalling that the Pastor-Parish Relations Committee of the Laurel Charge in the Peninsula Annual Conference would deny a clergyman, the Rev. Randy Jones, the opportunity to speak at their mission services because he is black (see TM/UMR, April 18 and 25).

I sincerely doubt God knows the difference between black and white. The unfortunate situation that exists is, Rev. Jones probably would have preached one of the more outstanding sermons of the week, and those congregations have lost an opportunity to say to their community they truly are Christians.

The article stated they were concerned that people would quit the church or give less money. I don't believe I could, in Christian conscience, remain a member of that charge because of their vote. So either way they could lose members and money!

In recent years, Chester-Bethel UMC, of which I am a member, has been privileged to have in our pulpit numerous guest preachers, including two outstanding black clergymen, the Rev. Felton E. May, and the Rev. Charles Johnson, both of the Washington area. Their outstanding sermons have left our congregation truly blessed and uplifted.

I would challenge the officers of the Laurel Charge to step out in faith and try again.

Suzanne Taber
Wilmington, Delaware

Get off 'dead center'

To the Editor:

In a poll taken in Washington recently, people were asked which leader most impressed them in the world today. Not one American was mentioned. (Anwar Sadat was the overwhelming favorite.) It's no wonder that we United Methodists have a similar disregard for our own church leadership when the official spokesman for our Council of Bishops won't even face the fact that present day United Methodists don't know who they are, or what their church stands for, if anything (see TM/UMR, April 18).

Which of the principals in the Laurel charge in Delaware knows what it means to be a United Methodist? Was it the three members of the P.P.R. committee who thought it made good fiscal sense to keep blacks out of their pulpit? Was it the one odd-ball who thought that our church stands for justice and brotherly love? No, the four members who outnumbered the rest were surely the true United Methodists, for they "abstained!" Yes, indeed, to be a true United Methodist today one must stand four-square on the principle that we have no official stand. (We wouldn't want to eliminate anyone!)

God willing, our church will someday get off DEAD CENTER!

Raymond Dubuque
Highland Falls, New York

We're to be 'different'

To the Editor:

As a Christian person, mother, and director of education at our local United Methodist Church, my heart sank as I opened the "Exploring the Bible" leaflet our small son brought home from church school recently.

A large, lovely basket of "Easter" eggs? My dear brothers and sisters in Christ, we are called to be a "different people."

Perhaps, our children cannot grasp totally the meaning of Christ's death and life. That does not mean that we should help them celebrate and observe Easter as the world does. Please, please, give my children no "Easter" eggs, no "Easter" baskets, no "Easter" candy. Give them "Jesus"; tell and show them the happiness of "Easter," the love of "Easter," and the Hope of "Easter." Then one day, thanks be to God, they will grasp the meaning of Easter.

Mrs. Robin Noland
Meadville, Missouri

Correction included error

To the Editor:

Your "slip" is showing again, even as you tried to acknowledge "Col. Pinfeather's" sharp eyes and keen wit in the April 18 issue of TM/UMR.

It is my judgment that there is no "e" in judgment, but then again Mr. Paul A. Smith "Pinfeather" "must have been ahint the door of yance the barn when good judgment was passed out."

Great humor, good stuff, keep it up.

Ralph V. Hudson
Bremen, Ohio

An encouraging report

To the Editor:

Every time I read about the Esther Action Council, I experience new hope for United Methodist Women. Thank you for your report on their recent seminar (TM/UMR, March 21).

Many of us have been concerned for years about unsound program materials and the lack of emphasis on Christian mission fostered by the Women's Division, but felt that there was nothing we could do. This is no longer the case, thanks to the Scriptural stand of the Esther Action Council, and their move toward a Christ-centered balance in UMW!

It would be helpful to other discouraged United Methodist Women to know more about EAC's goals and activities. Please keep us informed!

Lila Bynum
Decatur, Alabama

Try bulletin-waving

To the Editor:

For several years we have searched for a way people in a worship situation could indicate feelings of praise, encouragement and happiness spontaneously.

Some time ago, we read about the idea of bulletin waving in an article describing a cooperative ethnic parish. When the people wish to express their feelings of joy and appreciation, they wave their bulletins high, as a spontaneous response. This serves as a happy alternative to applause, which may be disruptive in worship. For several weeks, we have tried bulletin-waving and now recommend it to the church as a whole.

We have found people waving bulletins following special music, during a sermon and for special recognition events. It works! Even two or three times in a service, we will see bulletins waving.

The people in the Harrold and Highmore United Methodist Churches, and the Ree Heights Community Church are enjoying it.

Orland and Lyla Sloat
Highmore, South Dakota

On the TM/UMR Beat

'Community of Faith' seen as real as the grief I feel

Clyde Chesnutt

It hurt. It really did.

We buried him in a cemetery at the edge of Albuquerque, New Mexico, under a pine tree and facing the Sandia Mountains which he loved and into which he had often backpacked.

I carry no doubt about God's love which has ever surrounded Gale, but I found it rough to give him up. He was the baby of the family — if a good-looking, gangly 15-year-old can still be considered your baby.

Gale was thrown from the cab of a pick-up in a freak one-car accident down a country road on Maundy Thursday last month. Although he never regained consciousness, he hung on for 16 days until his brain apparently hemorrhaged and he died April 18 (see TM/UMR, April 25).

What does a parent cry for in moments like these, I have wondered — his loss or my loss? I suspect I cry for the joys of dating a girl, marrying a woman, holding in his arms his own child which he will never experience. I cry for the pride in his achievements which were just beginning but now remain incomplete. I cry for his mother, brother and sister and host of step-relatives who rallied around the hospital's intensive care unit bedside and, by their anguished watch and silent prayers, pulled for his recovery. I cry for 15 years of investment, some of which was not particularly wise on my part, but which on his part was beginning to pay off and show promise for a full and useful life.

Whatever a parent cries for, I discovered we don't cry alone. A network of friends, relatives, co-workers, church members and pastors reached out across time and distance to mediate God's love and care to the family. The pain a parent feels at the thought of losing a child probably hurts as deeply, if not more, than any other death experience, and hundreds of people responded to and shared in our grief.

As a pastor I have comforted and consoled persons in grief, but this is one of the few times I have been on the receiving end. I never before realized how touching and meaningful are the cards, letters, phone calls or visits from people. And it is not what is said, for words seldom can bear the weight of deep concern. It's the gesture, the effort to say, "we are with you" that reaches and strengthens the grieving heart.

One couple from Kansas whom I do not know, but who have walked through the valley of the shadow in losing their own teenage son, wrote after learning of Gale's death: "We just wanted you to know that Gale's death has not gone unnoticed — even by those you will never meet — and that many hold you in their sympathetic thoughts and prayers."

For me, the theological phrase "the community of faith" has put on flesh, gained breath and come alive.

—CLYDE CHESNUTT

Here I Stand

Church: people or professionals?

Milton Vogel

By MILTON R. VOGEL

I was impressed with a significant statement which Dr. Alan Walker of Australia made during his recent visit to the United States. I heard him tell of a church which began in the city of Sidney. He said, "The church began without a pastor which is the way a church should begin."

My interpretation of what he said is, "The church is people and not a stage for professional actors. But it seems so much of the emphasis is not on people but organizational structure."

Since World War II, our country has become a very affluent society. The organized church has also been caught up in this affluence. We have built great physical and ecclesiastical structures. We have had vast sums of money at our disposal to perpetuate those structures. It seems we have come to the point in our history where we expect most of God's work to be done by professional leadership. Yet the effectiveness of the highly organized church seems to have decreased. Even our membership has not kept pace with the growth of population, to say nothing of the spiritual decline of the members. I wonder if it could be said that we have organized, specialized, ecclesiasticized and structurized until we are paralyzed.

During this period of affluence, we have been failing miserably to train volunteers to do God's work. I once heard Howard Ham of the General Board of Discipleship speak on the subject of "The Servant Minister." He made the point that the role of the professional minister should be to train the lay people to perform the ministries of the church. He said, "We need to move in this direction if the church is to survive." However, I have failed to find a great trend toward that goal on any level of church structure.

'Servant Minister'

When Jesus chose his disciples, He certainly gave us the perfect example of the "Servant Minister." He did not choose a bunch of professionals to train, nor did he train them to be specialists but rather witnesses to the Way, the Truth, and the Life which Jesus came to reveal. He selected ordinary people, such as rough fisherman and hated tax collectors, to spread his Gospel.

My years of experience in the ministry have never proved to me that more professional staff in local churches or in conferences has assured greater participation on the part of the church's membership. In fact, in most cases in which I have been involved it has been quite the opposite. The more professional staff there is around, the more the tendency is for the volunteers to assume less responsibility.

I would like to cite two examples on two different levels to support this philosophy:

For several years in one conference in which I was involved, there had been four persons on the Christian education staff. Two of the staff members left the staff for other positions. The Board of Education and the two staff members who were left agreed not to replace the ones who left. The office had a file of a sizable list of volunteer leaders, laboratory leaders, leadership training teachers, etc., who were well qualified to assume more responsibility on a volunteer basis in the area of the conference in which they lived. During the next year it was discovered more was being accomplished with this procedure at less expense than with twice the professional staff.

Volunteers answer

Another illustration comes from a local church situation. There were two staff persons in Christian education. One was a Minister of Education and the other a Director of Youth Work. A program was launched to train volunteers to do a better job and more people were enlisted for training. After two years when the staff was reduced to one, the trained volunteers filled the gap and a replacement was not needed. In five years the Church School attendance increased 25 percent and the participation of youth more than doubled.

Allow me to draw the conclusion that increased professional staff will not assure greater results in either local churches or in annual conferences. The effectiveness of a local church ministry or a conference program does not come about by a large professional staff, but through dedicated and trained volunteer leadership which I would like to see given greater priority.

The words of Nehemiah have always been a great challenge when he said: "So built we the walls for the people had a mind to work."

"Here I Stand" is a column through which TM/UMR readers may express their opinions and concerns about the church.

This week's contributor, the Rev. Milton R. Vogel, is a retired member of the Kansas East Annual Conference who resides in Topeka, Kansas.

KEEP THE CONVENANT

Since 1977 United Methodists have had a special covenant—with themselves and with the world. We have sought to: Strengthen ethnic minority local churches ☐ Proclaim the Gospel ☐ Help the hungry.

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For more information:
General Council on Ministries,
The United Methodist Church,
601 W.Riverview Ave., Dayton, Ohio 45406

Portland professional soccer team headed by UM minister

PORTLAND, Ore. — A Portland Timbers midfielder overpowers an opponent in an earlier North American Soccer League game. Inset shows the Rev. Peter Warner, senior pastor of the city's Parkrose United Methodist Church for the past 8 years, who is general manager of the professional team.

Mr. Warner, who has broad experience in top-level soccer, was hired to head the Timbers by Chairman Harry A. Merlo of the Louisiana-Pacific — a forest products company which owns the team. Mr. Merlo, a devout Catholic, has pledged all net income from the soccer franchise to six Oregon charitable and cultural bodies.

It is with the support of his church, superintendent and bishop that Mr. Warner is undertaking the job which he sees as "well within the framework of Christian ministry." He describes it as "one more way to say that the church can participate in the world in many ways we've not yet tried."

RELIGIOUS NEWS SERVICE PHOTO

Cuban refugees assisted

Florida UM Hispanics rally to help with boat influx

By SHARON MIELKE
Senior Staff Writer

MIAMI — Hispanic United Methodists — mostly of Cuban origin — mobilized quickly to meet the crisis of thousands of Cuban boat refugees arriving daily on Florida shores. The influx is the result of the Castro government's recent decision to liberalize its policy to allow Cubans to leave the country.

The Rev. Reinaldo Toledo told TM/UMR, "We are trying to meet the most immediate needs." as well as assist Church World Service, the service arm of the National Council of Churches. "They are swamped," he said, in spite of the relief agency having an established office in Miami and staff who have assisted in the resettlement of Cuban refugees during the last 20 years.

Mr. Toledo, who is president of the Hispanic Committee for the UMC's Florida Annual Conference, said a committee of Miami area Hispanic pastors and laypersons was organized as soon as the boat influx began to build up late last month. The committee established a center where food, clothing and some medicines could be both received and distributed. The center is at Wesley UMC and is coordinated by the Rev. Benito Acebo.

"We are working on both the spiritual and physical needs," Mr. Acebo said. In addition to food aid and clothing, the committee is making visits to all of the 15 shelters to offer aid, conduct worship services and distribute Bibles and copies of the Upper Room devotional guide in Spanish.

UM church members are also volunteering aid to Church World Service in processing centers, contacting Spanish-speaking congregations for offers of sponsorships and searching for housing Refugees who have family in the U.S. or a sponsor can leave the shelters as soon as they are screened and processed.

By last weekend their efforts were being reinforced by the Florida conference as Bishop Joel McDavid appointed the Rev. Carlos Perez to Eglin Air Force Base to assist with the processing of refugees as of May 13. One church has offered its facilities for him to conduct worship services. Mr. Acebo said the Hispanic committee is also pleased that Florida conference officials plan to appoint a full-time worker with refugees to start after annual conference in June.

In addition to the Cuban influx, Haitians continue to arrive by boat in a steady flow with an estimated 25,000 now in Florida These refugees have already taxed the church relief agencies' services.

"What we need is to begin to relocate people," several Miami pastors reported. Housing is a critical problem because they say there simply aren't any vacancies in Dade County — the Miami area.

Asked to explain why the refugees say they are leaving Cuba, Miami pastors were unanimous in reporting to TM/UMR that the exodus is for "political reasons."

Mr. Acebo said "the main reason is the political oppression and education which is all indoctrination. They are not talking about economic deprivation but suppression of freedom — that's what they all are talking about."

Miami officials said they feared as many as 250,000 Cuban refugees may soon be following before the tide is stopped. There are no official figures on how many Cubans want to leave their country, a nation of 10 million people. Western diplomats, besieged for visas, estimated that 200,000 Cubans wanted to leave.

Meanwhile in Chicago, the president of United Methodism's national Hispanic caucus (MARCHA) said he is alerting the regional members to act quickly in their areas and to provide leadership for resettlement and sponsorship efforts.

The Rev. Jose Valazquez told TM/UMR many Hispanics have experienced the suffering, culture shock and separation that occurs when a person leaves his country, and they will be able to help the newcomers get oriented. But, he said, it will require a denomination-wide effort to find housing and jobs for the thousands who have arrived as well as those still enroute.

"We were totally unprepared for so great a need, but regardless of that, the church must respond with compassion. We hope all churches will lend a hand in this critical situation."

Help needed for Cuban refugees

TM/UMR Staff Special

MIAMI — While the exact details of a United Methodist response to the arrival of thousands of Cuban boat refugees are still being ironed out, it is clear that help will be needed in two areas: sponsorships and financial aid.

Lilia Fernandez, the refugee resettlement officer for the United Methodist Committee on Relief (UMCOR), told TM/UMR last week she met with State Department and government officials here. She said that while everyone is eager to move the boat people out of the shelter areas as quickly as possible, the federal government is not providing financial assistance normally available to refugees, except for transportation costs. The reason is they are not officially termed "refugees."

Assessing the total, chaotic situation, Ms. Fernandez said that means that resettlement aponsors or the denomination may be called on to provide more financial backing.

An added complication is that well over one-half of the new arrivala are single men — not families. "That'a going to be difficult because sponsoring churches alwaya prefer families."

Ms. Fernandez said UMCOR wants to resettle through UM Hispanic churches wherever possible, and she suggested that Hispanic and English-speaking congregations work together.

For more detailed information on refugee sponaorship, fMs. Fernandez can be reached at (212) 678-6283 in New York City.

UM mission executive resigns

NEW YORK (UMNS) — Dr. Tracey K. Jones Jr., top United Methodist mission leader, has announced that he will not seek re-election as general secretary of the Board of Global Ministries (BGM).

In a letter to Bishop D. Frederick Wertz of Charleston, W. Va., president of the outgoing board, Dr. Jones attributed his decision to the 12-year maximum term for top leaders of boards set by the 1972 General Conference of the United Methodist Church. Dr. Jones became general secretary of the Board of Missions, predecessor of the BGM, in 1968.

The mission chief said he would serve through the organizational meeting of the new board, to be held in New York City, Sept. 9-12.

"I do not plan to seek re-election in September as general secretary of the board," said Dr. Jones. "I affirm the 12-year rule as a sound policy for general secretaries and believe it wise for both the board and myself to abide by it."

The mission board is the largest of the church's agencies. It conducts a worldwide program in more than 100 countries involving an annual budget of more than $50 million.

Bishop Wertz, in announcing the mission executive's decision, said: "Tracey Jones is one of the great mission leaders of our generation. His departure will be a real loss to the church, but he is convinced the policy of the church is wise and he intends to follow it."

The search for a new general secretary will begin immediately. "The final decision will have to be made by the new board," the bishop stated.

Dr. Jones began his missionary career in 1942 serving first in China, where he did evangelistic work in Nanking until 1950, and then in Malaya, where he pastored an interracial congregation in Singapore for three years.

The son of a YMCA executive who served in China, Dr. Jones was born in Boston and educated at Ohio Wesleyan University, Yale University and the University of California at Berkeley.

A prolific writer and speaker on mission topics, his book "Our Mission Today," published in 1963, was one of the most widely distributed mission studies every produced. In 1979 he paid a visit to China after an absence of nearly three decades.

Bishop Wertz, paying tribute to Dr. Jones, said: "When the history of Protestant missions in the last half of the 20th century is written, the name of Tracey Jones will be prominent. He comes out of the classic mission tradition yet has provided leadership for a new era. His is truly a global vision.

"Under his administration, the leadership role of ethnics, women and Third World persons in determining the mission of the church has been made a reality. His supreme devotion is to the mission of Jesus Christ."

'Overseas' to whom?

Worldwide delegates feel left out

By SHARON MIELKE
Senior Staff Writer

INDIANAPOLIS — "The world is my parish" is a popular slogan which North American United Methodists conveniently seem to forget when it comes to deliberating on behalf of a worldwide church, representatives from several continents said of the recent General Conference here.

"The overseas delegates feel the American delegates do not seem to take us overseas representatives as a part of the worldwide church," said the Rev. Gregorio R. Bailen of the Northwest Philippines conference. "They take action as if we were all in America without considering our different situations."

At several points in the debate, delegates from outside the U.S. pointedly raised such questions as "What is the Equal Rights Amendment?" or "How does this apply to churches outside the U.S.?" They kept trying to remind the General Conference that the "Book of Discipline" which the delegates were revising will be translated for use in other parts of the world — specifically, for the 33 United Methodist Central Conferences in Europe, Africa and Asia and their 471,017 members.

(Autonomous Methodist churches, on the other hand, write their own "Discipline." These 14 affiliated churches are represented by two delegates each who have voice but no vote at the UMC's General Conference. A relatively new relationship called a "concordat" allows for the exchange of delegates with voice and vote. Only three autonomous churches — Great Britain, Mexico, and the Caribbean and the Americas — are in a concordat relationship to United Methodism.)

Mr. Bailen pointed out that the limited number of Central Conference delegates — 66 — makes it difficult for them to provide input in the legislative process and particularly in the legislative committees where the General Conference does much of its work. Not only are they spread thin in the 10 committees which average 100 members each, but also language is still another barrier.

As an example of differing situations requiring consideration, Mr. Bailen said the retirement age of bishops is a special concern for the Philippines because they have a shortage of leaders and want them to stay as long as possible. But, he said, Americans see only the American situation where there appears to be an oversupply. The petition for the retirement age to be raised to 70 years was defeated.

The Rev. Eigil Carlsen, a pastor from Frederikshavn, Denmark, said "many things planned here in the U.S. we cannot use. Your programs have to be translated and converted to fit, and some just don't fit at all. The pensions plan is a good example. We have a better state pension program in Denmark already."

Who is 'overseas'?

His lay colleague, Henning Bjerno, treasurer of the Denmark church and a public relations official by vocation, said he was disturbed to be referred to as an "overseas delegate" and appreciated some efforts on the floor to stop that. After all, he said, "General Conference is supposed to be for the whole church. You in the U.S. are overseas to me but we don't call you 'overseas delegates.' "

Utshudi Usungu, a pilot for the church's medical flights in Zaire, said "some things such as strengthening the local church are as important for us, but other things such as homosexuality and minority problems are not important for us. There are many things that connect the American and African churches, but there should be more interconnections."

The issue of homosexuality as a non-issue or a taboo subject for their home churches was mentioned by several delegates from outside the U.S. They were puzzled and sometimes appalled by its seeming importance to the American delegates.

The Rev. James C. Lall, a district superintendent from Delhi, India, said "90 percent of the things discussed here have no relevance to India," but the open discussion of homosexuality — put on a par with spiritual things — was very distressing. "In India it is a taboo even to mention the word. Indian people feel this subject should not even be discussed on the floor of the General Conference. If it were to be approved, it would have a very harmful effect for us."

Mr. Lall of the Delhi Annual Conference and the delegates from 10 other India conferences were pleased when the General Conference approved enabling acts which will permit them to become an autonomous church. The new church, which will write its own "Discipline," will be called the Methodist Church in India. While the Indian church will be autonomous it will also be affiliated with the United Methodist Church. It has almost 200,000 members.

But it also means that at the next General Conference there will be even fewer persons with both voice and vote from outside the continental U.S.

Bishop's act said to be endangering

NEW YORK (UMNS) — The new government in Liberia has the support of the Liberian people, but the announcement by United Methodist Bishop Bennie D. Warner that he might lead a counter-coup endangered the lives of United Methodist missionaries and indigenous church leaders, according to returned missionaries.

"The people were very pleased that the revolution took place," reported Marvin Wilson of Americus, Ga., one of seven missionaries who flew into New York May 2. "They say it was long overdue, and people were dancing in the street for more than a week after the executions had taken place."

Mr. Wilson said the new Liberian Head of State Samuel Doe had given assurances that no more executions would take place. Questioned why the missionaries had come back to the United States, Mr. Wilson said: "The executions that did take place took over many strong objections and appeals for clemency." The concern, Mr. Wilson said, was that the strong feelings against the Tolbert regime "could break loose again." He said the new Liberian government had wanted the missionaries to stay, but the Liberian church leaders had advised a temporary departure from the country for the U.S. missionaries.

Mrs. Wilson said the bishop's announcement left the Liberian church "frightened for their own safety, angry that he would not have more concern for their welfare." She said 11 of Bishop Warner's 16 district superintendents, along with conference staff, "disassociated" themselves from him as bishop and from his statements during a called cabinet meeting of the Liberian Conference.

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New president, new direction set for Scarritt

NASHVILLE (UMNS) — Donald J. Welch, interim manager/president of United Methodist-related Scarritt College since last October, has been elected president of the school, effective June 1, 1980.

The election came during a meeting of the Scarritt Board of Trustees early in May. Mr. Welch has been on leave from Wofford College, Spartanburg, S.C., where he served as campus minister and director of counseling and church-college relations.

The board approved a balanced budget of $1.3 million for the 1980-81 academic year. Incorporated into the budget is repayment of indebtedness which has plagued Scarritt for several years. "Not only will the 1980-81 budget be balanced," Mr. Welch said, "but our projections indicate a balanced budget for the next four years if expected funding is forthcoming."

The board also adopted a plan announced earlier which will make Scarritt a national graduate center for Christian Education and church music. Under the design, Scarritt is terminating its undergraduate program and the graduate programs in church and community and in evangelism by the end of the 1980-81 academic year.

the church today

Family farm policy urged by 13 faith groups

WASHINGTON (UMNS) — Public policy should encourage the preservation of an agriculture based primarily on small and moderate-sized family farms which are rapidly disappearing, 15 U.S. religious leaders declared here April 30.

Their statement to the U.S. Department of Agriculture's hearings on "Structure of American Agriculture and Rural Communities" expressed "alarm and pain" over the "deterioration of the family farm system." They said that system had always provided the nation with "both physical and spiritual nourishment."

The signers, representing officials of 13 faith groups, included United Methodist Bishops James Armstrong of Aberdeen, S.D., and D. Frederick Wertz of Charleston, W. Va.

U.S., Iran mutual grievance plea gets delegate signatures

WASHINGTON (UMNS) — More than 100 delegates to the United Methodist General Conference have signed a plea to the peoples of both Iran and the United States to "understand and acknowledge the grievances of the other" as a step toward reconciliation and away from war.

The statement was developed near the close of the April conference as a supplement to what that body had already adopted in calls for "restraint and reconciliation" in the Iranian crisis (see TM/UMR, May 2). It was not presented, however, for conference action but circulated as a message from individuals.

The statement was launched by the Rev. John Wolf, Ft. Wayne, Ind., pastor.

Priest-congressman leaves on Pope's orders

BOSTON (RNS) — Rep. Robert F. Drinan, the liberal Jesuit priest-congressman, has canceled re-election plans in obedience to a worldwide directive of Pope John Paul II barring Catholic priests from holding high public office.

"It is with regret and pain that I accept the decision of the Holy See," Father Drinan announced at a press conference here. "I am grateful to have had these opportunities to be a moral architect."

Two other American priests, both members of religious orders, are affected by the ruling. One is the Rev. Robert J. Cornell, a Norbertine and a former Wisconsin congressman who was defeated in 1978 but planned to seek re-election this fall. The other is the Rev. Miguel D'Escoto, who holds dual citizenship — American and Nicaraguan — and has been foreign minister of Nicaragua since the overthrow of the Somoza government there last year.

People in the news . . .

Milton Thomas

Swimming parson

Reaching the age of 75 in what he calls "the last quarter of my first century," the Rev. Milton Thomas, retired pastor of the Western New York conference, swims his weekly mile in one hour and five minutes. (left photo) "I alternate between the back stroke, side stroke and breast stroke." The Cambridge Springs, Pa. senior citizen grins as he says "I'm not aristocratic enough to play golf so I swim."

Yes, I can top this

Fred Miller of Honesdale, Pa., your 50 years of perfect attendance at Sunday school has been topped (see TM/UMR, Mar. 7). Mary Richards of First UMC, Toronto, Ohio not only has 51 years of perfect attendance but she has the pins to prove it as well. Can anyone top that record?

A Baptist view

The Rev. Bill Watson, pastor of the Clarendon-Hedley UMC in the Northwest Texas conference, says the First Baptist Church's bulletin recently announced the union worship service in Hedley of the two churches this way: "Evening worship — 6:00 p.m. Sermon subject: 'Revival among the Snakes' at the Methodist Church."

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NOTICE OF VACANCY. Women's Division, Board of Global Ministries, announces a search for an assistant treasurer to become effective no later than Sept. 1. Position description available on request to Joyce Sohl, 475 Riverside Drive, Room 1503, NY, NY 10027. Application deadline June 1

CHRISTIAN EDUCATION & MUSIC DIRECTOR UMC. Send resume to W. H. Roberts, 700 Rich Avenue, Gulfport, MS 39501. Salary $11,000-$14,000

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DIRECTOR of Youth Ministries. First Broad Street UMC, Kingsport, TN. Experience desired, but willing to consider June graduate. Church has 2,500 members, excellent staff and facilities. Salary negotiable. Contact: Mrs. Toy F. Reid, P. O. Box 1346, Kingsport, TN 37662 (615) 247-4977

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Recycles bicycles to help handicapped

LANCASTER, Pa. — John R. "Jack" Stewart looks over bicycles he has rebuilt from scraps to help finance facilities for handicapped individuals at his church. The 62-year-old RCA administrator's efforts will benefit "Access," a $30,000 project undertaken by the Grand View Heights Community UMC. The program first will make the church accessible to handicapped and wheelchair-bound persons by installation of an entrance ramp and alterations to restrooms, with a later phase calling for an elevator and further alterations. PHOTO BY INTELLIGENCER JOURNAL

Christian-Jewish relations 'heat up'

Two groups are at odds over the Palestinian issue

TM/UMR STAFF SPECIAL

DALLAS — Relationships between Christians and Jews have "heated up" over differences of opinion on the Palestinian issue, leaders at the recently held National Workshop on Christian-Jewish Relations admitted here.

And what makes it doubly difficult is that the two groups are unused to being at odds with each other.

"Some are saying, don't talk, but I believe if we are in significant disagreement it means we have a good deal to talk about," said Rabbi Dan Polish, director of the Synagogue Council of America, based in Washington, D.C.

The disagreement is over the proposed policy statement now under consideration by the National Council of Churches (NCC) on the Middle East, said the Rev. Robert Turnipseed, a United Methodist who chairs the National Council's committee on Christian-Jewish Relations.

Mr. Turnipseed said the proposed statement calls for: (1) cessation of violence by all parties in the Middle East; (2) recognition of the State of Israel; (3) recognition by Israel to the rights of Palestinians; and (4) security guarantees.

"Speaking candidly," Rabbi Polish said at a press conference, "the issues the National Council are addressing touch on the very survival of the State of Israel and the Jewish people. I don't know the extent to which Christians take that as seriously as Jews do. I wish the NCC expressed greater urgency about the survival of Jewish life as expressed in the State of Israel. We hope to convince them of their mistakes."

Mr. Turnipseed replied that his personal perception is that there is concern among Christians for the survival of the Jewish people, but that they also want to see "shalom" (genuine peace) restored to the entire area.

Rabbi Polish said both sides need to take each other at face value. Both believe the issue is a moral imperative for them. "When there is significant disagreement, the safest thing to do is to fight openly and fairly." He said the national workshop is vital because it is the only place where Jewish and Christian people work and talk together across religious lines.

"We are joined by the conviction that religious people have words to speak to world problems," he noted.

Participants expressed shared commitment to coping with world issues and to continued dialogue during the workshop here Apr. 28-May 1.

The workshop is "more of a grassroots" conference than other conferences of this type because it includes people from local congregations as well as theologians and religious leaders, according to the Rev. Allan Brockway, a United Methodist who serves as Associate for Christian-Jewish Relations with the World Council of Churches in Geneva, Switzerland.

"I think that is all to the good, largely because one of the problems we as a society face — anti-Semitism — has a rather deep root in the theology of the church which is not likely to be changed . . . unless at the congregational level," he said.

Two scholars told workshop participants that dialogue between Christians and Jews must be expanded to include the Islamic faith "in spite of formidable obstacles."

With more than 700 million Muslims in the world, the need for such dialogue is evident, according to Monsignor Joseph Gremillion, coordinator of the Inter-Religious Peace Colloquium in Washington, D.C. "The Muslim world covers enormous areas of the earth," and he said it is only now beginning to relate to other faith communities.

And a Protestant scholar cited the Palestinian-Israeli problem as a barrier to Muslim-Jewish dialogue. Dr. Byron Haines, director of the Task Force on Christian-Muslim Relations of the National Council of the Churches, also noted Muslims are "auspicious" of Christians and fear their ultimate aim is to make converts. Deep cultural differences and lack of theologians among Muslims were further cited as obstacles to dialogue, as well as the Islamic view of religion and politics as a "totality."

Mid-East panel calls for Israeli changes

INDIANAPOLIS (UMNS) — Even as full-scale violence threatened to erupt in Hebron on the Israeli-occupied West Bank, the Middle East Panel of the National Council of Churches (NCC) was strongly calling for Israel to change its policy regarding the building of new settlements.

The Middle East Panel's position was expressed in a report made to the NCC Governing Board meeting here May 7-9. Dr. Tracey K. Jones Jr., general secretary of the United Methodist Board of Global Ministries and first vice-president of the NCC, led the panel on a two-week visit to five countries and the West Bank.

Also in the group was the Rev. Jeanne Audrey Powers, assistant general secretary of the ecumenical arm of the United Methodist Church.

During its fact-finding trip the panel met with top-level political, religious, academic and cultural leaders in Lebanon, Syria, Egypt, Jordan and Israel. The 16-page report echoed as the "overall theme" heard everywhere "a deep longing and desire for peace." The panel spoke of a "new moment" born out of hope and despair, and it pointed to "an urgent need to ensure that opportunities for peace not be lost."

The five issues it identified as "most crucial" are "security in the region, the right of Palestinian Arabs to self-determination, human rights issues, settlements on the West Bank and religious issues."

The panel termed new Jewish settlements in the West Bank "an obstacle to peace." Any successful peace process "will require Israel to end its current policy . . . and desist from expropriating or confiscating private or 'state-owned' land in these areas."

At the same time the panel expressed "absolute support of the right of the state of Israel to exist as a Jewish state in peace with its neighbors, within secure and recognized borders."

Within the Christian community theological differences exist over the meaning of the Abrahamic covenant and the continuing role of the Jewish people. Most panel members acknowledged that some theological positions, when combined with the political dynamics of the area, could be understood as anti-semitism.

Thus, said the panel, "the seeds of religious alienation can be carried through the churches themselves." It urged study of this theological issue with religious scholars and theologians from the Middle East.

Pension benefits, cost increases both voted

By SHARON MIELKE
Senior Staff Writer

INDIANAPOLIS — Clergy pension benefits — and costs — will substantially increase for United Methodists as a result of action taken by the 1980 General Conference meeting here last month.

The delegates to the church's top legislative assembly approved a redesigned denomination-wide pension plan which represents the first overhaul of clergy pensions in more than 50 years. The changes were mandated in the face of increasing financial problems with the present setup which is really 73 different plans at the annual conference level. These plans — along with their "defined benefit" philosophy — will be phased out beginning in 1982.

In their place will be a denomination-wide plan based on a "defined contributions" philosophy. This plan is designed to pay for benefits as they are earned rather than setting a benefit rate and then trying to finance it after the pastor retires.

The result of the philosophy of paying for promised benefits later has led to a "unfunded liability" of $561 million in the annual conferences for these years of service.

Pension benefits for ministers who served prior to 1982 will continue to be provided under the old formula in effect since 1929 with the result that it will be well into the next century before the new system becomes fully operative. In order to meet these old commitments the $561 million will have to be raised by the annual conferences, in addition to paying into the plan on a current basis.

Major pension funding campains to fill the gap between funding and commitments made to retired ministers have been underway in well over one-half the church's annual conferences during the '70s as inflation fueled the ballooning debt of unfunded benefit promises.

Pensions officials believe the new "pay as you go system" approved here has capped that problem. However, amortizing the old debt plus paying for benefits improved by 15 to 25 percent, means a heavy pensions responsibility for United Methodists in the upcoming years. Board of Pensions officials estimate the increased costs will range from five to 15 percent for the average annual conference participating in the reserve system, depending on which of several options it chooses.

However, the conferences paying the lowest rates under the present plan can anticipate the largest increases because the new plan calls for payments based on a denomination-wide average salary.

While increased costs will vary widely between the 73 annual conferences, so will the degree of increased benefits. The average pension benefit is less than $4,000 today but that average represents conferences that are poles apart — some far less and others much more.

The decision that every minister should be compensated equally on retirement will be a benefit to minority pastors, pastors of small churches and others in traditionally low-paying assignments. The entire church will participate in providing a pool of funds for upgrading these benefits to the denominational average per pastor.

Roger G. Roberts of Wheeling, W. Va., said the new system will offer improved benefits denomination-wide and raise United Methodism from the bottom to 5th position among 15 major U.S. Protestant bodies in terma of pension benefits. He chaired the General Board of Pensions task force which designed the new plan.

Reaistance to the new design melted away among the delegates, it appeared, because of the variety of options and the degree of autonomy allotted to the annual conferences — in spite of the fact that participation is mandatory.

The new system gives an annual conference an unlimited time to determine how it will collect contributions — whether through the traditional apportionment method or by allowing local churches to make direct payments to the general board. Also, the norm for contributions into individual accounts will be the average compensation of clergy across the church. However, an annual conference may choose the option to allow adding increased sums to the basic rate.

Another new facet is that all clergy will be included under one pensions roof — bishops, district superintendents, pastors, clergy couples, part-time ministers and local pastors.

By General Conference

J.P. Stevens boycott endorsed

By SHARON MIELKE
Senior Staff Writer

INDIANAPOLIS — Denomination-wide boycotts were both endorsed and rejected in three separate actions by the United Methodist General Conference meeting here April 15-25.

•A denomination-wide boycott of J. P. Stevens Company textile products was endorsed to continue until the company "complies" with certain federal laws.

•Negotiations instead of boycott were chosen in the infant formula controversy with the Nestle Co., the largest baby milk manufacturer.

•General Boards, agencies and commissions of the church were "encouraged" to meet in states which have ratified the Equal Rights Amendment (ERA) and to "work toward ERA ratification" during meetings held in unratified states. Efforts to forbid agencies to boycott the unratified states were rejected.

J. P. Stevens boycott

The United Methodist Church called on its members to refrain from buying products of the J. P. Stevens Company until the company complies with the National Labor Relations Act, the Occupational Safety and Health Act and the Civil Rights act.

A minority report, defeated by the conference, contended that the company had complied. G. Ray Jeffcoat, a mill president in Opp, Ala., said "now is the time to offer the helping hand of reconciliation" in the situation.

The Rev. Richard S. Parker of New York City, presenting the majority report, said the difficulties have not been resolved, leading the Roman Catholic bishops of Atlanta, Charlotte, Raleigh, Savannah, Richmond and Charleston to join the boycott in March 1980.

"There have not been substantial signs of change on the part of the company and this is not the time to withdraw pressure," Mr. Parker said.

The textile company has been found guilty 15 times in the last 14 years of unfair labor practices — more than any other American company — with these convictions upheld through numerous appeals; has violated safety and health standards numerous times; and has hired on the basis of race and sex, the majority report argues. (J. P. Stevens products include Utica, Fine Arts, Meadowbrook, Tastemaker and Gulistan labels.)

Infant formula

General Conference delegates refused to endorse a selective boycott of Nesties in favor of "a new initiative at reconciliation through negotiation" with all the major baby milk suppliers — while still reserving the right to renew the boycott if the initiative fails.

The conference authorized the creation of a task force to undertake the negotiations and to seek "modifications of advertising, promotion and distribution methods which may contribute to nutritional harm of infants in areas of chronic poverty, illiteracy and inadequate hygenic conditions."

The task force is to be created immediately, report regularly to the General Council on Ministries and recommend further appropriate actions by July 1, 1982.

The refusal of the General Conference to endorse a denomination-wide boycott does not negate the actions of several annual conferences and national church agencies actions in support of the Nestle boycott.

While neither mandating that UM boards, commissions or agencies meet only in ERA-ratified states nor forbidding them from engaging in the boycott of non-ERA ratified states altogether, the General Conference approved a "permissive" measure which "encourages" these church units to meet in states which have ratified the Equal Rights Amendment.

Gift for ministry given by Japanese-Americans

OXNARD, Calif. — A United Methodist Japanese-American couple which lost a son during World War II while they were relocated in an Arizona internment camp, recently presented a $10,000 scholarship gift to a UM-related seminary.

According to a story in the Circuit West conference edition of TM/UMR, the gift from Mr. and Mrs. Frank Takasugi to the School of Theology at Claremont is a very special one because of the background of the donors. A former pastor and friend, Dr. Thomas Machida, recently related their story at St. Paul's UMC here on a day set aside to recognize the Takasugis.

Arriving in the U.S. in 1907 at the age of 14, Frank Takasugi settled with his father in Ventura County, where he still resides, Dr. Machida noted. Baptized in the Methodist Episcopal Church, Mr. Takasugi was a pioneer in the Japanese Episcopal Church until its merger with St. Paul's of Oxnard in 1962.

Mr. and Mrs. Takasugi

Mr. Takasugi farmed until 1924 when he lost his land under the California Land Law. After teaching for a time at the Japanese Language School in Oxnard, he was hired as a foreman at a local lemon ranch. That ended, however, when he and his family were sent to the Gila, Ariz. internment camp in 1942 for three and one-half years.

During that time, a son, Leonard, was killed in Italy while a member of the 442nd Division of the U.S. Army.

Upon returning to Ventura County, Mr. Takasugi worked for many years as a gardener — a work from which St. Paul's UMC benefits, as he — now 87 — still tends the Japanese garden at the church.

Mr. Takasugi also served as a local preacher to the Japanese Episcopal congregation during the 1950s because no ordained Japanese language minister was available. Following the merger, he became an active member of St. Paul's UMC.

As parents of 11 children, Mr. and Mrs. Takasugi said they had hoped one of their children would choose ministry as a profession. Although none did, the couple's desire to see young persons commit their lives to the church — as well as their own deep commitment — led them to present the $10,000 gift to the Claremont school's student scholarship fund in honor of their deceased son, Leonard.

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Four films cited for portrayals of timely topics

NEW YORK (RNS) — Motion pictures treating divorce, union organizing, the hazards of nuclear energy and coming of age in modern America have been cited by a unit of the National Council of Churches (NCC) in a newly received awards program.

The NCC Communications Commission chose for top honors four films "which, from a Christian perspective, display an artistic vision in dealing with subject matter of concern to our member churches."

Cited were:

• Kramer vs. Kramer, "for its sensitive examination of divorce and child custody in a time of shifting values."

• China Syndrome, "for its penetrating look at the issue of nuclear power in our society."

• Norma Rae, "for its portrayal of one individual's courageous willingness to change social patterns in our society."

• Breaking Away, "for its insightful reflection on the pain and joy of coming of age."

According to James M. Wall, the Christian Century magazine editor and United Methodist minister who chaired the NCC films panel, the purpose of these awards is to make official recognition of "those films that deal with issues and celebrate humankind in a matter consistent with a Christian perspective."

Also on the commission film awards committee is the Rev. F. Thomas Trotter, general secretary of the United Methodist Board of Higher Education and Ministry.

New staffer added

WASHINGTON (UMNS) — The Rev Gilbert H. Caldwell, who has been pastor, seminary instructor and college chaplain, will join the staff of the United Methodist Commission on Religion and Race here July 1.

Dr. Caldwell will be one of five associate general secretaries of the commission.

In the early 1970's, Dr. Caldwell was national president of Black Methodists for Church Renewal, the denomination's Black caucus.

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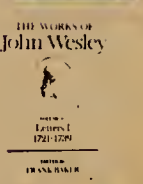

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Liberation beliefs thrive

Many Latin Americans see 'God on side of the poor'

BUENOS AIRES, Argentina — The "theology of liberation," which sees God on the side of the poor, is continuing to grow in Latin America, says an Argentine Methodist who is one of the six presidents of the World Council of Churches.

Its growth is particularly strong in Central America, Brazil, Peru and Ecuador, according to Dr. Jose Miguez Bonino, professor at the Facultad Evangelica de Teologia, an interdenominational Protestant seminary here.

Dr. Bonino, a leading Protestant figure in liberation theology, is the author of "Doing Theology in a Revolutionary Situation" and "Christians and Marxists."

He said the theology has found a constituency in the thousands of Roman Catholic-sponsored "grassroots" Christian communities, known in Spanish as the "comunidades eclesias de base," which seek to apply the Gospel message to overcoming social injustice.

Dr. Bonino said the theology also has been growing "in tackling some basic theological theories."

He said the theology "tries to begin from the Latin American situation itself."

"It sees Latin America as a continent in need of radical, social, economic and political changes," he explained in an interview. "In the light of faith, it tries to contribute to the realization of these changes."

Although liberation theologians often "take account" of Marxist elements or categories in using social analysis to understand the situation, this does not imply that they become Marxists, he said.

He said Peruvian Catholic theologian Gustavo Gutierrez was "the first person to give articulate expression" to liberation theology and "put together a number of insights."

In the interview here, Dr. Bonino said some Roman Catholic bishops had sought a condemnation of liberation theology at the 1979 conference of Latin American Catholic Bishops in Puebla, Mexico.

They did not succeed, but neither did the conference commend liberation theology, as did the 1968 bishops' conference in Medellin, Colombia, Dr. Bonino said.

The Puebla conference documents, he said, "have things related to the theology of liberation but no condemnation or commendation."

Five churches band together

Inner city ministry survives

By JEANNE HUIBREGTSE

ST. LOUIS — How can small inner city churches survive with dwindling membership and limited resources?

For many churches the answer is to disband or move to the suburbs. But five small churches in south St. Louis decided to stay and work out their problems — together.

After a trial summer of joint programing, several things became obvious: (1) Structure was needed for continuity; (2) lay participation was essential; (3) funding beyond the congregational level had to be generated.

Representatives from Shaw Avenue United Methodist, St. Luke's United Church of Christ, Compton Heights Christian Church (Disciples of Christ), Tyler Place and Peter's Memorial Presbyterian, developed a covenant which each congregation voted on and passed in May 1970. The tenth anniversary of the Five Church Association (5CA) this May is a remarkable testimonial to a unique, ecumenical ministry.

Using a 1969 community needs study as a guide, the 5CA opened a day care and older adults center which have expanded facilities and services over the decade. Family Crisis Ministry, a catch all for immediate needs such as food, clothing, shelter, and intervention on behalf of battered women and abused children, added job training and counseling programs to help people become self sufficient. The summer youth program became a year round series of after school and evening recreational and study groups. Single parent support groups were started by former clients who became volunteers and aides for the 5CA.

Support for the 5CA is far reaching. Each appropriate denominational agency allocates money annually for the growing budget. Churches in the greater St. Louis area donate food, time and money. But it is the people in these five churches who worship in the community, see the needs, and open their doors to help.

It is important for an incoming minister to be supportive of the 5CA. When Rev. Sam Nesmith came to Shaw Ave. UMC last year the parsonage had just been moved from the suburbs into the south side neighborhood. "This is my third inner city church. At one in Kansas City the neighborhood changed so fast, it seemed like overnight. The church closed. Yes, I believe in ecumenical ministry."

Harriet Beyersdorf is a member of Shaw UMC and active in the 5CA. "If our church doesn't reach out, we're not going to be here very long. It's good that we can pool our resources."

Nan Boelloeni, also from Shaw UMC, has just been elected secretary of the 5CA. "All the programs for this neighborhood wouldn't be if we didn't do it together. If the federal government can't do it all, how can one little church? Besides our helping, I also enjoy the fellowship we share. Our church plans alot of the joint services we have."

In 1973 the 5CA hired the Rev. Millie Slack as director for their expanding program. "I was impressed at how much the churches had put together and by the commitment of the lay people. Other churches may work together, but none that I know of exist under a covenant. We're able to do a lot of things other agencies can't do because we're nonthreatening."

Ms. Slack said that some businesses have "kept agencies out of the south side because they don't want to believe poor people live here. Yet we have some of the most deprived people coming through our doors. Our work with the single parent families and the elderly stabilizes the community. One neighborhood bank gives us financial support because of this."

For the second decade of service the 5CA has set housing for single parent families and the elderly as their priority. South St. Louis is a conglomerate of stately houses sharing the same block with gutted out and burned buildings. Not an easy task, but the 5CA seems determined to persevere with commitment and a covenant.

Ms. Huibregtse will graduate with a degree in religious media from the University of Missouri this spring.

ST. LOUIS — Harriet Beyersdorf (left) and Nan Boelloeni, active workers in the 5CA ministry here attend a seminar designed to help them better serve the people in the south St. Louis neighborhood.
JEANNE HUIBREGTSE PHOTO

Book review

Author says church's hope lies in local renewal

"Hope for the Church: Moltmann In Dialogue with Practical Theology" edited by Theodore Runyan, Abingdon, 1979, 144 pp., $6.95

By VERNON SCHMID

For Jurgen Moltmann the future of the universal church lies with the renewal of the local church. And that renewal depends upon the renewal of the forms and practices by which we express our common life together.

Such renewal depends on how seriously the local church takes its gospel call to be in ministry with the poor, sick, grieving and imprisoned, the German theologian says in these three lectures given in 1978 at Emory University in Atlanta. It also depends on constructive and redemptive criticism of the rich, self-satisfied and self-righteous.

The trinitarian Calvinism of Dr. Moltmann is not for everyone. There is, however, a song of hope in this work, as in his other works, that is worthy of attention. His theology is what M. Douglas Meeks calls "a theology of reconciliation and mediation." It is a theology of radical Christianity that calls the people who are called the community of Christ to be a part of the kingdom by identifying with the oppressed and imprisoned. It is a theology of freedom born out of God's intervention in history. It is a theology of biblical centrality.

One may not agree with Dr. Moltmann on his "baptism into Christian calling" (believer's baptism) but his sincere scholarship is worth noting. His understanding of Holy Communion is Wesleyan in its insistence on the communion being open to everyone with "the only qualification for acceptance of this open invitation" being that "we recognize the Giver of the feast."

The purported dialogue between the thought of Dr. Moltmann and the four respondents in the book is sometimes lost; for the professors of theology go far afield to prove their own theological expertise and only then move to face the expertise of Dr. Moltmann. Professor Rodney J. Hunter's case history approach seems out of place as he uses two-thirds of his response to show how skilled he is as a counselor. James W. Fowler rarely mentions Dr. Moltmann's work in his treatise on Christian education and one wonders if the response is not one out of the barrel. M. Douglas Meeks is sincere in his effort to help us focus on Professor Moltmann's theology but it is Noel L. Erskine who seems most capable of taking Dr. Moltmann's statements and immediately bringing them into his realm of theological understanding.

The hope of Dr. Moltmann is, Professor Erskine says, "the motive force and the shape of human liberation." That is something practical theologians and local church folk can understand.

From the black perspective Dr. Erskine finds the German theologian in tune with the black church and its history. "Here," he writes, "is a white theologian who understands the gospel in a way akin to the insights granted black Christians by virtue of their long history of suffering." Dr. Moltmann seems delighted in the brief response he tags on to the end of Dr. Erskine's essay with the black professors' insight into his "theology of hope."

In the introduction Theodore Runyon summarizes Dr. Moltmann's theology: "the distinctive contribution of Christian faith is the hope it engenders in the midst of the ambiguous and even hopeless circumstances that plague human existence." It is this hope upon which Dr. Moltmann's work centers itself — hope based on a trinitarian concept of God, Christ, Holy Spirit.

With the local church and its ministry at the core of this book it is important enough to be in every local church library. The church and its "Diakonia (Service) under the Cross," its healing and redemptive ministry, can only be enhanced by this important theologian's perspective and understanding.

Mr. Schmid is an author and the pastor of the UM Church of the Good Shepherd in Philadelphia.

A last word

COLUMBUS, Ind. (RNS) — Message in front of the First Lutheran Church here: "Visit Us Before Going Across the Street."

Across the street is a funeral home.

Hey, Mr. Chairperson

INDIANAPOLIS — The idea is to get the presiding bishop's attention at the United Methodist General Conference by waving the delegate's card — like the 10 delegates at the far end of the auditorium are doing (top photo) . . .

So the bishop calls on a delegate to go to one of the 15 microphones to introduce, amend or debate motions — as Cathy Gillean from the Florida conference is doing (right photo).

But even so, the 11 days and nights of legislative sessions tire even the most dedicated of delegates (lower photo).

TM/UMR PHOTOS BY LARRY BRACKEN

Methodist town drops blue laws on driving, sunbathing

OCEAN GROVE, N.J. (RNS) — Beating the start of a new summer season, leaders in this 111-year-old Methodist community have rescinded local blue laws that banned Sunday driving and sunbathing.

The board of the Ocean Grove Camp Meeting Association voted the changes 14 to 6 — in effect, recognizing recent court decisions overturning standards traditionally set in the seaside resort area.

Until now, residents and visitors were required to accept a 24-hour ban on driving at midnight each Saturday, and they could not use the beach on Sunday.

The community was founded by Methodists in 1869. Its ability to enforce laws was struck down by the New Jersey Supreme Court last June in a decision overturning the conviction of a motorist. The court said that Ocean Grove's special blend of government and religion violated the constitutionally mandated separation of church and state.

Some permanent Ocean Grove residents have begun a campaign to have the community, now a part of Neptune Township, declared a borough in a referendum among the township's 29,000 residents in June. If that bid fails, Ocean Grove must turn its government functions over to the township

'Dear Deborah'

Suicidal father shocks kin

Dear Deborah:

This past week on Sunday my father tried to take his own life. Fortunately, he did not succeed. I am an only child and this came as such a shock to me that I feel numb all over. My dad has always been a happy-go-lucky type of person, never seemed upset about much of anything. He is in excellent shape physically and plays a lot of golf. He is definitely not a "suicide type" as I understand it.

He lives about 100 miles away and I see him about once every two months for a good visit. I have invited him to come and live with us now, hoping I can be of help. Since his golf friends won't be near and my husband and I both work, he will have to be alone much of the time. Maybe it is not a good idea?

My dad has always been a good churchman and has done all the usual jobs in his church. The other day after this happened I realized for the first time that we have never talked about religion. I realized I don't know what he believes really. Mother died 10 years ago so that is not a new adjustment for him. She died very slowly and painfully and he seemed relieved when she could go. I would be happy for any insight you might have for me.

Grief-stricken Daughter

Dear Daughter:

We often know the people we live with most of our lives the least. We know them as they have allowed us to know them. Or we know them only as much as we have consciously worked at knowing them. When their behavior betrays a whole aspect of their inner being that is contrary to what we believe to be true about them, we are gravely shocked.

Obviously your father has suffered a great deal. His outward show of jollity has covered over his feelings successfully. Whatever triggered the suicide attempt was not a thing of the moment but long in coming upon him. Now is the time to open up communication with him on a new level. How about just saying, "Dad, we've been in church forever but I would like to know what your personal faith is." This would be an opening for him to share. If he won't talk with you about anything important, then help him seek counsel from someone outside the family.

You would be asked by a suicide counsellor whether your father's attempt was meant to succeed or did he either consciously or subconsciously make it possible to be rescued? He must have help and it would be excellent for you and your husband to get information about how you can help. Look in your phone book for a Suicide Prevention Service or a Family Life Service near you and they will give you guidance. Hold him in your prayers.

Readers are invited to write "Dear Deborah," P.O. Box 221076, Dallas, Tex. 75222.

Poem of the Week

Here or there

By EDITH E. CUTTING

The lawn mower
Next door
Makes noise intense and irritating.
While the one a block away
Makes only a soothing hum.

The child unfilled
Who leaves my table hungry
Shocks my hospitality.
While the one in Ghana
Reminds me only
How fortunate I am

My Lord, expand my sensitivity
And let the distant griefs
Be real to me.

Censured theologian thanks supporters

KANSAS CITY, Mo — Roman Catholic theologian Hans Kueng has sent an open letter regarding his church censure to churches in England, Germany and the U.S., thanking them for expressions of support and urging them to work toward church renewal.

Dr. Kueng, whose examination of Roman Catholic doctrine led to removal of his right to teach with the church's blessing at Tubingen (Germany) and to be called a "Catholic theologian," sent the letters for publication to the U.S. National Catholic Reporter; The Tablet, an English publication; and Germany's Publik Forum.

"You can imagine that the past weeks have not been easy for me and for aides here in Tubingen," read his letter in a recent issue of the National Catholic Reporter, published here. He observed that some 6,000 letters and telegrams, as well as oral expressions of support, had been received and that the support "enabled us to survive in spite of everything. It gave us the feeling that we are not alone in our fight to have people in our church treated in a Christian way, and for a renewal which is guided by the message of Jesus Christ himself."

Dr. Kueng states that the conditions under which he was censured "cannot be called just and fair," and says many distortions and untruths have been disseminated in the past months, particularly by the official church. The theologian asserts that the present conflict is not " 'the Kueng case' — although church officials would like to reduce it to that . . . (it) is nothing more and nothing less than the direction which the Catholic church intends to take in the coming decade."

Dr. Kueng, who particularly questioned papal infallibility, cautions against confusing the church of Jesus Christ with "the ecclesiastical apparatus." He says a manifesto entitled "Against Resignation in the Church," prepared by 33 Catholic theologians and published eight years ago, is "as up-to-date as it was then" when applied to the present situation. He quotes what he terms are "concrete principles for how to proceed in a difficult situation: We must not be silent; we must act ourselves; we must advance together; we must seek provisional solutions; we must not give up."

The important thing, he continues, is "to endure it and hold out with confident faith. Opposition can be expected. But there is no renewal without a struggle."

UM Spanish Mission celebrates past, future

ZOLFO SPRINGS, Fla. — Another year of work was celebrated recently by United Methodism's Hardee County Spanish Mission with a "fiesta." The day's colorful activities ranged from a Mexican meal served on the grounds to children singing and dancing their native music (pictured above). Pinatas, a bake sale, "county store" and auction were among the day's celebration which also looked to the future as monies raised in some booths were donated for future development at the mission. The Rev. Paul Hartsfield, UM district superintendent of the Florida conference's Sarasota District, was honored along with his wife for their six years of service and support for the mission.
FLORIDA UMR PHOTO

Witchcraft: *Procter & Gamble denies trademark 'satanic'*

MINNEAPOLIS (RNS) — Since the mid-19th century, Procter and Gamble has used as its corporate symbol a circle containing 13 stars and a crescent moon with a human face.

Now that trademark is causing problems for the Cincinnati-based manufacturer of household products.

First, there was the rumor, circulated in Minnesota, Ohio and West Virginia, that the Rev. Sun Myung Moon and his Unification Church control the corporation and are raking off 75 percent of Procter & Gamble's profits.

Procter and Gambel said that neither Mr. Moon nor his church owns any stock in the company.

Just when the company thought it had quelled that rumor other religious people were spreading the word that the P & G moon-faced logo was a symbol of witchcraft and/or Satan worship. That information, the Minneapolis Tribune reported, was given a youth rally in Willmar, Minn., sponsored by seven Willmar-area churches and Youth for Christ.

The man who linked the P & G symbol to Satanism was Jim Peters, member of a family of St. Paul clergymen who have gained famed in recent months for their crusade against the evils of rock music.

Mr. Peters told the Tribune that he has indeed been telling people who attend the family's "music seminars" that the Procter & Gamble symbol is satanic in origin.

He said he is primarily interested in stamping out the evils of rock music and that he devotes only two or three minutes of each music seminar — of which there are several each month around Minnesota — to Procter & Gamble.

His main complaint against P & G is that, according to the National Federation of Decency, it is a major sponsor of television programs containing sex and profanity, Mr. Peters said.

But, he added, he found the Procter & Gamble symbol — "the exact drawing" — in a book entitled "Amulets and Superstitions." The book, by E. A. Wallis Budge, identified the symbol as the sign of a 13th century coven of witches, Mr. Peters said.

The Tribune said two of its staff members went through a copy of "Amulets and Superstitions" page by page but were unable to find anything resembling the P & G symbol.

Mary Parson, a P & G public relations representative, said that "of course" the corporate symbol has nothing to do with Satanism or witchcraft.

The symbol, with moon and stars, was registered with the U.S. Patent Office in 1882, and has been used by Procter & Gamble with only minor changes since.

More Louisiana United Methodist News

Lucienne Simon, artist, and Rev. W. E. Nolan, St. Luke's UMC demonstrate the calligraphy used to depict the scripture for Sunday morning worship services.

Art in Worship

By MARILYN SEGURA SEYMOUR

The power of the scripture takes on added dimension at St. Luke's UMC in Shreveport. While the spoken scripture remains a part of the traditional worship service, members of the congregation find a special beauty in the written word.

Through the talents of Lucienne Simon each week's scripture is presented in a display at the entrance of the church. Mrs. Simon, local artist and calligraphy expert, provides a calligraphy rendition of each week's scripture in one of the beautiful writing styles.

The project evolved from a request to improve the appearance of the entrance. When W. E. "Wishy" Nolan became the pastor at St. Luke's in 1979, he requested that a worship center be arranged each week.

Church member Mary Hughes volunteered to do flowers and dry sculpture on a seasonal basis. "I said that if he wanted a weekly change the scripture of the day," Mrs. Simon said.

"As far as I know, this is a new innovation," Mrs. Simon said of her scripture presentations, all of which are stored for future use.

The artist estimates that she spends between an hour and a half preparing the scripture, selecting the paper and lettering styles, and actually lettering each week's display. The scripture for Holy Week was especially meaningful to Mrs. Simon. "For this profound and serious scripture (John 12:27-28) I used a more formal alphabet design. It is called 'unical' and was originally used for holy writing. It was developed in the 5th century and was used by monks."

In addition to the unical alphabet, Mrs. Simon selected a fine parchment paper and bordered it with purple, the liturgical color for Palm Sunday.

Mrs. Simon, a graduate of Centenary College attended SMU and received a Master's degree from LSU in Baton Rouge. "Ever since I was a little girl I always lettered and did posters for people. Even though my degree is in painting, I stayed in calligraphy because, with children (3) painting at home is almost impossible."

In addition to her weekly contribution, Mrs. Simon has also taught a course in calligraphy for the 5th and 6th grade students at St. Luke's and displayed their writings instead of hers for several Sundays. She hopes to schedule a "Visual Arts Workshop" at St. Luke's in the summer.

But with all her professional and personal obligation, Mrs. Simon looks forward to continuing her calligraphy displays. "They have a great deal of meaning for me," she said.

"Sharing Your Umbrella!" — The theme for the organizational meeting of yet another group of working women at FUMC, Pineville. Kathy Baker is the membership chairman. The volunteer leader of the new group is Amy Fogleman, and Debra Rollins is the co-leader.

Officers of newly-organized United Methodist Men at Denham Springs, FUMC are, left to right, George Duerson, Pastor; Stan Campbell, Secretary; Dr. Doug Strickland, Vice-President; and Danny Cameron, President. Not pictured, Weldon Averette, Treasurer.

Youth leaders grow

Fifty-one adult leaders of youth participated in the first "Survival Training Weekend" held May 2-4, at Maryhill Camp near Pineville. Featured resource leaders were Dr. John Holbert, Perkins School of Theology, who enabled the adults to grow personally and explore new ways of teaching the Bible with youth; and Mr. Dave Stone, Creative Models, who led group building and stimulated the group to consider philosophy of youth ministry and the role of the adult leader. Each participant had the opportunity to sign up for a private consultation concerning the specific needs of their youth group.

Consultants were Rev. Don Avery, Rev. Mark Martin, Rev. Reb Martin, and Rev. Randy Nichols. A variety of workshops dealing with basic concerns in youth ministry were offered. Workshop leaders included Tim Bricker, Rev. Don Cottrill, Rev. Ed Dilworth, Mrs. Alvin Eames, Kathi Finnell, Rev. Tim Lawson, Jayne Trammell-Kelly, and Benny Vaughan. Models for youth worship were led by Ms. Brendy Broussard and Rev. Jim Jones. Mrs. Joyce Reed operated a media room throughout the week-end where participants had the opportunity to preview the many resources available from our Conference Audio-Visual Library. Mrs. Pat Hogan assisted with registration.

The admonition to "Let your light shine" and "you are the salt of the earth" were portrayed vividly during the worship service led by Brenda Broussard during the youth leader weekend. Look closely to see the containers of salt and flashlights! In the top picture, Steve Taylor, Sue Singleton, Sandy Curry, Andy Long, Bentley Curry, Michael Henry, and Ms. Broussard are shown l. to r.

Yarn strands of "love and faith" were intertwined among the participants, in the bottom picture, during the worship service led by Brenda Broussard (shown right in the clown face). The web of "love and faith" was made by the participants tossing two balls of yarn across the circle. The worship service was one of the two models for youth worship presented during the weekend training event.

The Shreveport District Board of Missions recently purchased a 7-acre tract of ground on U.S. Hwy. 71 in South Bossier. This will be the future site for a new Methodist Church, and the sign shown in the picture draws attention to the location.

This property was purchased from Mr. Leslie Cowley, a member of FUMC, Shreveport, who donated one-half of the selling price to the District. This area of the city was cited as an area of potential growth in South Bossier City by Dr. Tex Sample, a consultant in Church Extension.

The Rev. Beverly E. Bond, pastor of Henning Memorial UMC, Sulphur, received twenty-eight new members into the church on Palm Sunday. Eight were baptized and a total came in on profession of faith, the remaining five transferred from other United Methodist Churches and other denominations.

Mr. & Mrs. W. D. Cotton at General Conference.

The members of FUMC, Arcadia, observed a program in their church during the Lenten Season called "Journey to Jerusalem." An unusual feature of this program was a dramatic presentation during the morning worship services called a "Procla-drama." Shown above are Mike James, as David and Frank Hughes, as Simeon.

Camphor United Methodist Women, under the work area of Global Ministries, sets up a pantry for the Child Protection Agency of the Department of Health and Human Resources — Office of Human Development East Baton Rouge Parish. These foods are available to families and children placed under the direction of the Child Protection Agency. Shown above, l. to r.: Mrs. Gloria M. Handy — Chairperson of Global Ministries; Mrs. Norma R. Peat — Chairperson of the Committee on Child Protection, and Rev. George W. C. Calvin, Minister.

The Uniting Campus Ministry at LSU is the recipient of brand new 1980 Chevrolet Beauville, 12-passenger van, a gift from Mr. Herb Carter, a neighboring business man. The van is a vital part of student life and out reach programs sponsored by TUCM. The Rev. William M. Finnin, Jr., Campus Minister at TUCM is pictured with Mr. Carter.

Henning Memorial UMC was the scene for a Lake Charles District training event. Six courses were offered in the education work of the church, including studies for leaders of the different age groups: children through young adults, and one general course on the Bible. Shown above l. to r.: Kathey Craten, Shreveport; LuAn McLaurin, Marksville; Susan Bain, Shreveport; James Poole, Bogalusa; Kathi Finnell, Baton Rouge, and John Braden, Sulphur.

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THE UNITED METHODIST REPORTER

BROWSING SHELF

LOUISIANA UNITED METHODIST

edition

VOLUME 8 NUMBER 24 | Send P. O. Form 3579 to Box 221076 Dallas, Tx. 75222 | MAY 23, 1980

Routine things get you started

Registration for the Annual Conference will be held on Monday morning, June 2 from 9:00 a.m. until 2:00 p.m.

It will be held in the Student Union Building at Centenary College.

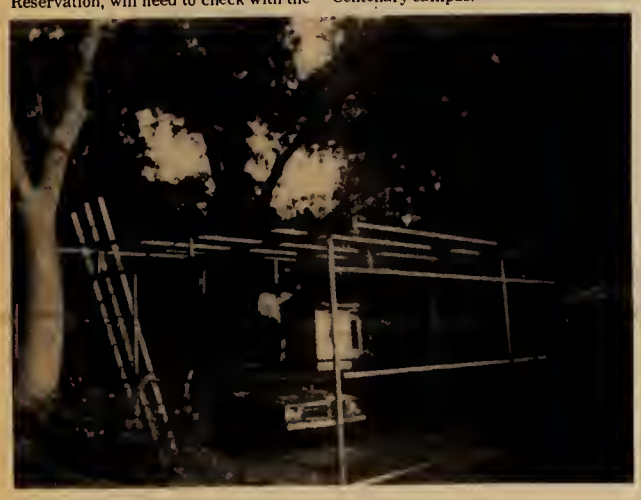
Delegates will want to complete registration procedure there. A large number of persons have sent pre-registration cards back to the Conference Office. These persons — both lay and clerical — will be able to finish registration more quickly. There will be tables which bear a sign for those already pre-registered. They will give their name and receive the conference packet which will contain the badge to be worn on the conference floor; the agenda; the Nominations Committee reports; and other pertinent conference information. Persons who have not pre-registered will find a different table where they will be able to complete the same procedure.

Those who plan to stay on campus, and who did not request a Guaranteed Room Reservation, will need to check with the Housing Table, located in the same part of the Student Union Building. Those who have Guaranteed Room Reservations will already know their room number and may go directly there. You should remember to bring linen, pillows, etc. if you are staying on campus.

Retired ministers (except for those who are retiring this year) will receive, in addition to their room assignments, meal tickets for the Cafeteria.

The opening session of the Conference will be held at First United Methodist Church at 2:30 p.m., on Monday. For those who stay on campus and desire transportation, the buses from First United Methodist Church will pick you up at James Dorm at 1:30 p.m.; they will return you after the service. The same will be true before the Evening Worship Services which will also be held at First United Methodist Church: pick-up time is 6:30 p.m.

Business sessions of the Conference will be held at the Gold Dome on the Centenary campus.



Carport under construction at Vinton United Methodist Church parsonage.

Vinton gets going

By LUDELL JEFFERS

There has been many changes and additions at Vinton UMC, in the Lake Charles District, during the past year.

Rev. George Anders, minister, notes that the church gained ten members over losses last year and there is an increase in interest and participation by most of the membership.

A new typewriter and telephone answering service have been acquired for the church office and cushions have been placed in the pews in the sanctuary. The choir will soon be getting robes and men of the church have completed construction of a carport for the parsonage. New furnishings for the parsonage include a sofa and chairs, draperies, and a maple table with four chairs for the kitchen.

The church has a very active youth fellowship whose membership has doubled so that junior and senior groups have been formed. The juniors presented a Christmas play, while the seniors did the work behind the scenes, and all cooperated in giving a party following the play for the cast and the audience. The youth also delivered Christmas baskets to shut-ins and served the church in many capacities. Senior and junior boys have assisted as ushers on several occasions.

Last Summer, the seniors camped and took a canoe trip down Oiski Chitto Creek and the juniors traveled Astro World. Mr. and Mrs. Larry Hare and Mrs. Carolyn Ducharme are junior leaders. The seniors are sponsored by Mr. & Mrs. Don Futch, Don McCaughey and Gary Havens.

The United Methodist Women, led by Edna Bartlet, purchased ten (10) new tables for the fellowship hall with proceeds from projects such as bake sales and the bazaar, and they presented three life membership pens to Secretary, Bernice Lynch, Treasurer, Charlotte Havens, and Cheer Card Chairman, Florence Schanz.

A bank account for a new building fund has been established and contributions are being received. The building committee is studying plans and considering the possibility of a new church in the future. Floyd Kimball is chairman and Billy Stinson is co-chairman. Others on the committee are Maurice Mueschke, Ruby Kimball, Nora Lee Parish, Don Futch, Richard Maier, Richard Fontenot, Charles Coppels, Eddie Futch, Gerald Cormier, Sam Wilkerson, Larry Hare, Carolyn Ducharme, Jack Schanz, and Walt Bartlet.

Monthly newsletters are mailed to members and friends of the church. Taped cassettes of morning worship services are taken to shut-ins so they may feel more in touch with the church and its work. The response to the taped messages has been very good, Rev. Anders said.

Last fall, the church published a pictorial directory of its members and new hymnals were acquired, with persons giving the book in memory/or honor of someone.

A Shepherd Program is being organized with Jack Schanz as coordinator with hopes of establishing a closer relationship of all members and a chain of communication throughout the church.

The United Methodist Reporter

Louisiana United Methodist

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P. O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference.

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Ferdinand Grayson, a representative of the Bob Lay 1000 Club, presented a check to the members of Boynton UMC. The church is an old wooden structure originally built over 92 years ago. It was destroyed twice — once by fire and again by a storm. The present building, badly in need of repairs will be completely demolished and a new building erected in its place. Shown above, are, l. to r. Mrs. H. B. Johnson, Chairperson of the Administrative Board; Ferdinand Grayson; Doctor A. L. Norris, Dist. Supt.; Rev. O. W. Christopher, pastor; George Williams, Treasurer; and Whitney Mar, President of the Board of Trustees.

Jr. Hi event

Seventy-eight enthusiastic youth, led (and followed) by the somewhat less energetic staff of twenty shared in a new venture in Confirmation training. Junior Highs from six churches of the New Orleans-Slidell District who have been in Confirmation classes since February, met in the spacious facilities of the ESM United Methodist Church in Bogalusa for a time of study, worship, recreation, and fellowship. Ministries of the six participating churches took turns leading study sessions and worship. The weekend was climaxed by a service of Holy Communion on Sunday morning. Youth had participated in planning the service by creating banners, preparing an anthem, and sharing in the liturgy for the services. Churches participating in the Jr. Hi Confirmation Retreat were: St. Timothy-Mandeville; Lacombe, Pearl River, ESM-Bogalusa, Aldersgate and FUMC, Slidell.

Retired ministers

Rev. Stone Caraway, chairman of the conference Board of Pensions asked that an announcement be made reminding all Retired Ministers and their spouses, and the spouses of deceased ministers, that they are invited to attend the Pensions Luncheon, which will be held at Noel Memorial on Tuesday, June 3, at 12:30 p.m. We almost said that the Bishop and Cabinet will be there, along with "live" entertainment but that is not exactly the way Rev. Caraway said it.

The Committee on Career Planning and Counseling of Camphor Memorial UMC, Baton Rouge, sponsored a Career Fair as one of its outreach services to the community. Consultants for the occasion were: Moderator, Dr. Rogers Newman, Excutive Director of Self Study; Mrs. Ruth Crawford, Administrative Assistant to the Dean; Dr. Henry Cobb, Vice Chancellor of Academic Affairs; Mrs. Edith Cox, Financial Aide Assistant; Mrs. Karlene Crawford, Assistant Professor, College of Business; Ms. Rhonda Crawford, Computer Analyst; Ms. Bobbie Bagnaris, Secondary Education; Ms. Susan Kenny, Elementary Education; Onslaw Hall, Vocational Education; — all from Southern University. Paul Hillard, Plumber; Merrill A. Partin, Registered Pharmacist; Mrs. K. Francis Thomas, Education Consultant for East Baton Rouge Parish Schools; and Mrs. Elsie Webb, Cosmotologist. The picture above shows a panel discussion during the event.

St. Luke's UMC, Shreveport had a "church night" for the benefit of their missions program. The evening featured a talent show, a male beauty contest and a Mexican dinner prepared and served by the youth. LSU-S staff member Ed Chase was crowned "Queen" of the pageant. Shown above are some of the "contestants."

They add zest

Special activities

There are a number of special events which are scheduled during the Annual Conference, that are of particular interest to those persons who are involved.

Tuesday evening, for example, is a time when Seminary Banquets are held. Those who graduated from Perkins or Candler; Duke Gammon; St. Paul or whatever else we left out, come together to talk about "the old school."

There is a tea sponsored by the Shreveport District Parsonettes held at James Dorm on Tuesday afternoon in honor of Mrs. Kenneth Shamblin.

The Board of the Laity has a breakfast at the College Cafeteria, Tuesday morning at 7:30 (that is, immediately following the Sunrise Devotional by Irving Abraham!).

Parsonettes always look forward to their luncheons. This year it is to be at Broadmoor Church on Youree Drive, Wednesday, at noon. That same day, and time, the Chaplains-Military, Institutional, hospitals, part-time — will have a luncheon in the South Dining Room of the College Cafeteria.

One of the more unique events will be the World Hunger Project Meal, to be held in Kilpatrick Auditorium of the R. E. Smith Building (across the street from the Gold Dome). Rev. J. P. Woodland, from the conference Board of Global Ministries is directing the event. The meal consists of simple fare, with a donation to UMCOR. It has been a well-attended event for the last several Conference sessions.

Other events include an activity for "all persons in the ordination cycle," sponsored by the Board of the Ordained Ministry. It will be held at Noel Memorial on Monday. There will be a dinner for Centenary College Alumni at the College Cafeteria on Monday, at 5:30 p.m.; and the banquet for Youth Delegates already mentioned elsewhere on this page.

All of these special activities add to the flavor and excitement of a United Methodist Annual Conference.

Busy time for youth delegates

One group of persons who attend Annual Conference have an especially busy time. Each district is required, by Conference Rules to elect a Youth Delegate, an older Youth Delegate, and a Representative from Wesley Foundations in that particular district.

Since most of these persons come to conference for the first time, there is an intensive program in addition to the Conference Sessions to help them understand the intricacies of the conference.

Usually, the group meets with a representative from the Council on Finance and Administration to discuss how Conference funding is done. Or a person from the Conference Board of the Ordained Ministry will explain the process by which a minister comes into full connection in the Church. Sometimes the chairman of the cabinet explains how appointments are made. Or someone from conference leadership may discuss how resolutions and proposals get to the conference floor.

Kathi Finnell and Donald Avery will serve as coordinators this year. On Monday evening the group will have dinner with members of the Cabinet and there will be an opportunity for them to share a few moments with Bishop Shamblin.

In this way those elected as special district representatives not only share in the conference session, with its business and reports; they also receive a kind of "inside view" of how the conference operates. It is hoped that in this way they will be better able to participate.

Kathy Allen, from Iowa UMC near Lake Charles, was a Marshall at the General Conference in Indianapolis. Marshalls are volunteer persons from all over the country who go to the seat of the General Conference and work for the period of the sessions. Their job is to make certain only persons with proper credentials get into conference sessions, committee meetings, or other official activities that are in process. Kathi was the only person from La. that served in this capacity.

Luncheon

A farewell dinner, honoring Rev. and Mrs. William Mayo, on completion of their five years of leadership at the Meth. Home Hosp. will be held on Friday, May 30, 7:00 p.m., at Rayne Memorial UMC New Orleans. Dinner reservations ($7.50) should be made through the office of Dr. W. D. Boddie no later than May 23. Bishop J. Kenneth Shamblin, Rev. Kirby Vining (past Board Chairman), will be among those expressing appreciation for the Mayo's ministry. Ferd Grayson, Chairman of the Board of Directors will serve as MC.

The Iowa United Methodist Church honored its four graduating seniors with a covered-dish banquet. Fred Allen, Kim Hudgins, Connie Cooke and Mike Marcantel will graduate this year. Each received a beautiful Cross pen from the United Methodist Women of the Church. Charles and Gloria Lindsey, pictured above with their son, Jason, with Mr. and Mrs. Tim Dugas, sang. Charles and Tim also played guitar-mandolin duets for the evening entertainment.

Editorials

Selection of new top mission executive is a crucial decision

With the resignation last week of Dr. Tracey K. Jones Jr., top executive of our denomination's national and international missions agency since 1968, the UMC will enter a crucial new period in its global mission effort (see TM/UMR, May 16).

For two decades — first as a returned overseas missionary serving as top executive for the UMC's world mission arm and then as the head of our entire General Board of Global Ministries — Dr. Jones has been a figure of considerable stature. His 1963 book "Our Mission Today" is still a textbook in mission philosophy which influences not only United Methodism, but the entire Christian missionary enterprise.

His years of mission leadership have spanned some of the most turbulent times in the entire history of the missionary movement. Those times have seen revolutionary changes in the world political scene, particularly in the "Third World" of developing nations. Self-governing churches have developed where "mission fields" run by American missionaries once stood, confronting the board with pain and conflict amid joy — in a way not unlike the struggles parents face as they "let their children go." Within national mission efforts it has been a time of great social unrest, racial conflict and uncertainty.

Few persons would contend that Dr. Jones has always made the right decisions or always taken the wisest course; neither his staff nor rank and file church members have agreed with him all the time.

But it also would be difficult for anyone to contend legitimately that Dr. Jones has not always tried amid the pressures and adversities to "do the faithful thing" — to live out his understanding of what it means to be in mission through Jesus Christ in the world today.

Despite our positive assessment of Dr. Jones' many contributions, we applaud his decision to step down from the top mission leadership position at this time. Although he could technically have served another four years — since the 12-year service limitation placed on UMC board executives was not in effect for part of his term — we agree with his own assessment that the "spirit" of the UMC's tenure ruling is best met by his resignation.

While no board executive sets mission policy for the church — the elected board members do that — the chief mission executive does to a great extent influence the shape and direction of our efforts, and in many ways personifies to the membership our church's understanding of mission. New leadership undoubtedly brings with it new possibilities for the board and for the mission outreach of our church.

Among the most important of those "possibilities" will be that of dealing constructively with what many have assessed to be the board's most serious failing in recent years — weakened credibility with the church's membership at large. Fairly or unfairly, the board has been accused of being "out of touch" by an ever-increasing number of church members — and even of being "unconcerned" about its need to remain responsive and accountable to local congregations and annual conferences of the denomination. This persistent complaint has surfaced in many different ways: in cries that the "personal" aspect of mission involvement by local members has been removed from our system and in charges that the board has forsaken unnecessarily its primary commitment to carry out Jesus' great commission.

As the search begins for a new general secretary for the UMC's General Board of Global Ministries, we believe it is of crucial importance to realize that there is probably no person who will play a more pivotal role in determining the future of United Methodism than the one elected to occupy this position.

We believe the years ahead will, of necessity, not bring a lessening of conflict within our church's mission efforts. Whoever is elected to head the board will be faced with daily problems both in conceptualizing and implementing our church's mission outreach, and in communicating that mission effectively and in a way which positively motivates the church's membership.

That person must be able to establish and maintain high levels of credibility — both within the board and staff and with the church's "grassroots" — based on both integrity and solid communications skills and commitments. That person must be a strong leader able to motivate and mobilize other persons of strong wills and leadership effectively, but without succumbing either to authoritarianism or to indecisiveness.

We encourage the board to undertake a completely open and unassuming search for such a person — not swayed unduly by any consideration other than matching the best available person with the task at hand. This would result in no automatic assumption that the new chief executive should come either from within, or outside, the present staff of the board.

We hope the person selected will lead United Methodists to a renewed excitement about the outreach ministries of our church, and from that excitement will spring a revival of mission understanding and commitment throughout the church during the 1980's.

Papal decision unenlightened

Although we continue to be impressed by the winsome personality of Pope John Paul II, the Polish-born head of the Roman Catholic Church, we continue increasingly to be troubled by the rigidity and outdatedness of some of his administrative decisions.

Recently it became known that the Pope had issued a decree forbidding Roman Catholic priests from running for elective offices. The immediate results of this decree in the United States were the announcement by the Rev. Robert F. Drinan of Massachusetts — the only priest now in Congress — that he would not seek reelection to the seat he has held since 1970, and the withdrawal of the Rev. Robert J. Cornell as a Congressional candidate in Wisconsin.

We would readily concede that it is not normally wise for a person simultaneously to try and function as a full-time minister of the church — whether Roman Catholic or Protestant — and as a full-time elected representative. In such a case, it is unlikely the individual involved could do full justice to the demands of either role.

We consider it regrettable, however, that any citizen should be denied the right to seek and hold elective office without surrendering his ministerial credentials. There is nothing inherently less sacred about serving as a public official than in preaching and carrying out the pastoral and sacramental duties of a minister. Both the government and the citizenry benefit when persons of high religious principle and moral character are able to achieve election to positions of public responsibility.

We regret that Pope John Paul II has apparently taken the unenlightened position that persons in the priesthood should not "taint" their sacred office by overt involvement in politics, and has used his authority to forbid such involvement by Roman Catholic clergy. We hope that those who govern the clergy of other religious bodies, including our own church, do not see fit to adopt similar attitudes and restrictive policies.

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business**: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions**: Debbie Christian, Assistant Editor; **Local Editions**: Kay Fielder, Assistant Editor; **Editorial**: Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Judy Elswick, Staff Writer; Otto Nall, Contributing Editor; **Production**: Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Here I Stand

Vietnam veterans: How can we help them with the pain?

Roger Ricketts

By ROGER A. RICKETTS

It begins with the nightmares that are so real it seems you cannot make it through them. You see faces and places that were once as familiar as your hand. The land, the trees come vividly, and the people come back to haunt you. You see the faces so clearly, staring, hoping what you are going to do isn't real or true.

You may even recognize the villages, the ones that burned or the ones that are abandoned, left empty. The places you walked or flew over come back as haunting images, not real and yet not unreal. But the worst is the faces — quiet, lost, desperate, always staring with eyes unblinking but never showing emotion.

You want to cry, to scream, to let it all go from you. You want to wretch it from you and throw it behind you, but it never leaves you. It is always there, lurking, hiding in the distant shadows waiting to take you, to control your life, to never let you forget.

After the dreams come the flashbacks, the moments when you don't know who or where you are. That moment when you stop and see that face again, or that familiar burned out place in the jungle. It's all around you and you want to run, to hide, to do anything to get away. So you have a drink or two and it helps you forget, at least for awhile. Or you might smoke a joint or two and then three or four, and then nothing is enough. It builds and the faces haunt you. You wonder if it will ever end, and you know it never will.

After awhile the dreams and the nightmares begin to control your life, and the flashbacks become more real. You can't sleep, you can't work, you can't think. It is as if life were dead, but somehow you must live. Your friends and neighbors tell you to forget it, not to worry for it's all over, but you know it's not.

After that you can't think about anything else. You can't love your wife, and then you can't think about anything. So you sleep on the couch or in the extra bedroom, and that's the beginning of the end. Your wife is resentful, hurt, not knowing what to do or say. Your friends drift away, you're alone again in the jungle and you know it's the end.

In one form or another this could be a composite of the combat veteran of Vietnam. It's not true for all, and no one knows how many veterans are feeling the kind of desperation herein described. But it is real for many, and it is becoming part of a pattern that is beginning to recur throughout the country. There is no clear name for this psychological disease, but a common term among some vets is "Delayed Stress Syndrome."

No one can pinpoint how it begins or when it will end, and it is difficult to characterize as being a clear psychological disorder. Not being a competent psychologist, I am more concerned about the disease as it relates to broken lives and how to make them whole again. I also speak from the perspective of one who is struggling with this disorder.

It may begin when the veteran comes home from the most unpopular war in the nation's history. He hears it was all wrong, that it was immoral, that we did not accomplish anything of significance there. Then he thinks of how it was there, the graft, the immorality, the complete inability of the military to operate in a fashion considered normal in wartime. He wonders what it all meant and thinks about the guilt he carries. However, after he's back, it fades from his mind and he begins to put his life back together. So he submerges all his feelings and gets on with life.

Months, even years, pass and he thinks he has forgotten. Many do forget, but there are some who do not. Then the media hypes all the great novels and movies that are emerging about the Vietnam experience.

Most cerebral, "Apocalypse Now," describes the journey into fear and darkness that accompanied the war. All this raised the consciousness of the veteran who may have thought he had forgotten but realized he hadn't. So he has to deal with guilt, fear, and anger.

So the veteran who has been able to live a semblance of a normal life begins to doubt himself. He sees a guilt about his moral actions in an immoral war come to the forefront of his life. He looks for help and understanding, but where is he to go? What do you say to alleviate a guilt that may never go away? How do you minister to that individual who, because of the trauma of the war experience, and of living in a nation that thinks the war was immoral, and by implication, feels he is immoral? What is the Gospel for this kind of individual? How is forgiveness told and shared? How do we reach him?

What is the church saying or doing for your brother, your neighbor, your friend, who came home expecting to be praised for his efforts and his acts, only to find himself shunned? Where is our care, our concern, our love for the forgotten veteran? Perhaps it is because we cannot deal with our ambiguous emotions about the Vietnam experience that we cannot minister to our brothers who fought and came home to an unforgiving nation.

You may never know the veteran who is struggling to find reason from that insanity which was the war. You may never see him, and he will probably never articulate to the church or the minister what he feels or what he may be struggling with. But it's there — believe me, it's there.

There are some telltale signs that can pinpoint whether or not a veteran is in the throes of a "Delayed Stress Syndrome": inability to sleep, recurring nightmares, flashbacks coninually, deep depression with no clear knowledge of the reason for the depression. There seems to be an inability to be intimate in a loving relationship for any long period of time.

We don't all know all the symptoms, nor do we know all the cures. In fact, there might not be a cure. But we can minister to such persons. We can speak of forgiveness, we can show love, and maybe we can speak of hope. The veterans are there. You'll find them, they won't find you. But if you reach out to them, they'll hold on. It's all they have sometimes.

This week's cantributor to "Here I Stand," the Rev. Roger R. Ricketts, is a United Methodist minister wha warks with counseling centers in Rock Island and Pearia, Illinais (Central Illinais Annual Conference). Mr. Ricketts is a veteran af the Vietnam War.

Letters to the editor

Backlash against poor serious

To the Editor:

It has been said that a civilization is judged by the way it treats its poor. Concern for the poor is strong in both our national and our religious traditions.

Americans understood poverty intimately from the first because the U.S. was largely populated by the poor who fled from lands where oppressive class systems prevailed. So when our Constitution was written, government was established to, among other functions, "promote the general welfare."

Along side the state was the church which also conducted its charities in obedience to Jesus' warning in Matthew 25:45, "Inasmuch as ye did it not unto the least of these ye did it not unto me."

In short both public and private agencies are part of our heritage of caring for the troubled.

Some Americans responded actively to this noble ideal and struggled to put it into effect. In the 19th century they "fought" for: free public schools; the abolition of slavery; women's suffrage; humane treatment of the mentally ill and prisoners; breakup of monopolies; fire and safety regulations; pure food and drugs; and the Red Cross. In this century they added: temperance in the use of alcohol; international organizations for peace; the right of collective bargaining; old age pensions; unemployment insurance; child care centers; civil rights acts; slum clearance; job corps; peace corps; foreign aid; migrant health clinics; cessation of capital punishment etc.

How sad it is to note that almost every one of these efforts on behalf of the "least of these" required conflict like: demonstrations; marches; legal and legislative "battles"; and even a bloody civil war.

Today we are experiencing a strong, hostile backlash. We are told that we cannot afford these social programs although there is obviously, plenty of money for booze, race tracks, casinos, luxury hotels, convention centers, sophisticated weapons, give-away TV programs etc.

American Christians today face a great challenge to overcome this spirit of hostility . . . not with more hostility but with the benevolent spirit purchased on the Cross so long ago.

Arden R. McAllister
Medina, New York

Report appreciated

To the Editor:

This is to express appreciation for bringing your readers the report by Bud Herron concerning the remark by Pat Robertson of the "700 Club" (see TM/UMR, April 18).

I also want to commend Mr. Herron for his report and his attempt to get at the truth in this matter. It should be ferreted out and exposed.

I do not seek any favorable mention of the United Methodist Church from the "700 Club," but with such a reference as Mr. Robertson made, it surely could not have been a mistake. He must have been thinking in such terms.

For the record, there is an "American Humanist Association." However, I urge further reports from Mr. Herron and want to know the outcome of this matter. I trust your columns will bring the whole story to us.

G. Weir Hartman
Columbus, Ohio

Mr. Robertson defended

To the Editor:

I am writing in regard to the article "700 Club host owes UM's at least an explanation" which appeared in the April 18 issue of TM/UMR.

Mr. Herron is "not sure exactly what he (Mr. Robertson) said" and he was not able to confirm or substantiate what was said. However this did not stop him from going to the extreme of calling Mr. Robertson a liar. Mr. Herron owes the entire Christian world an apology for such an irresponsible statement. One thing becomes very evident. Mr. Herron will go to great lengths to get something of a derogatory nature on an evangelical Christian. But rather, than bringing reproach against Mr. Robertson and the "700 Club," it brings a reproach on the UM Church.

If Mr. Robertson made a mistake, I can live with that. I do know that Mr. Robertson and the "700 Club" brings inspiration, hope and especially edification to thousands of spiritually hungry Christians. If the UM Church was doing even a mediocre job, these "electronic" ministries would not exist. The UM Church is seriously lacking in spiritual leadership.

Very seldom is there anything reported in this paper that provides any spiritual edification. Also, it appears to me that any time there is a positive outreach of the Gospel of Jesus Christ, if the UM Church is there, they are in opposition. One thing is certain: People are leaving the UM Church by the thousands. And if the leadership is not spiritually awakened soon, it will continue.

I pray for a spiritual renewal for the UM Church. I know that there are many other UMs across the country praying for the same thing. Let's stop talking about sexual harrassment, homosexuality, women's rights, children's rights, etc. It's not that these issues are not important because they are. But rather, let's talk about Jesus Christ and His power to change people's lives and make them new creatures.

Richard Wilkins
Union City, Pennsylvania

Legislation not new

To the Editor:

The May 2, 1980 issue of TM/UMR carried an article headlined "Pacific Homes suit prompts limitations."

The article says that the General Conference, " . . . adopted a policy of 'no legal or moral responsibility' for the debts, contracts, or obligations of any institution related to a unit of the denomination . . ."

The article implies that the statement was new and was adopted in reaction to the Pacific Homes suits.

It is important to make the record clear on this matter: This legislation is not new. It has been in every Discipline since 1944

John A. Murdock
New York, New York

Woman clergy slighted

To the Editor:

I have appreciated the indepth coverage of the General Conference which TM/UMR has been publishing. It has been very helpful in understanding and interpreting the actions of the conference.

I was a bit disappointed that you hadn't done a bit more homework in your article of May 2 on the article headlined "Homosexuality position stands." Throughout the article you referred to the male clergy as "the Rev." However, in the case of Joan Hoover, a ministerial delegate from the Iowa Conference, that form of address was not used with her, even though she was entitled to being referred to as "the Rev." as her male colleagues.

I would hope that in the future TM/UMR would continue to be as careful with treating female clergy as full professional people in their form of address as you usually have been in the past.

Steve Zekoff
Beaver Dam, Wisconsin

Press corps hindrance

To the Editor:

Thank you for the excellent General Conference coverage. You have given us well-balanced reporting and editorial comment on "reconciliation," in reference especially to the Iranian crisis situation (TM/UMR, May 2).

However, I am greatly disturbed by the reports of Sharon Mielke and Judge James Dolliver, a member of the delegation which called on the President, that members of the Washington press corps jeered and uttered obscenities at the group as they left the White House.

I would make the observation that the news media have been most arrogant and sensational in the handling of the entire Iranian hostage crisis, and ought to be called to task. (Most public persons are afraid of the news media, and will not speak out.) In my humble opinion, the news media have been a hindrance, rather than a help, to our government in reaching a solution to the impasse.

I would hope that you will see fit to comment on this matter in your editorial columns, and will make a vigorous protest to the responsible press associations for the unwarranted treatment of our representatives on their perfectly legitimate visit to the White House.

George W. Goodley
Newark, Delaware

Surely you jest!

To the Editor:

Regarding the article concerning "Certificate of Martyrdom" (TM/UMR, March 21), surely you jest!

Still, at $5.00 a throw, the "Church of World Peace" should get rich — while making umpteen thousand people happy by giving them a chance to perpetuate their cherished "martyrdom." (I still can't believe it).

Don Buck
Girard, Kansas

My Witness

UMW meets diverse needs

By JEANNETTE STANEK

She had come through a severe illness, and was looking great when I heard her say, "I would never have made it through without the loving care of these women."

She was speaking of the women in her UMW circle. Some of them were new friends, as circles were changed every two years, and some were long-time friends. We all agree that the United Methodist Women organization is very important to its members and to the churches.

Generally, programs of the UMW and its circles are geared to understanding or correcting social ills in distressed sections of our country, or in some remote country with a strange-sounding name, through Christian ministry.

But the loving companionship in UMW that fills the big empty gap in the lives of lonely women is even more important. Contributing to their feeling of personhood and self-fulfillment is surely a function of the association of women in any church. The most dynamic speaker needs the stroking admiration and interest shown in her presentation. The strong capable president needs her admiring followers and willing helpers. But even greater is the need of the quiet unassuming member who volunteers little but attends faithfully, to reach out and find someone there when she needs them.

One quiet lady refused to help our circle for nearly two years, then gave a most delightful story for our Christmas meeting. She had been undergoing a very trying time in her life, and when she gave that particular program, her life slowly began to reconstruct. Another member volunteered very little until she was asked to give a program, and we had a beautiful spiritual uplift from her presentation. To me these members gave our circle as much help as the most eager volunteer.

What is the role of the younger woman in this, the largest woman's organization in the world? Younger women benefit from the evening circles where their interchange of problems and solutions mingle with spiritual teachings and meditations so necessary to the well-being of young families. This is a very difficult time to keep families together and functioning through our religious training while the forces of drugs and pornography pull fiercely against the church. In desperation many young people throw their considerable mental, spiritual and physical energies into sects that promise peace, purity and power. If our churches refuse to deal with the problems these young people are facing, they have no choice but to seek help away from the church.

Here is a good example where witness is not enough. We must actively search for troubled youngsters before they despair and turn away from our loving, unselfish help. One woman told me she was appalled at the jeans-wearing, bearded people attending her church. We suggested she thank God they came to church.

We believe all of these examples are pointing a finger and writing on the wall of modern churches: "U are the UMW!"

This week's contributor to "My Witness," Jeannette Stanek, is a member af Community UMC in Holiday, Florida

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'Mr. Jesse,' rural mail carrier, invites folks to Christ

Jesse Downey

By RUTH E. WALKER

ROCK HALL, Md. — "I got me 20 names and I'm going to do a personal visitation to them. They haven't been to church for awhile. I believe the Lord has laid this on my heart and I'm going to do it!"

A new convert speaking? No, just "Mr. Jesse," a Christian responding naturally to the Great Commission of the Lord: "Go ye into all the world."

Grey-haired Jesse Downey has been inviting people to the Lord nearly his entire life. During his 44 years, 11 months as a rural mail carrier, he was usually the first person to acquaint newcomers with the churches in the area and to invite them to visit his church, Wesley Chapel United Methodist, near here.

Rock Hall, a small community on the Eastern Shore of the Chesapeake Bay, is host to many people who come to enjoy the rural bayside life. Many of these visitors are soon invited to Wesley Chapel by "Mr. Jesse."

Retired from the postal service since 1970 has meant for "Mr. Jesse" more time for his other interests. An active member of Wesley Chapel for 60 years, he will receive his pin from the Sunday School this summer for his faithfulness. And he intends to "keep going as long as I can."

Taught for 45 years

As a member of the Sunday School, he has taught the Men's Bible Class for 45 years and he maintains a personal interest in each man. The average attendance each Sunday is 25.

Known for his musical abilities, he has devoted 40 years to directing the choir. The organist has been his wife, Myrtle. Together they have taught two generations of students to love music. "Mr. Jesse" is especially proud of his grandson, Jess, who is a talented trumpet player in a nearby county high school band.

He shares his music with many including the clients of Angel's Haven, Inc., a school for the developmentally disabled adults of Kent County. Every week his visit is looked forward to with anticipation, as he plays his accordion for the clients to sing along. They have their favorites and "Mr. Jesse" knows every song requested.

Taking seriously his task as a Christian he has been an active member of the Gideons and has distributed many Bibles and spoken in many of the churches on the Eastern Shore of Maryland.

As part of his Gideon work, he has gone to the county jail for over seven years to help conduct services each Sunday. He has been saddened because, of a change in the jail administration, the Gideon services have been suspended.

Joy to find the Lord

"I hope the visits will begin soon," said "Mr. Jesse," as he recalled past services. "We have seen inmates with tears in their eyes, as they found the Lord. We have seen them come out of there and go back to their families. One boy, I remember, especially. He wouldn't have anything to do with us. But you know, I always take my accordion to help us sing. Well, one Sunday, he came out and he found the Lord! What a joy when a person finds the Lord!"

The local senior citizens group also enjoys "Mr. Jesse's" music for his accordion is always available to join in their sing-a-longs. The accordion is just one of many instruments he can play.

As for exactly the number of instruments he can play, "Mr. Jesse" replied, "piano, organ, trumpet, trombone, clarinet, saxaphone, bass horn, baritone, and others, but I'll tell you there's one I can't play. And that's the musical saw."

Music has been a very important part of "Mr. Jesse's" life and will continue to be so, but even more important, he says, is his inviting people to come to the Lord.

Ms. Walker is a free-lance writer and a member of the Christ UMC in Federalsburg, Md.

Press told to aid powerless

Church communicators called 'voice of poor'

By SHARON MIELKE
Senior Staff Writer

NASHVILLE — "To be the voice of the voiceless and the poor of the world" is the main responsibility of religious communicators, a theologian told more than 1,200 such specialists here last week.

The plea to use the power of the mass media to aid the powerless was reiterated by three principal speakers — including Pope John Paul II — at the once-in-a-decade meeting of religious communicators. The Religious Communications Congress was held here at Opryland Hotel May 14-16 and attended by communicators from 43 U.S. states and 18 nations.

Harvard Divinity School professor Harvey Cox said he and many others are concerned about the growing technology gap that puts more power in the hands of the few and the powerful, while the poor become more voiceless in the communications media.

Dr. Dox said communicators who struggle to reverse this trend should see their efforts confirmed in the biblical teaching that the cry of the poor is "the very voice of God — one of the ways God speaks to us in real human history." He pointed out that God came to earth as "a poor and powerless person among a colonized people. Jesus insisted on the admission of the poor to the Messianic banquet, championed their cause and was resurrected as one who's death was caused by his standing with the poor."

New concept of poor

The theologian said the poor are the weak and old, the broken-hearted and confused, those discriminated against racially, sexually and by class; but then he went on to say that today the concept of the poor should be enlarged.

In the face of nuclear extermination, he said, "the poor" should be extended to include the entire species "homo sapiens."

"Oppression reaches out to the cell and the marrow and links the economic and the biological poor," he said. "Not since the 14th century Black Plagues have so many people foreseen their own death and felt unable to do anything to prevent it."

Dr. Cox charged that the mass media is functioning largely to increase people's numbness today and challenged religious communicators to use the media to allow people to give expression to their fear, to let people cry out, and to make media accessible to the voiceless in the face of nuclear extermination.

With the 50,000 nuclear weapons possessed by the U.S. and the U.S.S.R. which could destroy all the cities in the northern hemisphere in 30 minutes — the length of one situation comedy on television — "it is time to say enough is enough."

The divinity school professor said two new measures could be added to the Parable of the Last Judgment which would apply to religious communicators: "I was being ignored and you heard me; I was silenced and you gave me voice."

He noted that while mass communications is a world of exploitation, sensationalism and profit, it is also a world where God has not thrown in the towel. It is a world that also shimmers with thrilling possibility. "And this is just why Christians should be grateful to be in it," Dr. Cox said.

Pope speaks

In a special address, Pope John Paul II, addressed the conferees via a videotape prepared just prior to his Africa trip. The pontif said he has long been convinced of the power of the media to "gather people around one event or idea."

"With power comes responsibility," the Pope said and noted that North America with its extraordinary advances in communications, must carry a large share of responsibility. He said he was heartened by the desire of the media congress to hear voices from outside North America, and encouraged communicators to listen to the voices of many nations and "Particularly those of the Third World."

Catholic, Protestant, Jewish and Orthodox communicators also heard the Rev. Benjamin L. Hooks, executive director of the National Association for Advancement of Colored People (NAACP) call them "to sound a trumpet against hopelessness, despair and racism."

America at crossroads

Mr. Hooks, sounding more like a Baptist preacher than a bureaucrat, said "America is literally standing at a crossroads" with a conservative movement and selfishness mentality "heedless of how other folk will do while we get all we can and then sit on the can" which threatens to roll back the tide of progress for black people and other minorities.

The NAACP executive charged that the "monstrous mistruth of reverse discrimination" has been foisted on the population by the communications media — a mistruth based on the notion that white males are entitled to every good job in the land and that when one black gets a good job, some white has lost a job.

"Unless the churches, the labor movements and religious communicators who are on the cutting edge of society, send this nation back to its Judeo-Christian concepts, dire results will follow," Mr. Hooks said.

"Communications is a high calling," he said, but communicators should understand they are called to remind people "we are one people" inextricably bound together on this fragile earth.

Broadcasters asked to build community

TM/UMR Staff Special

NASHVILLE — Legitimate and illegitimate forms of religious broadcasting were defined by an international executive here for a meeting of religious communicators.

Pauline Webb, a Methodist who directs international religious broadcasting for the British Broadcasting Company, London, England, shared her ideas at a luncheon meeting of the World Association for Christian Communicators during the communications congress here last week (see related story on this page).

Ms. Webb said international communication basically flows from the developed world to the Third World, from rich to poor, from dominant to oppressed, and constitutes a new kind of imperialism of the airwaves. Yet, she believes, there is a place for religious broadcasting if it builds world community.

"Religion is a universal phenomenon of intense and increasing interest worldwide and an integral part of every culture and community," she said. In fact, she labels the '80s as "the decade of religion" because religious issues are becoming dominant in motivation for action.

However, she said, religious broadcasting should not be seen as an opportunity for evangelism or for public relations because it is one-way communication.

Ms. Webb said the mass media are not just a new way to tell an old story, that Jesus might have agreed to use a megaphone but not a microphone to talk to the woman at the well, or to the crowd before Pilate or to the thief on the cross.

"The essence of evangelism is sharing of our weakness and not of power," she said. "The problem with broadcasting is that there is no cross in it."

And of public relations, she said, "disciples are not won through public relations."

The executive, who was concerned with world mission and evangelism "for most of my life," said the media can tell the story of a religious group's deeds best. "But don't ask us to make the story up."

What then should international radio broadcasting include?

Ms. Webb said it can legitimately reflect the worship, life and action of the mainstreams of religion in the world and reflect the multi-faith nature of the world — and thus create a sense of internationalism. Further, it should inform and share by offering comment from a theological and religious perspective on the issues of our time.

An example of this sent out on the BBC was the recent actions of the United Methodist General Conference relating to Iran and Bishop Dale White's observations. She said, "this was a new voice coming out of America" that the rest of the world should hear.

Finally, religious broadcasters should reach out to include people in, not push them out, so we can make contact with those on the fringes of organized relitions, Ms. Webb said. "We must make known to them what religion is all about in a way that includes them in."

TM/UMR wins citation for Africa report

NASHVILLE — On-the-scene news coverage by The Texas Methodist/United Methodist Reporter of elections last spring in Zimbabwe (Rhodesia) has won the top news writing award of The Associated Church Press (ACP).

The award of merit, presented at a banquet here May 13, was for "Report of a current news event." The articles were written by TM/UMR Associate Editor Bud Herron, who was sent to cover the 1979 elections in which United Methodist Bishop Abel Muzorewa was elected prime minister of the southern African nation.

The judges' citation regarding the articles, which ran in TM/UMR three consecutive weeks last May, said Mr. Herron "brought more than sharp writing and reporting skills to his coverage of Rhodesian Bishop Abel Muzorewa. He also brought the insight, understanding and compassion that religion is meant to instill, closing the distance between countries and cultures."

The ACP is an association of more than 115 Protestant and Roman Catholic publications from throughout the United States and Canada.

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CHICAGO — Part of a crowd of 25,000 marchers move along Chicago's lakefront on May 10 in support of the Equal Rights Amendment, following an interreligious prayer service held in UMC's Chicago Temple (see article below).

RELIGIOUS NEWS SERVICE PHOTO

In Chicago and Springfield

ERA supporters march, pray

CHICAGO (RNS) — Nearly 1,000 persons, most of them dressed in white and wearing "People of Faith for ERA" buttons, jammed the First United Methodist Church Chicago Temple for an interreligious prayer service in support of the Equal Rights Amendment here May 10.

The service preceded the start of an hour-long march of 20,000 persons in support of the measure, which will soon come up for the 11th time in the Illinois legislature.

The marchers were then joined by some 70,000 other persons for a three-hour rally where feminist leaders, Hollywood celebrities and politicians called for passage of the amendment. Organizers said it was the biggest turnout ever in support of ERA.

The prayer service was part of a carefully organized effort to end Illinois' distinction as the only industrial state to fail to ratify ERA, which needs approval from three more states before it can become part of the Constitution.

Some 40 religious groups, including United Methodist, participated in the service. Nineteen persons, including Bishop Paul Washburn of the Northern Illinois conference of the UMC and the Rev. Paul E. Erickson, president of the Lutheran Church in America's Illinois Synod, served as leaders.

The invocation, litany, prayers and readings from the Old and New Testaments were interspersed with hymns and other songs, ranging from "Mine eyes have seen the glory (of the flame of women's rage)" with its chorus of "Glory, Glory, Halleluah, for women's time has come," to "Arise your light has come."

Describing women as "oppressed, forgotten, battered and broken," the Rev. William Guierdon, S. J., president of Chicago's Jesuit School of Theology, called for the congregation to "pray for women who have not been fully recognized by our churches . . . pray for men who have been stereotyped and kept from being a whole person. Pray for the Illinois legislators who have so long struggled with this issue. Pray for their liberation too."

ERA supporters, including clergy and labor officials, have led an intensive lobbying effort in Illinois this year. However, the vote in the legislature scheduled for May 14 was called off by backers of the amendment, saying they were several votes shy of getting it passed.

Religious forces also held a rally and prayer service at the state capitol in Springfield on April 29, and then called on legislators to gain support for ERA. They ended the day, circling the capitol six times, in imitation of Joshua at the walls of Jericho.

While supporters argued throughout the day that backing for ERA is a matter of "social justice," representatives of the Illinois Interfaith Committee to Stop ERA argued that the proposal would destroy family values.

One week later anti-ERA forces, led by the Rev. Jerry Falwell, a Baptist pastor from Lynchburg, Virginia, held an "I Love America" rally on the capitol lawn. A crowd of several thousand, wearing STOP-ERA Buttons and carrying STOP-ERA signs, listened to speeches by national STOP-ERA founder Phyllis Schlafly and others and then met with legislators.

Evangelist, social activist praise ecumenical council

INDIANAPOLIS (RNS) — Representatives of two seemingly divergent trends within American Protestantism — evangelism and social activism — affirmed the work of the National Council of Churches (NCC) in separate addresses given to the 266-member Governing Board meeting here.

On the opening day, the Rev. Billy Graham gave glowing approval to the council's extensive research and advocacy work for the cause of disarmament.

Later that evening, paroled Wilmington 10 leader, the Rev. Ben Chavis, offered his "thanksgiving" for the churches' commitment to social justice and civil rights as exemplified by their support of his own protracted court battle to prove his innocence.

Although Mr. Graham's denomination, the Southern Baptist Convention, does not belong to the NCC, "our hearts are with you in many of the things you are doing," he told the Governing Board.

While stressing the importance of evangelism in the churches' work, he said he was keenly interested in the council's statements on the arms race, particularly in the areas of biological, chemical and nuclear weapons. Because of continued research into more destructive weaponry and the stockpiling of armaments of all kinds, "people aren't sure whether they have a future," Mr. Graham said.

Then, to a crescendo of applause, he declared, "I hope we can get to SALT 10 when we can sit down and say let's destroy all of them (weapons)."

Mr. Chavis told the Governing Board that its work and pronouncements on human rights at home and abroad "have an affect not only on the national government, but on the national conscience."

Before his address, the black minister was introduced as an American "political prisoner" because he had to obtain the permission of his parole officer before he could travel to Indianapolis.

Mr. Chavis and nine others were convicted and imprisoned on charges of firebombing a white-owned grocery in Wilmington, N.C., during racial violence there in 1971. Though paroled last December, he is still waging a legal battle, financed by the United Church of Christ, to be exonerated of the charges. He now heads the Washington office of the church's Commission for Racial Justice.

Mr. Chavis said that he emerged from four and a half years in prison without bitterness, "but with thanksgiving" for the churches' proven commitment to the cause of social justice.

A church witness against political repression at home is as important as it is abroad, he said. "The Lord knows we would be in better condition to help the oppressed around the world if we were in better shape ourselves."

People in the news . . . .

Thomas Harper

Exercise at 98

The Rev. Thomas E. Harper, 98, a United Methodist evangelist of Mt. Vernon, Ill., (left) shows how he keeps in condition with a regimen of chair push-ups, exercising four times daily. Brother Harper, who has read the Bible through 37 times and preached 6,000 sermons since he was 65, says, "The Lord gave me salvation, a happy heart and a clean life, and it's kept me walking with Him for nearly 100 years."

Example of motherhood

And here she is . . . the American Mother of the Year . . . Betty Leggett Lieder. The 56-year-old wife of a UM minister and mother of five children from Spencer, Iowa, says she was astonished and pleased at her recent selection by a national committee. "I think that something I've tried to do is enjoy my family. Each one is special and I've tried to encourage that speciality through education," she says. Of her children — two sons and three daughters — two are ordained ministers, two are seminary students and one works for the public defender's office in Gainesville, Fla.

Scare the dickens out of you

At the funeral mass this month for the famous Hollywood film director Alfred Hitchcock, his parish priest drew chuckles when he told how "this rotund little Christian gentleman" explained his fascination with "outrageous fantasy and delightful homocide. He said that since the Jesuits at his London school had scared the dickens out of him, he devoted his life to scaring the dickens out of the world."

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Six Asian Americans to serve internships

NEW YORK (UMNS) — Six Asian American United Methodists have been selected to go to Asia as mission interns in a one-year program that will also include reporting back to Asian American churches in the U.S.

The program is a joint effort of the World Division of the Board of Global Ministries and the National Federation of Asian American United Methodists (NFAAUM).

The six include three Korean Americans, one Indian, one Indo-American and a Japanese American.

"This is the first time Asian Americans have been included in the mission intern program," stated the Rev. Jonah Chang, executive director of NFAAUM. "Many local communities are waiting to share in what they learn from the Asian church since not all of us can go. They are going as co-equal partners in mission work, and that is a very positive thing."

Accepted for the mission intern program are:

The Rev. Choonsoo Chung, pastor of the Korean United Church in Columbus, Ohio, taking a Master of Divinity degree from Methodist Theological School in Ohio at Delaware in June;

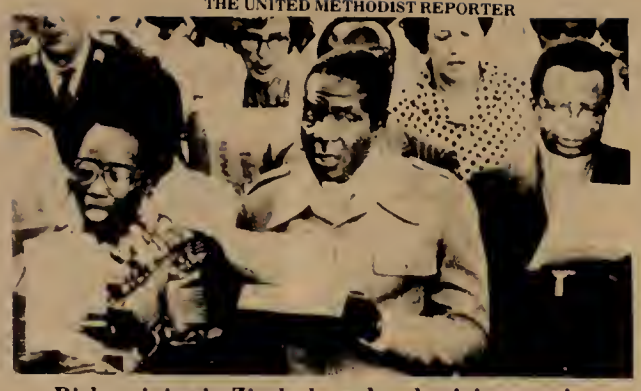
Jungrea Chung, a nutritionist completing work on a Master of Divinity at Methesco in June, wife of Choonsoo Chung; the Chungs will work with the Korean Christian Church in Osaka, Japan, doing visitation among new immigrants from Korea and members of the older generation who speak only Korean.

Nanwon Kim of Boonton, N.J., who will take a Master of Divinity in pastoral care from Yale Divinity School this month. She will return to her native Seoul, Korea, to work with students and women in cooperation with the Korean Student Christian Fellowship and Church Women United.

Mrs. Basanti Jacobs of Nashville, Tenn., a specialist in Christian Education with an N.A. from Scarritt College, whose husband, the Rev. Victor Jacobs is on the staff of the Board of Discipleship. She will work with the staff team at the Opportunity School in Madras, India, which ministers to mentally retarded children and seeks to relate to economically deprived people.

Arun Wayne Jones, son of Superintendent W. W. Jones of Mussoorie, U.P., India, now completing work for a B.A. in psychology at Yale University. He will teach English, social studies and Bible in the high school section of the Kalahan Mission at Nueva Vizcava, Philippines.

Mary Ellen M. Kaneko of Sunnyvale, Calif., science teacher at an intermediate school in Santa Clara. She will teach English at the state university in Tsukuba, Japan, and work with the international congregation related to the United Church of Christ in Japan.



Bishop joins in Zimbabwe thanksgiving service

SALISBURY, Zimbabwe — At an interdenominational service of national thanksgiving, Premier Robert Mugabe and his wife, Sally, front row, and United Methodist Bishop Abel T. Muzorewa, far right, former prime minister and one of Mr. Mugabe's opponents in the recent election, join in singing the black nationalist hymn, "God Bless Africa."

And in Indianapolis, delegates to the recent UM General Conference gave a standing ovation to the delegates from Zimbabwe and sent a message of support to the new government.

RELIGIOUS NEWS SERVICE PHOTO

Fund-raising director sought

Church's TV plan moving ahead

LOS ANGELES (UMNS) — A national task force made two decisions here May 9 aimed at keeping United Methodism's new "National Television Presence and Ministry" program moving ahead.

The program seeks to move the church more fully into the medium, including the possible purchase of "high quality" commercial TV stations to provide income for producing television programs.

Deciding on a two-pronged course of action, contingent upon approval by the United Methodist Communications (UMCom) board of managers, the National Television Presence and Ministry Task Force established a special committee (1) to seek a fund-raising director and (2) to select a fund-raising firm as a consultant.

In approving the television presence and ministry proposal last month, the denomination's General Conference authorized a three-year program to raise at least $25 million. The effort, which would rely primarily on individual, voluntary gifts and be outside the general financing channels of the church, will start no earlier than Jan. 1.

Two chairpersons were named for the special committee which is divided into two groups. The Rev. Spurgeon M. Dunnam III was named to head the search for a fund-raising director, and the Rev. Ralph W. Mohney will head the search for a fund-raising firm to serve as consultant to the national campaign. Mr. Dunnam is editor-general manager of the Texas Methodist/United Methodist Reporter, and Mr. Mohney is pastor of First UMC, Chattanooga, Tenn.

Commenting on the kind of director sought for the campaign, Mr. Dunnam said: "We need a self-starting leader with excellent communicating skills who can negotiate effectively with people at all levels in the church. We're looking for an experienced, highly motivated, well-organized executive with a thorough knowledge of the United Methodist Church, its people and its priorities."

He noted that previous fund-raising experience will be helpful, the term of employment is three years, the office location is not determined yet, and salary is negotiable.

The Rev. Curtis A. Chambers, general secretary of United Methodist Communications (UMCom), said the fund-raising firm "will not conduct the campaign but will advise the United Methodist committee and the director."

The task force expressed the hope that both the director and consultant firm can be chosen this summer.

Church strategy given

Consultation backs nuclear moratorium

PITTSBURGH (UMNS)—Encouragement of a nuclear arms moratorium and reconsideration of prevalent attitudes toward the arms race and security issues must be a major priority of all churches, a consultation on disarmament called by the National Council of the Churches of Christ (NCC) here recently concluded.

Alan Geyer, executive director of the Churches' Center for Theology and Public Policy in Washington, D.C., and a United Methodist, pointed out that "any gathering of Christians to discuss disarmament has good reason to be modest, for we have a lot to be modest about . . . The churches' own inexcusable sin (has been) in failing to make the arms race the target of its own mission and the crucible of its own theology."

While nuclear armament programs were expanding in the U.S. and the U.S.S.R. in the 1970s, the churches "were nowhere," he said. The churches "had not then, and have not yet, anointed competent, credible, professional ministries to engage in strategic policy struggles, backed up by mobilized networks of citizen action."

Dr. Geyer suggested four strategies appropriate to the churches' engagement in public policy on nuclear arms: an intellectual strategy, a multi-lateral strategy, a media strategy and a provincial strategy. Gathering expertise on the issues of defense and disarmament, sharing the view points of other nations, using print and broadcast media to develop a concerted program for disarmament education and information, and combining local, regional and national resources to encourage an informed and active citizenry he termed strategies that churches can develop and support.

Peggy Shriver, assistant general secretary for Research, Evaluation and Planning of NCC, summarized research on disarmament statements and efforts of churches. She noted that "the major attempts within the Presbyterian Church and the United Methodist Church to attract the resources of their communions toward this urgent issue are heartening."

Bestows thanks

NEW YORK — On her recent visit here, Queen Sirikit of Thailand spoke to various refugee agency groups, expressing her thanks for the "compassion and care" shown by American religious and secular groups who "fed and cleaned refugees too sick and too weak to care for themselves." Thailand has been the sanctuary for tens of thousands of refugees fleeing from famine and war in Vietnam, Laos and Cambodia.

RELIGIOUS NEWS SERVICE PHOTO

Opposing UM caucuses 'satisfied'

INDIANAPOLIS (RNS) — Two unofficial United Methodist caucuses that oppose each other on most issues came away from the church's quadrennial General Conference here basically satisfied.

The evangelical "Good News" caucus and the Methodist Federation for Social Action (MFSA) both said they were generally pleased with the results of the 10-day gathering, although neither had achieved all its goals.

"The voice of the local church was listened to, much more than in previous years," the "Good News" group said. It asserted that "United Methodism remains on a middle course, somewhat more closely aligned to the grass-roots."

According to the MFSA, "it is evident that more people are becoming aware of, and standing against, the drift toward the New Right within the United Methodist Church." It reported that "a greater number of people are expressing support for the work of MFSA and other liberation-centered groups."

Both caucuses were happy with the outcome of the conference as it related to homosexuality. "Good News" said the legislative assembly had "spoken clearly against the ordination or appointment of self-avowed practicing homosexual persons," and added that it expected "the whole church to keep faith with this covenant."

The MFSA commented that "though the church as a whole again rejected homosexual persons, there is evidence of some real and deep conversion taking place in the lives of a number of individuals — an experience of liberation from homophobia and a new posture of acceptance of and solidarity with people who are 'gay'."

Conference TV response called 'supportive'

DALLAS (UMN) — Mail response from viewers of the denomination's first multiple program, 30-minute television news report of General Conference actions has been "very supportive of this experimental project," said Rev. Robert L. Robertson, executive producer of the United Methodist NEWService (UMN) series.

Produced in Indianapolis during the 1980 General Conference by Dallas-based UMN in cooperation with the Southeastern Jurisdiction Television Network, South Central Jurisdiction Network and Michigan Area Communications, the DATELINE television news series was delivered via satellite by the Christian Broadcast Network to about 6-million homes in the US by cable TV systems. In addition, the programs were broadcast by television stations in Albuquerque, Atlanta, Dallas, Detroit, Houston and Indianapolis.

"We need more such exposure — and please — earlier in the evening if at all possible," wrote Inger H. Abbott, Portland, Maine, the Maine Annual Conference Lay Leader.

UMN is owned by six annual conferences in Texas and New Mexico and operated by the Media Division of the United Methodist Communications Council.

More UMC General Conference actions reported

EDITOR'S NOTE: The following brief items report more of the actions passed by the 1980 General Conference of the United Methodist Church meeting in Indianapolis, Apr. 15-25 (see TM/UMR Apr. 25, May 2, 9, 16). The news briefs were supplied by United Methodist News Service.

Help sought for Zimbabwe UMC

United Methodists are being asked to contribute to an $800,000 appeal to help in reconstruction of churches in the new African nation of Zimbabwe.

Bishop Wayne K. Clymer of Minneapolis, president of the United Methodist Committee on Relief, told delegates to the General Conference gifts in response to the appeal will be used during the next few months to help rebuild lives, churches, hospitals, schools and homes. The aid was sought by the church in Zimbabwe.

$64 million approved

Budget items totalling more than $64 million annually to fund on-going activities of the United Methodist Church at the national level during the next four years was approved April 24 by the denomination's top law-making assembly.

The apportioned total of $64.4 million for 1981 is approximately 13 percent more than comparable sums asked for 1980, and because of a graduated scale being used for the first time in the 1981-84 quadrennium, the total being sought will climb to approximately $73.3 million by 1984. Largest single item involved is World Service, the church's basic program fund, which will begin at $28 million in 1981 and increase to $32.4 million by 1984. The 1980 figure is $24.9 million.

In 1979 all general funds accounted for about five cents of each dollar given by a United Methodist. The rest of the dollar went for local church and regional salaries, programs and benevolent causes.

Afghanistan move condemned

In its final hours April 25, the General Conference condemned the USSR's military intervention in Afghanistan, rejected anti-nuclear portions of an energy statement, and called for inclusion of both Israel and the Palestine Liberation Organization in future Middle East negotiations.

The Afghanistan resolution, prompted by the Episcopal Address at the opening of the sessions, condemned the "use of aggressive force" by the USSR and urged its withdrawal.

The omnibus energy policy statement urged United Methodists to study the problems and potential of various energy sources, encouraged churches to become models for energy conservation, supported increased research and a national energy program, and opposed exploitation of American Indian lands.

Bishops' retirement age retained

Efforts to increase the retirement age of bishops, elect them for terms rather than for life, and make it easier for them to remain in one episcopal area for 12 rather than eight years immediately before retirement were defeated by the 1,000 lay and clergy delegates of the General Conference.

Under legislation adopted in 1976 bishops now may stay eight years in an area and must retire between age 66 and 70 depending on when their birthday falls in relation to the quadrennial jurisdictional conferences. Unlike 1976, there was little discussion on several petitions asking that bishops be elected for terms rather than for life.

Salaries of the 43 UM bishops for the 1981-84 quadrennium were set at $42,000 for 1981, including housing allowance, rising to $51,000 in 1984. The comparable 1980 figure is $30,000 salary and $6,700 housing.

New offense added

The list of offenses for which a United Methodist minister, local pastor or diaconal minister may be charged was enlarged to include "practices declared by the United Methodist Church to be incompatible with Christian teaching."

An effort to delete this wording from the report brought in by the committee on Administrative Order was defeated.

Delegate Joan Hoover of Iowa, pleading for deletion, said "incompatible with Christian teaching" was "a code word for homosexuality." It is not wise to write the "Book of Discipline" in code, she maintained.

The Rev. Merrill W. Drennan of Baltimore, presenter of the committee report on this item, argued in rebuttal that if the General Conference declared certain practices incompatible with Christian teaching, the section "is broad enough to cover other items, not just the one mentioned (homosexuality)."

The Administrative Order Committee also spelled out offenses for which a lay member may be tried. These include immorality, crime, disobedience to the order and discipline of the church and dissemination of doctrines contrary to the established standards of doctrine of the church. The procedures for the trial of a lay member were detailed for the first time.

Guidelines posted

The General Conference referred to the United Methodist Publishing House a set of guidelines aimed at ridding UM materials of racist, sexist and ageist imagery.

Another action authorizing a preliminary study on a new UM hymnal was amended to include the warning to "be attentive" to similar oppressive imagery in hymns.

In the guidelines sent to the publishing house, it is urged: "Men and women should be treated primarily as people and not primarily as members of opposite sexes. Their shared humanity and common attributes should be stressed — not their gender difference."

The guidelines object to use of the terms "fair sex," "weaker sex," "girls," and the "distaff side."

'Sunshine law' adopted

Delegates adopted a "sunshine law" calling for all meetings — with few exceptions — of UM boards, agencies, commissions and committees to be open to the press. Exceptions to the rule, the new policy states, include discussions on property negotiation, personnel evaluation, legal proceedings, labor negotiations, security deployment and Judicial Council proceedings.

Recognition for tribe asked

The United Methodist Church, in its General Conference April 24, called on the U.S. government to recognize the Lakota Indians as a sovereign nation.

In a separate but related item, the 1,000 delegates to the conference called on its congregations to support the needs of Native Americans as they "struggle for their survival."

The petition asks for a treaty commission between the Lakotas and the government to correct alleged violations of a treaty of 1868 and to bring the U.S. into compliance with the terms of the early treaty.

A question regarding terms of the treaty went unanswered, prompting Kirk Boatwright of Tahlequah, Okla., to caution the conference that "we need to be very careful what we vote to support — whatever the issue. About 95 percent of us have a total lack of knowledge on this issue."

The treaty call passed with a substantial negative show of hands.

Church to solicit funds

Members of the Lovely Lane United Methodist Church in Baltimore, Md., were granted permission last month by the General Conference to solicit $2.5 million to restore their historic structure.

The church is on the site of the Christmas Conference of 1784 — the first "General Conference" of Methodism in America. The church is known as the birthplace of the Methodist Episcopal Church and has also been called the "Mother Church of American Methodism."

Officials explained that extensive repairs must be made to the roof and other parts of the church, constructed in 1883 as a monument to the 100th anniversary of U.S. Methodism.

Restoration is expected to be completed by May 1984 when the General Conference will meet in Baltimore and mark the 200th anniversary of Methodism in America.

12-year term wins

The United Methodist Publishing House has won an exception to the 8-year tenure role for board members, insisting too rapid turnover was not in the business interests of the unit.

Alan Dunlap, a banker and director of several corporations from Milford, Neb., sponsored the minority report which was approved by the delegates to General Conference. Mr. Dunlap argued that the publishing house management which does an annual business of approximately $65 million needs directors with seasoned expertise. He said this is impossible when one-half of the board changes every four years, and that the board ends up not directing very much.

Barbara Thompson, an affirmative action official for the federal government, argued that within the UMC there were numerous persons with sufficient expertise and that other boards also operate multi-million dollar operations. She said directorships can be alternated so that there is less turnover.

The Publishing House won the exception and will have 12-year tenure in three classes.

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VOLUME 8 NUMBER 25 | Send P. O. Form 3579 to Box 221076 Dallas, Tx. 75222 | MAY 30, 1980

Are we yet alive?

The Tenth Session of the Louisiana Annual Conference will begin with the traditional singing of the John Wesley hymn, "And Are We Yet Alive." The hymn rehearses the days of circuit riders who came to conference sessions across floods, through dangerous swamps, over impossible areas. Modern congregations probably are not served in quite so drastic a fashion, but there have been problems, alienations, and times of tension that have just as a great import.

The first major item of business conference members will undertake will be a time of commemoration for those ministers and spouses who have died during the year.

The Commemoration message will he delivered by Rev. A. Jerome Cain, Chairman of the Cabinet and Superintendent of the Alexandria District. Mr. Cain will retire during the conference session, and he and Elsie, his wife, will live in Houma.

This is the second time Reverend Cain has served as a District Superintendent; he also served the Lafayette District. He has had a distinguished pastoral career: serving the FUMC, Houma for ten years, between times in the Cabinet. He was also pastor at Istrouma in Baton Rouge, Ponchatoula, Tullos Olla, Trout-Good Pine, Chalmette, Jonesville, and Claiborne. Rev. Cain has been revered by laity and clergy alike and his message will be an important part of the conference.

Nineteen ministers and spouses will be honored during the worship service. Families of these persons have been invited to attend the worship, and they will be seated in a special place of honor.

Those to be remembered are: William R. Akin, J. Henry Bowdon, Sr., Henry B. F. Charles, Ralph M. Davis, Edward P. Drake, Sandy Facen, John Elton Hearn, Thomas B. Peyton, III, Jonnie C. Zerangue, Sr., Mrs. Robert C. (Mildred) Carter, Mrs. Charles H. (Mary) Green, Mrs. Simon E. (Carolyn) Harris, Mrs. Ashley T. (Ruby) Law, Mrs. Henry W. (Kathryn) Ledbetter, Mrs. L. W. (Winnie) Smart, Mrs. James W. (Elizabeth) Spitzkeit, Mrs. James (Bertha) Sudds, Mrs. Mary Ragsdale Wilson, Mrs. Jonnie C. (Maude) Zerangue, Sr.

Rev. A. Jerome Cain

Holy Communion will be served as a part of the service; and special music will be presented by the combined choirs of Newman UMC, Alexandria.

Members of the First United Methodist Church in Plain Dealing honored Mr. J. B. Turnley at a special reception recently. Mr. Turnley began serving the church as its Treasurer in February, 1922, and has served continuously for fifty-seven years. We think that kind of service to the church ought not go unnoticed. Shown above are: "Bennie" and Edrie Turnley on the day of the special reception.

A really good Eagle project

BY MARILYN S. SEYMOUR — A 17-year-old high school student in Shreveport has come up with a new way to serve his church.

Jeff Penfield, a member of Noel Memorial United Methodist Church and of the church-sponsored Scout troop, wanted a very special Eagle project. In considering the many avenues of service open to him, he selected a church blood drive as his project.

"I wanted a really good Eagle project," Jeff said. "I didn't want to go . . . paint basketball courts." He decided on the blood drive as a project when his Scoutmaster, Tom Keith, was discussing in providing blood for church members.

With a large percentage of older members, there were frequent request for blood, but the church had dropped its plan several years ago due to lack of participation.

Jeff contacted the Louisiana Blood Center to find out about its church blood plan, talked with Noel pastor, Stone Caraway, and requested and received permission from the Board to carry out the project.

On Sunday, April 13, a chilly, damp day, unsuited for a blood drive, Jeff's dream became reality — a successful reality. Donations were received from 38 people during the drive with a number of donors giving at the center prior to the drive.

By participating in the group plan the church has provided for the blood needs of all members, spouses, and tax dependants for the coming year. Those who actually donated received additional coverage for their parents and grandparents and those of their spouse. This coverage provides blood at a reduced rate, and eliminates the need to replace blood used by those covered.

In addition to the coverage they received, church members can take pride in knowing that they have helped contribute to the blood needs of the sick and injured in the community.

Among other churches participating in the Blood Center's church plan, are Broadmoor UMC, Christ UMC, FUMC of Bossier, FUMC of Mansfield, FUMC of Shreveport, Heflin UMC, Lakeview UMC, North Highlands UMC, St. Luke's UMC, and Trinity UMC.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P. O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference.

Four leaders honored

Dr. L. Ray Branton

Dr. Clyde C. Jrazir, Jr.

Dr. W. Odell Simmons

Dr. Jones S. Davis

Four leaders of Louisiana Methodism were honored during the Centenary College Commencement. Shown above, l. to r., Dr. L. Ray Branton; Dr. Clyde C. Frazier, Jr.; Dr. W. Odell Simmons. They received honorary Doctor of Divinity degrees from the college.

Dr. Branton is Senior Minister of Asbury UMC, Lafayette. He is a member of the General Conference delegation; and was formerly Conference Council on Ministries Director Mr. Branton has also served the Henning Memorial UMC in Sulphur, Aurora UMC in New Orleans, Vidalia UMC; and St. Luke in Lake Charles.

Dr. Frazier is Senior Minister of Rayne Memorial UMC in New Orleans. He has also been pastor at Asbury in Lafayette; Superintendent of the Monroe District; Pastor of St. Paul's in Monroe; and Lake Vista in New Orleans.

Dr. Simmons is Senior Minister of FUMC, Monroe; and Chairman of the Conference Board of Discipleship. He has been pastor of FUMC, DeRidder; FUMC, Houma; and Vidalia.

The fourth degree was an honorary Doctor of Humane Letters given to Dr. Jones L. Davis. Dr. Davis was born in Alexander City, Alabama; and spent his early years in New Orleans. Dr. Jones was an active member of Carrollton UMC during those years, serving as a member of the Board of Stewards, and a term as the chairman. He moved to Baton Rouge after World War II and founded Davis Wholesale Drugs. He has been a member of First United Methodist Church for 34 years, and a member of the Administrative Board during the whole time — a position which he still serves. As a member of that church, he has served on the Finance Committee, the Board of Trustees, the Building Committee for the adult center, and the church's proportionate giving program. He has been a delegate to the Annual Conference for 15 years, a member of the Board of Directors of the Methodist Home Hospital for 12 years, and a member of the Louisiana United Methodist Foundation Board for its 4 years of existence.

St. Luke's in Lake Charles has completed its recent renovation with the addition of a church spire which contains four symbols of our Christian heritage; the fish, which contains the letters of the name of Jesus; the decending dove, the communion chalice and wheat, and the United Methodist cross and flame which symbolized the burning and purifying spirit of God present within our church. The copper symbols were designed by Mrs. Anabel Copeland and were made by Bob Jarvis, both members of St. Luke's. Point to the spire is the pastor of the church, Rev. Darrell Mount.

Around the conference

DALLAS — Seventeen student awards, plus recognition of scholastic honors for forty-seven ministerial and sacred music students was announced recently at Honors Day at Perkins School of Theology, SMU. Those from the Louisiana Conference receiving honors were: Linn Caraway Richardson, a middler from Baton Rouge, with High Honors; and Richard Olen Beckham, III, a senior who received Honors and was awarded second prize in the Charles T. and Jessie James Bible awards, which are presented to students on the basis of their grades in Biblical courses and on papers assigned. Richard is from Metairie.

* * *

ALGIERS — A Woman's Role in the Church was the theme for the annual Women's Day Program at St. Matthew UMC. Mrs. Rose Mary Loving of St. Stepheo's Baptist was the guest speaker. Mrs. Loving is also a member of the Orleans Parish School Board, and many other community organizations.

* * *

LAFAYETTE — The Baton Rouge-Lafayette District held a Vacation Church School Workshop at Davidson Memorial UMC. Approximately 45 persons attended, representing seven of the district churches. Leaders for the event: Nursery-Kindergarten Units — Barbara Einsel; Elementary I-II Units — Carmen Boulet and Donna Perry; Elementary III-IV Units — Lois Heath; Elementary V-VI Units — Rev. Wayne Evans; Arts & Crafts — Dana Roherson.

* * *

NEW ORLEANS — Parker Memorial UMC, was the setting for a reception honoring Mr. Leo C. Terry on his 90th hirthday. Mr. Terry still sings in the church choir. He has been active in the church and the district for over 40 years.

* * *

ALEXANDRIA — Superintendent, Jerome Cain, and his wife Elsie, were honored at a banquet at FUMC, Alexandria. The Cain's have lived there for four years; and he will be retiring in June, when they will move to Houma. Dr. Jolly Harper, retired minister from Natchitoches was Master of Ceremonies for the evening. He introduced Bishop Kenneth Shamblin, Mr. Charles White, and Rev Robert Townsend who spoke for members of the Alexandria District; and Mr Wayne Gilmore a laymen from Opelousas who spoke for the former Lafayette District where the Cain's previously served

BAKER — Rev. A. D. St. Amant, Jr. was hospitalized with congestive heart failure on March 23rd and on March 30th had a stroke paralyzing his right arm, leg and speech. After a month in the hospital, he spent almost three weeks in Belle Maison Nursing Home in Hammond, and on May 11th, was moved to a new apartment built for them adjacent to their older daughter. The St. Amants will retain their Retired Minister's Home in Ponchatoula for some months, until it can be determined whether or not he will recover sufficiently for them to live there again. In the meantime, their address is 4537 Gihheos Payne Drive, Baker, La. 70714.

* * *

BATON ROUGE — On Wednesday, May 7th, the Personnel Committee of the Uniting Campus Ministry at LSU accepted the resignation of the Director, Rev. William Finnin. Mr. Finnin will become the Chaplain at Southern Methodist. He had served TUCM for eight years. The search for a new director began immediately. TUCM is a ecumenical effort of Presbyterians and United Methodists. The Committee is composed of representatives from both denominations. Members of the Committee are: Dr. Lamar E. Smith, Bill Sanderson, T O Perry, Jr., and John I Daneil Applications and resumes of any interested in the position should be sent to one of these persons

Shown above are some scenes from the Cornerstone Services for Mt. Carmel UMC. In the picture on the left are members of the M.W. Prince Hall Grand Lodge F & AM of Louisiana: Earle L. Bradford, Grand master, as they march in for the services. In the picture on the right are seen standing by the cornerstone: Bishop J. Kenneth Shamblin; District Lay Leader, O. W. Marrs; B. R. Hammond Superintendent, Kirby Vining; Charge Lay Leader, Pierce Dunn; and Pastor, Rev. James A. Smith.

25 years old

BY MRS. J A. DARDEN — Broadmoor UMC in Baton Rouge will be twenty-five years old next month. To mark the occasion two special times have set aside.

On Wednesday evening, June 18 an "old-fashioned pot luck" supper will take place in the gym of the activities building when nostalgia will be the order of the day. There will he slides shown of church life in the 1950's and music and skits will also depict that time All of this will be amid hanners of celebration and displays of church activities

On Suoday morning, June 22, all three morning worship services at the church will highlight the anniversary. In the pulpit will be three special guests: Dr Douglas McGuire, who is a former pastor of the church; Bishop J. Kenneth Shamblin, who is Bishop of the Louisiana Conference; and Rev. Kirby Vining, Superintendent of the Baton Rouge — Hammond District.

Charter Members

There are 31 of the original 128 charter members still on the rolls of Broadmoor Church. A special invitation is extended of these 31, however all charter members are invited to attend the celebration if possihle.

Mrs. Harris D. Copenhaver, Jr., is general chairman of the 25th anniversary celebration, and her co-chairman, is Mrs Murphy H. Roberts, the chairman of the administrative board

Editorial

Refugee influx offers three-fold challenge

The boats continue to come.

They are filled with Cubans. They are filled with Haitians. They are "freedom boats" — on the one hand from the unfulfilled promises and political oppression of communism, and on the other from the hunger and brutality of a right-wing dictatorship.

No one can predict when the boats will quit coming. President Carter's call for a halt of the Cuban sealift, until official agreements for processing and transporting the refugees can be worked out with the Cuban government, has slowed but by no means stopped the influx. Likewise, the Haitians — who have been granted even less "legal" status here because of our government's friendly relations with the Haitian government and seeming unwillingness to admit the widespread violation of human rights in that nation — continue to arrive.

Last week the total number of refugees from these nations arriving in Southern Florida approached 100,000 — nearly 70,000 Cubans and more than 25,000 Haitians.

If these were the only refugees awaiting resettlement in the United States, the challenge would be staggering. They are not. The U.S. government — before the "boatlifts" even began — had already agreed to receive nearly 235,000 refugees from around the world this year. Nearly 170,000 of these persons will come from Asia, escaping from conditions in Cambodia and Vietnam, for the most part. Another 33,000 will come from the Soviet Union; 5,000 from Eastern Europe; and 1,500 from Africa.

Then there are the Mexican "aliens" — the numbers of whom are variously estimated at 1.5 to six million — who stream daily across our nation's border with Mexico in search of jobs and the bare economic necessities of life.

Altogether, the strain the refugee situation places on both the compassion level of Americans, and the realistic ability of our nation to deal with their needs is overwhelming. Coupled with what some economists see as the coming of a deep recession accompanied by rising unemployment among our nation's current citizens, the situation might even be described as frightening. The worst of those fears have already been realized in the black ghettos of Miami where riots have rocked the community in recent days.

While those riots may have been set off by a controversial trial of four former police officers, observers — including some United Methodist ministers there — point out that it has been high unemployment among young black men accompanied by increasing numbers of immigrants competing for the few jobs available which has been responsible for much of the tension leading up to the riots.

The months ahead will be trying. Our nation will be called upon increasingly to balance its compassion and desire to welcome the immigrants with the reality of how much can be done, how quickly, without disastrous consequences.

As is usually the case, United Methodism and other Christian churches will be in the forefront of efforts to help the nation welcome and assimilate these new immigrants. With many persons already suffering from "compassion fatigue" in the wake of the massive influx and resettlement of persons from Indochina, the current situation likely will require more effort on the part of persons in the church than any previous undertaking of this type.

We trust that local churches and individuals around the country will once again rise to the occasion, offering a three-fold commitment during the weeks and months ahead:

•Monetary aid through the United Methodist Committee on Relief (UMCOR). UMCOR has set as an immediate goal the raising of half of the $100,000 committed to refugee relief in Florida by the relief arm of the National Council of Churches. While the U.S. government is aiding the refugees through food stamps and work permits, no other federal aid is being provided. This money is being raised through voluntary giving channels such as UMCOR. Contributions may be sent through local churches and annual conferences or directly to: Cuban-Haitian Emergency Appeal, UMCOR, 475 Riverside Drive, New York, New York 10027.

•Sponsorship of refugees. Local congregations are still critically needed to become sponsors for refugees from various parts of the world being resettled in the United States. Information may be secured by writing "Refugee sponsorships" at the above address or by calling 212-678-6283.

•Reconciliation within communities. One of the most pressing yet most difficult to define roles of the church in the months ahead will be to serve as an agent of reconciliation in communities. These towns, such as those in Southern Florida, are faced with the inevitable conflicts and tensions which grow out of any new influx of immigrants. As always, Christians must actively stand on the side of reason and compassion in the midst of growing panic and alienation.

Annual conference meditations

Editor's note: In submitting the following article, the author said: "One day I was reading my Bible, supposedly not an unusual experience for a preacher, and the following passages of scripture seemed to 'hop out' at me. You can judge for yourself if this was a case of inspiration or humor — in no case is irreverence intended —"

By GUS BROWNING
Gethsemane UMC, Houston

FOR PREACHERS PLANNING TO MOVE TO A NEW CHURCH:
John 17:4, "I have finished the work you gave me to do."
Mark 1:38, "Let us go on to the next towns, that I may preach there also." (RSV)

FOR THE BISHOP AT OPENING SESSION:
Acts 16:28, "Do not harm yourself, for we are all here."

DURING CONFERENCE:
I Corinthians 11:18-19, "... I have been told that there are opposing groups in your ... meetings: and this I believe is partly true. No doubt there must be divisions among you so that the ones who are in the right may be clearly seen."
For those seeking election to some office: Luke 9:18, "Who do the crowds say that I am?"
When debate waxes hot and heavy: I Cor. 13:4-5, "Love is patient and kind ... not jealous or boastful ... not arrogant or rude ... irritable or resentful."

FOR ANNUAL CONFERENCE SPEAKERS:
Lack of clarity: I Cor. 14:13, "He who speaks in a tongue should pray for the power to interpret."
Endless speakers: Mark 13:32, "No one knows the day or the hour ..." (Phillips Translation)

FOR THE CABINET TRYING TO KEEP APPOINTMENTS SECRET FOR A TIME:
Acts 4:17, "... to keep this matter from spreading any further among the people, let us warn them never again to speak to anyone ..."

A PRAYER FOR THE CABINET:
Luke 23:34, "Forgive them, Father! They don't know what they are doing!"

AFTER THE APPOINTMENTS HAVE BEEN READ:
Romans 12:15, "Rejoice with those who rejoice, weep with those who weep."

FOR PREACHERS WHO WANTED TO MOVE BUT DIDN'T:
Initial reaction: Mark 15:34, "My God ... why have you abandoned me?"
Final reaction: Philippians 1:18, "It does not matter! I am happy about it — just so Christ is preached in every way possible."

FOR CHURCHES WHO WANTED AND GOT A NEW PREACHER:
Acts 28:6, "... He is a god!"
Note: This sometimes applies also to "old" pastors returning.

ON ARRIVING AT A NEW APPOINTMENT:
II Tim. 2:15, "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth." (RSV)

FOR ALL CHURCHES AND PREACHERS:
Ephesians 3:21, "To Him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen."

Here I Stand

Tobacco, alcohol problem

By MARVIN E. REPINSKI

The Christian community, that fellowship that affirms the values of our personhood, needs to continue to alert persons to the harmful effects of a common practice: the use of tobacco and abuse of alcohol continues to be a moral issue in terms of the hurt it causes to personal health and the disrespect it may occasion toward others.

A recent issue of the "New England Journal of Medicine" contained a thoughtful article about the ravages of abuse that cost billions and steal from our health. The following reflects some items from that journal.

Heavy smokers and alcoholics often reason that their destructive habits harm only themselves, but a new economic analysis shows they are costing society an incredible $71.7 billion each year. A major part of this huge amount goes to paying for repair of the damaged bodies of smokers and drinkers.

Other costs to society include picking up the pieces from accidents and fires and for lost production, according to Bryan R. Luce and Dr. Stuart C. Schweitzer of the University of California at Los Angeles.

The direct and indirect costs of tobacco and alcohol are so enormous that it may be time for society to ask if it can afford these habits. The person who affirms the Lordship of Jesus Christ must say that we must hold up another ideal. We must at least say that strict moderation is an absolute essential.

In 1976 $1 of every $5 spent on health care went to treat diseases directly related to smoking and alcohol abuse, said Luce and Schweitzer.

Of the estimated nine million alcoholics, each generates an annual $4,910 worth of economic costs to society, said the researchers. For each of this country's estimated 60 million smokers, the corresponding cost is $459.

Tabulating the costs for smoking, they found that the losses each year from health expenses and lost earnings were: concerns, $4.7 billion; heart disease and stroke $13.5 billion; lung disease, $8.9 billion; and accidents and fires $418 million.

For alcohol abuse, the direct and indirect costs to society were: lost production, $20.6 billion; health costs, $11.9 billion; motor vehicle accidents, $6.6 billion; cost of certain social activities such as fire protection, highway safety and the criminal justice system, $2.7 billion; violent crimes, $2 billion; and fire losses, $375 million.

That alcohol abuse results in appreciably decreased human productivity is well known, but that lost earnings due to cigarette smoking are nearly as high is generally not appreciated.

This week's contributor to "Here I Stand," the Rev. Marvin E. Repinski, is pastor of Central Avenue UMC in Duluth, Minnesota (Minnesota Annual Conference).

Letters to the Editor

Readers dissent over bishops' dissent

To the Editor:

In answer to Bishop Wheatley (TM/UMR, May 9), Jesus did not speak out specifically against homosexuality because it was not a problem in Israel at the time. But he did teach that male/female marriage or celibacy are the only Christian choices (Matthew 19:3-12).

But homosexuality was a problem in the Roman Empire, so we find the Apostle Paul expounding on it, and condemning it.

Having written on the subject extensively, I will quickly add 10 other authorities that condemn the practice: natural law, intuition, direct divine manifestations to individuals, conscience, sense of shame, reason, adverse physical and psychological consequences, predominant church authority for 20 centuries, Anglo-Saxon legislative history, and external judgments of God (such as Sodom).

Willel W. G. Reitzer
Washington, D.C.

'Have mercy!'

To the Editor:

This is in response to the article headlined "Two bishops register dissent" (TM/UMR, May 9). How in the name of God did these two men, Melvin W. Wheatley Jr. and A. James Armstrong make it to the office of bishop with concepts such as those quoted of Mr. Wheatley in this article? May the Holy God of mercy have mercy on such ignorance. May the same mercy cover those of us who aren't sure to God's doctrine and believe such misguided men as these.

I am sure the office of bishop requires the holder to be a "Bible knower" — whether it's intellectually or spiritually. From the comments of Mr. Wheatley, it seems clear that he's only got the knowledge of God in his head. Were he filled with God's Holy Spirit, scriptures such as Leviticus 18:24; 20:13; Judges 19:22; Romans 1:26-27; I Corinthians 6:9; I Timothy 1:10 would surely have clarified beyond a minute doubt what God meant when speaking to Moses concerning His chosen in the Old Testament. And today we, the Gentiles, having by God's precious grace received the opportunity to become sons and daughters of the coming Kingdom, do willingly perpetrate atrocities such as these to infiltrate the church, going against God and humanity. Those of us who have not yet found the Savior for our own personal lives best do so quickly before we are all led to hellfires and damnation of souls forever by such unspiritual leaders.

Now, if any avowed homosexuals or lesbians want to be followers of holiness and believers in Jesus Christ, let each repent and do away with these abominations toward God, and truly become servants of God and not of self.

Winnie F. Dennis
Orange, Texas

TM/UMR significant

To the Editor:

The truth is self-evident. TM/UMR's coverage of the Indianapolis General Conference revealed again that this publication is one of the more significant and unifying blessings in the history of Methodism. Congratulations. It will be a privilege to see that my church received the impact of your May 9 editorial.

Loyd Whitbeck
Sunnyvale, California

Politics inappropriate

To the Editor:

Thank you for your clear reporting on the strange postures Bishop Bennie Warner has assumed (TM/UMR, May 9). It is with sorrow that we read his astounding story and that of Bishop Muzorewa's misadventures.

I respectfully suggest that our Council of Bishops hear what the Bishop of Rome has told his clergy: "Stay out of public office!"

Surely the local clergy have enough to bear in explaining why the bishops should receive automatic increases in salaries, generous expense accounts, more than adequate housing allowances and other goodies without our having to make distinctions between "lying, bluffing, misrepresenting the truth, etc." All of this while we have fewer churches each year, continue to report a declining membership — and by the way when was it last that the church oversubscribed the World Service goal under the leadership of our Chief Pastors?

Robert A. Mulligan
Fithian, Illinois

UMW backed

To the Editor:

I, too, am grateful when I read the statements of the Esther Action Council and seemingly related groups (TM/UMR letters, May 16). For then I know the UMW have truly become again the prophetic voice of their foremothers. Criticism comes when comfortable existence is challenged as the women's organizations have been wont to do down through the years. They have continued to inform women (and the church) and to encourage us to act in the world around us ... not to be conformed to it but to conform our lives and actions to the standards of Christ in compassion and active caring.

The only time I am concerned about the future of UMW (and the UMC) is when I see us failing to speak out in faith about the injustices of our church, nation, and world.

Yes, I am encouraged, for I know that when we have threatened the apathy and conscience of our membership we have returned to the center of our being, Jesus Christ, and have risked our own comfortable existence (individually and corporately) for the sake of the Gospel and for the liberation of the powerless of the world.

Thanks be to God for courageous women (and men) at all levels of our church. They truly know WHOSE they are, these disturbers we call UMW and Women's Division.

Martha Ann Smith
Lewistown, Missouri

Programs viewed by UMs

To the Editor:

I am glad to hear that General Conference has given the go ahead for the purchase of a TV station. As a church we have been extremely critical of the "electronic church" without giving a sound alternative. This seems to me, to be the beginning of a ministry that could combine the best of United Methodism and the electronic media.

I was concerned about Mr. Charles Cappleman's statement reported in the May 2 issue of TM/UMR: "He said he faulted most television evangelists for pitching their programs to the lowest economic and educational denominator while ignoring well-educated, reasonably affluent people."

Let us not forget that at least 20 percent of our UM brothers and sisters enjoy that kind of programming enough to support it with their dollars and cents. I believe there are many kinds of possibilities for programming including an Ordained Sleuth as the hero of Charles Smith's books or even a soap opera where we put "loving thy neighbor" back into its proper perspective.

Jim Stigall
Cummings, Kansas

All 'innocent'

To the Editor:

There is a tried and true expression, "the ink isn't even dry on the copy and already you want to make changes." How true this is exemplified in our wonderful society, a society which permits us to behave in this manner.

In the article headlined "Racial justice backed" (TM/UMR, May 2), one can find in the second column at the end of the first paragraph the phrase "killing or maiming innocent women and children." With this phrase the writers are presupposing that "men" — some at least — are not innocent.

I propose that the 1984 General Conference address themselves to changing this phrase to read, "maiming of innocent persons" deleting the words "women and children." Evidence to support my suggestion is based upon our teacher, Jesus, who established the precedent that all mankind be counted among the innocent through His behavior on this earth.

Harold C. Gluth
Porterville, California

On the TM/UMR Beat

Gossip magazine would like to forget sex film poll

Bud Herron

Most people didn't seem to like the idea a Danish film maker had several years ago to produce a movie called "The Sex Life of Jesus Christ."

They didn't like it when the subject was first brought up back in the summer of 1976. They don't like it today, nearly three years after the whole idea collapsed under a barrage of protest from Christians around the world.

But of all the people who are sorry the film idea ever surfaced, no one is probably sorrier than the staff of a "Hollywood gossip" magazine in Chicago called "Modern People News."

In 1977 — just before all plans for the film by Jens Jorgen Thorsen of Denmark died — "Modern People News" seized upon the story as a sure-fire way to stir reader interest. Running a no-holds-barred story about the film's proposed contents, the editors of the magazine asked readers to respond to a poll — giving their opinions on the film idea.

Readers of the 300,000 circulation magazine responded with a ringing "No." The magazine staff printed the results, sent a copy to Mr. Thorsen, and when plans to produce the film were eventually called off, they thought the story was over.

Then a few months later, letters and petitions began arriving at the magazine further protesting the now-dead film. Initially they came from Southern Baptist congregations and individuals in the Southeastern part of the country. Many of the letters referred to the writers having received a photocopy of the original poll through the mail.

At first there were only a few letters a week. But as time passed, instead of the numbers of letters lessening, more and more began to arrive. Instead of coming only from the South and from Baptists, they began arriving from all over the United States and from members of other denominations, including United Methodists.

On an average week in April and May of this year, 2,500 letters arrived, occupying a full-time secretary who sends out a printed disclaimer on the issue. In addition, the magazine received 20 to 30 telephone calls each week from people asking for more information.

"We frankly don't know what to do to get this stopped," a magazine staff member told me last week. "We have no idea who is sending out all of these xerox copies of that poll. These aren't our normal readers responding now. Most have never even heard of us, they just have a copy of the poll and are all upset."

The magazine editors are aware of the similarities between letters they are receiving on their poll and the nearly seven million pieces of mail received by the Federal Communications Commission (FCC) in recent years over a non-existent petition to remove religious programs from television. That hoax likewise is being fired by duplicated, anonymous letters, circulated mainly through churches.

What will "Modern People News" do if their mail increases in a similar fashion from thousands to millions?

"Beats me," says a secretary named Jackie. ("I rather not get my last name involved in this.") "Every day there's more mail. If you have any truck with those people, tell them to knock it off before they hury me."

— BUD HERRON

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Judy Elswick, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS054500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2529 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Marriage rite updated

UM alternate service: mixture of 'earthy, spiritual'

By SHARON MIELKE
Senior Staff Writer

Weddings are like Christmas.

That is, say the authors of a new alternate service of Christian marriage for United Methodists, weddings involve the same delightful and unavoidable mixture of sacred rite and cultural custom, of the earthy and the spiritual.

And, like Christmas, that means the celebration of marriage provides a special challenge to Christians to fashion the service to express uniquely Christian beliefs and values.

Members of the special task force of the UMC's General Board of Discipleship, who prepared the alternate service published last fall, told TM/UMR that they are finding United Methodist couples today are:

• taking the planning of the marriage service far more seriously than ever before; and

• being more open and feeling more freedom to make the rite especially their own.

"Nobody is just taking the service for granted," said the Rev. Sharon Neufer Emswiler, a campus minister at Illinois State University in Normal for eight years.

"There is much greater interest among couples in planning their service than there used to be," said the Rev. M. Lawrence Snow, pastor of the Community UMC, Poughkeepsie, N.Y. "Most want to personalize the service, want to take the time to make it their own — showing far more interest than when couples used to come and just ask where to stand and what to do next."

Dr. Snow said there are more than 30 weddings at the church each year and he — as the principal writer of the new service — has been offering it to couples for three years. He said no one has asked for the old rite in that time and most couples want to personalize it further by adding a reading or something of their own.

Four requests

The task force set out six years ago with four specific requests for change from the traditional church marriage rite: (1) to update the language, (2) to develop the rite as a full worship service, (3) to address the communion issue and (4) to develop a "good model" pastors could offer to couples who might like to write their own service, reported the Rev. Hoyt Hickman of Nashville, head of the Worship Section in the discipleship board.

Traditional as it may seem in text and theology, the United Methodist service of marriage in use for several hundred years is not a full service of worship at all. "There is neither the reading or preaching of scripture, nor the singing of hymns," said Dr. Hickman.

Essentially, the service is John Wesley's adaptation of the marriage service from the Church of England which can be traced back to the 1549 edition of the "Book of Common Prayer." Wesley deleted the ring ceremony and the act of giving the woman in marriage. American Methodists later made other changes, such as omitting the betrothal vows, but restoring the ring ceremony and the act of giving the woman in marriage.

"So, it was felt that the norm for the new service ought to be a full service — with the reading of scripture, at least a short message and the singing of Christian hymns," Dr. Hickman said.

Members participate

In addition to including a full service of worship, the writers set out to develop a rite that would be inclusive of everyone present as much as possible. Members of the wedding party are encouraged to read scripture or to offer prayers, and members of the congregation are invited to participate in the call to worship, the singing of hymns and Holy Communion, when it is included.

How do persons coming to a wedding ceremony and expecting the traditional, 10 minute rite react to this? "When the wedding service is more inclusive, the guests usually come out raving about how great it was," reported Ms. Emswiler. "They feel invited in. They may come just expecting another wedding, but when it is more worship-oriented, people really like it."

But there have been a "few" negative reactions, Dr. Hickman said. Some people like the short rite better and the alternate takes a little longer. He said the new service is an "alternate" and not a "replacement" so anyone who wishes may continue to use the traditional rite.

Updating the language wes also a major concern. Ms. Emswiler said, "When couples today read the old service they find it just doesn't say what they are saying to each other." For example, the alternate service substitutes "This is my solemn vow," for "I pledge thee my troth," in the traditional service.

Dr. Hickman describes the modernizations of language as "slight" — as a step from archaic wording to "modern-classical." He said the task force tried to hit a balance on language — to be dignified, even elegant, but not archaic.

Updating the rite to reflect contemporary issues of sexuality, the equal roles of man and woman in marriage, and a view of marriage as a "covenant" and not a contract were also dealt with by the task force.

"The most obvious change in the service is there is no giving away of the bride," said Ms. Emswiler, who added that she wouldn't be involved in a ceremony that included that feature which implies that the woman is a piece of property to be handed from one man to another.

Reaffirm unconditional vows

"The bottom-line understandings which all churches affirm about the marriage covenant is that the vows are unconditional, and that it is in the vows spoken by the man and woman to each other that constitute the marriage," said Dr. Snow.

"The minister does not marry the couple; the man and woman marry themselves in the presence of the minister and the congregation. The minister witnesses and blesses the couple," he said.

Several task force members admitted they were under considerable pressure to make the marriage vows conditional — such as, "as long as we love each other" — but this pressure was strongly resisted. Dr. Snow said, "the vows must be unconditional — 'as long as you both shall live' — to constitute a Christian marriage." The life-long character of marriage is stated three different times in the rite.

The new service also takes a different view on Holy Communion. The inclusion of the sacrament has been actively discouraged for the last 20 years, Dr. Hickman said, because it was usually "private" for only the bride and groom and was "tacked on" to the service.

Requests for Sacrament

However, more and more people are requesting the Sacrament. Further, Dr. Snow said, "we totally disagreed with earlier thinking on this. Communion is a fine thing in the marriage service, and now that we have a full-service of the Word, it is a fitting conclusion. However, we insist that it not be private but open with the invitation to the Sacrament extended to all present — without pressure to participate."

Music — better, worse

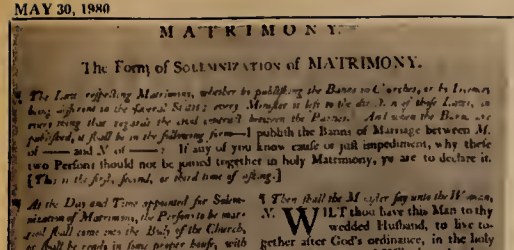
Music is the point — more than any other in weddings — where popular culture and pop music can be a problem, said the Rev. Robert E. Scoggin, a minister of music at Christ UMC in Rochester, Minn. Mr. Scoggin chaired the task force which produced the new service.

"Today, it is better than ever and worse than ever," Mr. Scoggin told TM/UMR. "The gamut is wider in both directions, but that is also hopeful."

Mr. Scoggin said "it's worse" in that popular love songs, rock music and even country music may be requested. But, he said, "it's also better than ever because there are many, many new compositions of better quality to offer as alternatives."

What is wrong with a secular love song? Mr. Scoggin said, "even a beautiful love song usually ignores the meaning of Christian marriage; some strictly are not appropriate to a church service."

Comparing the new rite with the old, Mr. Scoggin said, "one of the biggest problems with the traditional ritual is that people don't do much thinking about it. I think the alternate ritual gives people an opportunity to think it out — so whatever they do is meaningful for them."



MATRIMONY

The Form of SOLEMNIZATION of MATRIMONY.

¶ The Law respecting Marriages, whether by publishing the Banns in Churches, or by Licence, being different in the several States; every Minister is left to the direction of those Laws, in every thing that regards the civil contract between the Parties. And when the Banns are published, it shall be in the following form—I publish the Banns of Marriage between M. of —— and N. of ——. If any of you know cause or just impediment, why these two Persons should not be joined together in holy Matrimony, ye are to declare it. [This is the first, second, or third time of asking.]

¶ At the Day and Time appointed for Solemnization of Matrimony, the Persons to be married shall come into the Body of the Church, or shall be ready in some proper house, with their Friends and Neighbours; and there standing together, The Man on the Right Hand, and the Woman on the Left, the Minister shall say,

DEarly beloved, we are gathered together here in the sight of God, and in the face of this Company, to join together this Man and this Woman in holy Matrimony; which is commended of Saint Paul to be honourable among all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the

¶ Then shall the Minister say unto the Woman, N. WILT thou have this Man to thy wedded Husband, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him, in sickness and in health; and forsaking all others, keep thee only unto him, so long as ye both shall live?

¶ The Woman shall answer, I will.

¶ Then shall the Minister say,

Who giveth this Woman to be married to this Man?

¶ Then shall they give their Troth to each other in this Manner:

¶ The Minister receiving the Woman at her

THE MARRIAGE

The woman and man face each other, joining hands. The following or another vow is said by the man:

In the name of God, I, (name), take you, (name),
to be my wife,
to have and to hold from this day forward,
for better for worse, for richer for poorer,
in sickness and in health, to love and to cherish,
until we are parted by death. This is my solemn vow.

The following or another vow is said by the woman:

In the name of God, I, (name), take you, (name),
to be my husband,
to have and to hold from this day forward,
for better for worse, for richer for poorer,
in sickness and in health, to love and to cherish,
until we are parted by death. This is my solemn vow.

The origins of the wedding vows predate even the 1549 edition of "The Forme of Solemnization of Matrimonie" shown above left in the Book of Common Prayer by more than a century. The vows in the new alternate "Service of Christian Marriage" for United Methodists (above right) reflect changes in contemporary language, and the equal roles the man and woman hold in the marriage covenant (see related story on this page). RELIGIOUS NEWS SERVICE PHOTO

First woman bishop possible

UMC to elect 16 bishops in July

NEW YORK (UMNS) — The year of 1980 may bring a historic moment in United Methodism — the election of the denomination's first woman bishop.

More than one-third of the active United Methodist bishops in the United States and Puerto Rico — 16 of 45 — will retire this year. With 16 vacancies to be filled by episcopal elections at the five jurisdictional conferences in July there has been quietly growing speculation that by July 19 when the Southeastern Jurisdictional Conference adjourns (the other four adjourn on July 17 or 18) the first woman will have joined the ranks of the United Methodist Episcopacy.

The names most frequently heard in such speculation are the Rev. Marjorie S. Matthews of West Michigan Conference, the Rev. Leontine T. Kelly of Virginia Conference, and the Rev. Barbara B. Troxell of California-Nevada Conference. Ms. Matthews has received endorsement from several annual conference delegations in the North Central Jurisdiction as well as from other groups such as the women's caucus in that jurisdiction.

Previously received votes

Whether or not a woman is elected, 1980 will not be the first time women have received votes in episcopal elections. In 1976 the Rev. Jeanne Audrey Powers received a sizeable number of votes in the North Central Jurisdiction but asked that her name be withdrawn. And as early as 1948, Georgia Harkness, noted United Methodist theologian, garnered votes in the Northeastern Jurisdiction.

Although more than a third of the active bishops retire in 1980, it is not the largest number in recent years. In 1972, there were 18 vacancies filled by episcopal elections.

Primary purpose

A primary purpose of jurisdictional conferences is to elect new bishops and assign all bishops to episcopal areas. Each of the five conferences — North Central, Northeastern, South Central, Southeastern and Western — will begin balloting immediately after they organize on July 15. Balloting will continue until the assigned number of episcopal places has been filled. South Central will be electing five bishops, Western will elect two, Northeastern, Southeastern and North Central each will elect three. Other major tasks are the election of representatives from each jurisdiction to membership on the general boards and agencies of the denomination for the 1981-84 quadrennium, and the election of jurisdictional committee members.

Responsibility for assignment of bishops to episcopal areas is in the Episcopal Committee of each jurisdiction with the concurrence of the jurisdictional conference. Two factors must be taken into consideration:

• a newly elected bishop cannot serve the episcopal area which includes the annual conference in which the new bishop held membership at the time of election.

• there is an 8-year tenure rule, reaffirmed by the 1980 General Conference, which requires that a bishop must be moved to another episcopal area after serving eight years in one area and the lone exception by which such tenure could be extended is "for strategic missional reasons only," according to church law. A bishop can be moved after serving one quadrennium in an area, but must be moved after two quadrennia.

33 areas affected

Taking into account both the tenure rule and retirements, all five areas of the Western Jurisdiction will have a different bishop as of Sept. 1. There will be at least eight of the Northeastern Jurisdiction's nine episcopal areas with a change. Eight of the 11 areas in the Southeastern Jurisdiction will be affected by change and both the North Central and South Central jurisdictions will have at least six changes in their 10 episcopal areas.

The specifics on each jurisdictional conference are:

North Central, July 15-17, Convention Center, Dayton, Ohio. Bishops retiring: Ralph T. Alton, Indiana Area; Lance Webb, Iowa Area; Paul A. Washburn, Chicago Area. Bishops completing eight years in an area and presumably to be moved: A. James Armstrong, Dakotas Area; Wayne K. Clymer, Minnesota Area; Jesse R. DeWitt, Wisconsin Area. Geographical area: North Dakota, South Dakota, Minnesota, Iowa, Wisconsin, Michigan, Illinois, Indiana, Ohio.

Northeastern, July 15-18, Susquehanna University, Selinsgrove, Pa. Bishops Retiring: Edward G. Carroll, Boston Area; James K. Mathews, Washington Area; W. Ralph Ward, New York Area. Bishops completing eight years in an area and presumably to be moved: John B. Warman, Harrisburg Area; James M. Ault, Philadelphia Area; Roy C. Nichols, Pittsburgh Area; Joseph H. Yeakel, New York West Area; D. Frederick Wertz, West Virginia Area. Geographical area: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, New Jersey, Delaware, Maryland, West Virginia, District of Columbia, Puerto Rico.

South Central, July 15-17, Convention Center, Little Rock, Ark. Bishops retiring: Paul W. Milhouse, Oklahoma Area; W. McFerrin Stowe, Dallas/Fort Worth Area; Robert E. Goodrich Jr., Missouri Area; Alsie H. Carleton, Northwest Texas/New Mexico Area; J. Chess Lovern, San Antonio Area. Bishops completing eight years in an area and presumably to be moved: Ernest T. Dixon Jr., Kansas Area. Geographical area: New Mexico, Texas, Oklahoma, Kansas, Nebraska, Missouri, Arkansas, Louisiana.

Southeastern, July 15-19, Lake Junaluska, N.C. Bishops retiring: W. Kenneth Goodson, Richmond Area; Carl J. Sanders; Birmingham Area; Mack B. Stokes, Jackson Area. Bishops completing eight years in an area and presumably to be moved: William R. Cannon, Atlanta Area; Robert M. Blackburn, Raleigh (N.C.) Area; Joel D. McDavid, Florida Area; Frank L. Robertson, Louisville Area; Edward L. Tullis, Columbia (S.C.) Area. Geographical area: Mississippi, Alabama, Georgia, Florida, South Carolina, North Carolina, Virginia, Kentucky, Tennessee.

Western, July 15-18, First United Methodist Church, Palo Alto, Calif. Bishops retiring: Charles F. Golden, Los Angeles Area; R. Marvin Stuart, San Francisco Area. Bishops completing eight years in an area and presumably to be moved: Wilbur W.Y. Choy, Seattle Area; Jack M. Tuell, Portland Area; Melvin E. Wheatley Jr., Denver Area. Geographical area: Arizona, California, Oregon, Washington, Alaska, Hawaii, Idaho, Montana, Wyoming, Colorado, Utah, Nevada.

Media effort aids singles program

NEW YORK (UMNS) — The most enthusiastic response to the Single Adult Ministry Media Project of United Methodist Communications (UMCom) has come from a black church in Los Angeles whose use of radio spots helped breathe new life into its singles program.

"One With Another," the theme of the UMCom program, was taken as the name of a reorganized singles group at Holmen UMC. Reports indicate it has provided "a new image for the group" and given a "sense of cohesiveness as well as identity."

Between 80 and 100 people come in the course of a month, and they range in age from their 20s up to about 60.

In an interim evaluation report on UMCom's media project, Douglas W. Johnson discovered Holman UMC had used "One With Another" radio spot announcements on the largest black radio station in Los Angeles. People who heard them came from some distance to investigate the church's singles program.

Posters provided in the Single Adult Packet did not prove nearly as effective as word-of-mouth, Mr. Johnson reported after a telephone survey of 26 persons in six churches across the country which had agreed to participate in the singles pilot project.

Newspeper ads proved too expensive, several churches reported. And television ads met the same objection.

Holman UMC plans to continue the radio spots for another six months in the expectation of increasing attendance to 50 people on a regular basis.

Other churches interested in using the materials can obtain master negatives of the poster, table tents, photos of the newspaper ads and the logo by writing Kathleen Dale at 475 Riverside Drive, Room 1370, New York, N.Y. 10115.

the church today

UM seminary names Neal Fisher as president

EVANSTON, Ill. — Election of Dr. Neal F. Fisher as the 12th president of Garrett-Evangelical Theological Seminary here was announced last Friday by William Y. Hutchinson, chairperson of the seminary's board of trustees. Dr. Fisher, presently associate dean and assistant professor of Theology end Society at Boston University School of Theology, will assume his duties Aug. 1, 1980. He succeeds Dr. Merlyn W. Northfelt, who is retiring after 10 years of service as president of the seminary.

"Dr. Fisher's experience as an educator, administrator and pastor provides ideal preparation for his responsibilities in leading the seminary forward," Mr. Hutchinson said.

Neel Fisher

Dr. Fisher received his B.A. degree from DePauw University, Greencastle, Ind., the Master of Divinity degree from Boston University School of Theology in 1960, and a Ph.D. in Systematic Theology and Philosophy of Religion from Boston University Graduate School in 1966.

SMU president resigns to accept another post

DALLAS — Dr. James H. Zumberge, president of Southern Methodist University for the past four-and-a-half years, resigned that post to accept the presidency of the University of Southern California.

The unexpected news, released simultaneously in Dallas and Los Angeles, came as a complete surprise to the university where, as SMU's seventh president, he had acquired respect, edmiration and affection.

As president of SMU, Dr. Zumberge was responsible for the academic and physical well-being of nearly 8,000 undergraduate and graduate students, 500 faculty members, a supporting staff of 1,900 and for strengthening relations with 60,000 SMU alumni coast-to-coast.

A presidential search committee will be named to advise the school's Board of Trustees in the selection of a new president, officials said.

More to clean up than debris in riot's wake

By BUD HERRON
Associate Editor

MIAMI — The riots appear to be over, but in the aftermath there is more left to "clean up" than burned out buildings and debris-covered streets, according to United Methodist ministers in the black community which suffered through four violent days of bloodshed, looting and vandalism here two weeks ago.

"The healing won't come quickly," said the Rev. Aaron Hall, pastor of Ebenezer UMC, a black congregation in the middle of the riot area. "This has been coming for a long time. The hurting won't be over for a long time."

Dr. Hall and Miami District Superintendent Pat McBride each told TM/UMR the challenge of dealing in the months ahead with the problems which fired the riots may be even more difficult than dealing with the riots themselves.

"While the acquittal of the white police officers tried for the beating death of (Arthur) McDuffie was the straw that broke the camel's back in the black community, it was not the lone cause of the riots," said Dr. McBride. He listed several "contributing factors":

• **High unemployment among young black men.** He pointed out that many blacks feel there is racism involved in their inability to get jobs, while Cuban immigrants and refugees are hired for many of the positions which would have a few years ago gone to the black community.

• **Treatment of Haitian refugees.** Dr. McBride said the U.S. government's hesitancy to recognize black Haitians as "political refugees" in the way it has recognized Cubans has added to feelings that racism is guiding government decisions.

• **Conflicts with the predominantly white Miami police force.** He said there has been a long series of what the black community considers to be double-standard treatment by police. In addition to the McDuffie case, blacks list numerous beatings and harassment by police officers in cases they contend were not justifiable.

While recognizing the "injustices," however, the pastors abhorred the violence.

"We were all appalled by the McDuffie verdict, but violence was not the answer," said the Rev. Issac Youngblood, pastor of Sellers Memorial UMC, another church in the riot area. "It needs to be said that most of the people in our community took no part in the violence. They were hurt by the verdict, but they stayed in their homes. The riots were carried out by a small minority of young people who exploited the situation for their own gain. After a time, no one could call what happened a racial matter. It was simply street crime."

Mr. Youngblood kept the doors of his church open 24 hours a day during the violence to allow anyone seeking refuge to have a place to go.

Business and religious leaders of the community plan to meet this week, according to Dr. McBride, to begin working out strategies for long-renge reconciliation in the community.

"A main job of the religious community is going to be to help build bridges of understanding between blacks and whites," Dr. McBride said. "There are going to be a lot of stereotypes of the races going around after this, and a major job will be to tear them down and allow people to see people once again."

People in the news . . .

Meeting of positive thinkers

Max Cleland (right), administrator of veterans affairs in Washington, pauses to exchange a few positive thoughts with Normen Vincent Peale following a ceremony at which Dr. Peale's "Guideposts" magazine wes cited for meritorious service. Some 225,000 copies of "Guideposts" and other inspirational material are distributed every year to the nearly 100,000 patients in 141 VA medical centers. Mr. Cleland, who says he was raised a United Methodist, remarks that he has benefited personally from reading the magazine. He is a veteran who lost both legs and one arm in Vietnam.

Normen Vincent Peale end Mex Cleland

Disagrees with Pope

A UM minister from Broomall, Pa., who serves in the U.S. House of Representatives, doesn't agree with Pope John Peul's recent order that Catholic priests must withdraw from high public office. The Rev. Robert W. Edger, in his sixth term, says, "My basic philosophy is that there should be separation of church and state but not separation of persons of faith and public office."

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PHOTO BY JOHN GOODWIN

TM/UMR PHOTO BY CLYDE CHESNUTT

DENVER — Although the weather outside is cold and snowy, during the winter, inside Warren Village scenes that depict warmth and caring (above) take place. DeAnn White receives special attention from Chris Branson, a staff member in the day care center last year, as he ties her shoe.

Warren Village, a six-story apartment complex started by and located next to Warren United Methodist Church here (right photo), offers a unique ministry to single-parent families that includes a day care center licensed for 115 children.

To low-income, single parents

Housing ministry models service

By CLYDE CHESNUTT
Associate Editor

DENVER — Members of Warren United Methodist Church here didn't start out to be pioneers. All they were doing was taking a new step in Christian mission. Yet today that step has resulted in a ministry to low income single-parent families that not only is unique in American society but also is a model of service that is gaining increasing national attention.

Warren Village is a six-story apartment building that houses 90 low to moderate income families — each with a single parent as head of the household. "When one realizes that there are six million one-parent families in the United States — 70,000 in metro Denver alone — and that 80 percent of those families live below the poverty level, just to have this facility is a Christian service," according to the Rev. Charles E. Mowry, executive director.

But Warren Village is more than housing, he continued. It is a concept of total ministry to particular families in a time of critical transition.

"We are not a mental health facility, nor emergency housing, nor a crisis center nor a teenage mother's program," he explained. "Neither are we a charity. These folks pay their way through employment and/or federal grants.

Develops self-sufficiency

"What we do," Mr. Mowry said, "is to create a setting where these families with young children can develop the capacity to be self-sufficient. Warren Village has served more than 500 families since we opened in 1974."

And it all started with a vision of Christian ministry, Mr. Mowry said. In the 1950s Warren UMC, a predominantly affluent white congregation, faced the question whether to relocate out of their changing downtown neighborhood or to stay. They chose to stay, Mr. Mowry said, with the determination to minister to their neighborhood.

They purchased land adjacent to the church, uncertain exactly how to utilize it but imagining that probably they would construct a community center. In the 1960s, he said, Warren UMC leaders became convinced that a ministry to single-parent families was desperately needed.

The critical needs of single-parent families are the same now as then, Mr. Mowry explained: (1) decent, economical, safe housing; (2) reliable, available child care; (3) a supportive environment and community; (4) guidance and counseling; (5) education and employment opportunities; and (6) an income which leaves some spendable money.

So Warren Village was born, the largest and most comprehensive agency in America, specializing in helping one-parent families, he said "And it was born out of a Christian congregation trying to perform its role in a changing society."

The type of help given by Warren Village was further detailed by Mr. Mowry, a former UM general board staff member in the area of single adults and presently on special appointment in the Rocky Mountain conference, and by Kathy Pierce, resource development coordinator and a member of Warren UMC.

Each family must set goals before its

Charles Mowry

members can move in, they said. "It may be figuring out with our counselors how to improve job skills the parent may have," Ms. Pierce said. "Or it may involve the parent's decision to go back to school and how to accomplish that on limited income and responsibility for children."

Mr. Mowry said that a recent evaluation from a sampling of former and present residents by a University of Colorado professor indicated that 54 percent of the residents said they exceeded their goals, 30 percent reached them and the remainder saw little or no gain.

The two staff members noted that most residents appreciate the support they receive from other residents and the staff. Bobbie House, a resident parent, wrote in the newsletter published by Warren Village: "The support of other residents is very important to me. I need friends. When I was married I didn't have friends and my son had never really been around other people before we came here."

She and other residents are surrounded by helping people at Warren Village, however. Mr. Mowry said he heads a staff of 35 persons who operate a program of counseling, recreation, education and social events, and a day care center licensed for 115 children. In addition, Ms. Pierce supervises more than 100 volunteers, primarily from UM churches, who do everything from tutoring to record-keeping to serving as foster grandparents.

A profile of a typical resident who heads a houshold presently in Warren Village is female (98 percent), under 30 years of age (64 percent), white (51 percent, black 40 percent with several Hispanic, Asian and Native American), unmarried with children (46 percent), with an income of less than $3,500 (52 percent). Forty-three percent are employed, approximately 40 percent are enrolled in school and 40 percent receive aid from the federal Aid to Dependent Children act.

Warren Village is an independent, inter-denominational agency, separate from Warren UMC, Mr. Mowry said, although the church names nine persons to the board. The budget this year is $700,000 with about one-third coming from rents, one-third from child care fees and one-third from gifts, grants and other sources. "We are now an Advance Special (second-mile mission giving) of the UMC as well as a conference Advance," he said.

Draws national attention

An increasing amount of national public attention has focused on Warren Village, Mr. Mowry said, with recent articles appearing in magazines such as Working Mothers, Parents Without Partners and two UM publications, New World Outlook and Response. Family Circle and Parents magazines will feature Warren Village in the coming months. Mr. Mowry said he appeared on the Today television show earlier this year and is negotiating with CBS-TV and the Phil Donahue show for future appearances. And the White House Conference on the Family sent a team to Warren Village to gather data for an upcoming national meeting, he added.

"Quite frankly, I stayed away from the media at first," Mr. Mowry said, "because I wanted to be sure this concept of ministry worked. Well, it does. I'm ready to tell people it does. There's an enormous need among single-parent families in the world, and Warren Village is a model experience that helps some of these families meet their needs.

"And I also want to be sure that the church gets some of the credit for this service," he said.

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—Book review—

'Marvella' tells journey of courageous woman

"Marvella, A Personal Journey" by Marvella Bayh with Mary Lynn Kotz, Harcourt, Brace, Jovanovich, 1979, 310 pp., $11.95.

By KATHLEEN N. NYBERG

If one were to choose a theme song for the book "Marvella" it could easily be, "I love life, I want to live," yet hers was destined to be a brief life. This book is the account of her early life as an Oklahoma farm girl and a highly motivated winner of contests, through her life in Washington as the wife of a popular and handsome Senator from Indiana, until her death by cancer at the age of 46. She was possessed of a verve for life that is evident on every page.

Trying to ferret out what sort of woman Marvella actually was is not an easy task. Everything she did was aimed at high achievement for herself or her husband, and when it missed or was thwarted she was miserable. Early death was not in her well-planned life goals.

Most ambitious persons have some difficulty relating warmly to others but Marvella apparently had enough beauty and charm to overcome any barriers to personal friendships, and those in very high places — the Kennedys, the Johnsons, the Trumans in the White House.

One thing is certain, however, she was the embodiment of white, middle-class Protestant America. She was brought up in the Methodist Church and until the family moved to Washington was an active member. In Washington there was not enough time for church. Her religious commitment expressed itself in speaking and working to change the world into a better place. She believed that her efforts and those of her husband to make life easier and richer for all people were extensions of her religious unbringing, as they were. There was not much time for inner nurture.

She lived at a breakneck pace, an American woman's fairytale existence — married to a loving man, enjoying her son Evan, entertaining important people and being entertained. This elysian existence was painfully interrupted first by an automobile crash, then when she and her husband were in the plane crash in which Ted Kennedy had his back broken. Her father became an alcoholic and a painful series of encounters with him led to their estrangement. But these experiences she managed very well.

Then came cancer. She reached back into her past for her Christian faith where it had lain dormant. She pursued the recovery and renewal of faith as relentlessly as she sought out every possible form of treatment for her disease. She became a spokeswoman for the American Cancer Society working diligently for them right up until her death in April, 1979

Her quest for faith and inner quiet did not come easily. When she prayed, "I just don't have the time for this disease, as my schedule is loaded up. Surely I am doing Your work." God's answer came: "Be still and know that I am God "

It would have been a privilege to know her personally, as many attest But it is also a privilege to take this exciting, heart-rending journey with this singularly courageous woman.

Mrs Nyberg is a United Methodist and a free-lance writer living in Danville, Calif

Minds clash on religion

Pollster, writer disagree on its present, future

NASHVILLE (RNS) — Pollster George Gallup Jr., clashed sharply here with a veteran journalist over the state of organized religion in America and the hope for its future.

The public-opinion sampler took issue with what he called a "distorted" analysis offered by Ben Kaufman, religion writer for the Cincinnati Enquirer.

Mr. Kaufman, a self-described skeptic who says he stands outside institutionalized religion, said he was speaking for many in saying that "you are not appealing to a great many Americans, and when you leave the United States your failure becomes even more obvious " He was directing his remarks to participants in a seminar at the Religious Communications Congress here earlier this month.

The journalist, who said he follows "the religion of the heart," asked: "Do you really think God cares whether people know a perfect formulation of the divinity and full humanity of Jesus Christ? If you do, this is an incredible arrogance and it is resented by a great many people who won't darken the doors of your churches."

Dr. Gallup, who had made his presentation first, rose abruptly to his feet during a question-and-answer period to claim that Mr. Kaufman had given a "distorted and unbalanced" picture of religion.

"It offends me, being in the polling business, not to have a fair, balanced account," Dr. Gallup, an Episcopalian, said. He charged that Mr. Kaufman did not have "one positive thing to say about the efforts of Christians and Jews in this country to bring about change in society."

Mr. Kaufman, who has been covering religion for 15 years in Minneapolis and Cincinnati, declared that he was merely reflecting an attitude of the unchurched who are not holding conventions wondering how they can reach the churched as "religious imperialists" do.

At the same time, Mr. Kaufman maintained he can provide a fair, balanced and accurate picture of religious news by adhering to the tenets of good journalism. He denied being a cynic, but said that his skepticism stood him in good stead.

Dr. Gallup, who drew upon statistics gathered at his Princeton Center for Religious Research, pointed out that America is one of the most religious countries in the world. However, he said that further polling indicates much of the religious expression is superficial and that people are not quite sure what kind of a God they believe in, or what it means when they proclaim the divinity of Christ.

The pollster suggested that the "mainline" denominations, which have been steadily losing members, should look to the evangelical churches and adopt some of their methods. For instance, he said, the religious communicators who are critical of media evangelists should not abandon television but should "reshape it to our spiritual needs and the taste of the broad spectrum of the Christian population "

Dr. Gallup said that a study just completed indicates that for everyone who becomes less involved in a church because of watching TV evangelists, another says TV evangelism has drawn him closer to the church.

Mr. Kaufman expressed concern over Dr. Gallup's predictions of conservative evangelicals being the wave of the 1980s.

"If George Gallup is right, I'm depressed," he said. He wondered whether religious tests might become used for public offices again, and whether Catholics might have to return to court "to exorcise the Protestant Bible from public schools."

Mr. Kaufman said he had come as a friend, to share what people in his world are saying about the church. "I'm out there listening to people you don't know, who don't go to your churches," he said.

Christian educators typecast

NASHVILLE (UMNS) — Exactly what type of person chooses to become a professional Christian educator in the United Methodist Church, what motivates that choice and keeps it alive, and what causes some of them to quit?

Those were the central questions behind a study conducted recently by Kimberly Jean Helms and Jeffrey Gordon Hipps, two senior sociology majors at the University of North Carolina at Charlotte.

A total of 844 persons completed and returned a 10-page questionnaire, 20 of them individuals who have left the profession.

A social profile of the educators indicates that women make up 60 percent of the profession. Ms. Helms and Mr. Hipps point out that it was not until 1918 that women were mentioned as possible candidates for the profession.

The educators are mostly white, average 42 years of age, have a liberal education (66.2 percent complete graduate school) and are married (66.7 percent).

Questions regarding participation in local church life as children and youth showed that the overwhelming majority (76.6 percent) responded "always"; 18.6 percent said frequently; 3.9 percent said seldom and .8 percent listed "never."

Christian educators change jobs within the profession, but 28.9 percent said they had never changed jobs. More than 18 percent have changed jobs three times.

The base salary for those in the profession is between $10,000 and $15,000 compared to $6,000-$9,000 in 1975. Females serve in lower salaried positions than their male colleagues.

Paradoxically, the pastor was listed by most Christian educators as the reason for entering and staying in the profession and by most of the drop-outs as their reason for quitting.

The number-one joy listed was "working with people" while the major frustration was a "lack of commitment and a sense of apathy on the part of the constituents."

There are more than 3,000 persons employed full-time as Christian educators in the United Methodist Church.

Correction

In the article headlined "Jesus rally draws more than Pope to Capitol" in the May 9 issue of TM/UMR, the Rev. Dennis F. Kinlaw, a speaker at the rally, was erroneously listed as president of Ashury Theological School. Dr. Kinlaw is president of Ashury College, Wilmore, Ky., and the correct name for the other and separate institution is Ashury Theological Seminary, whose president is Dr Frank Bateman Stanger TM/UMR regrets these errors

Ministry is modified to allow part-timers

By SHARON MIELKE
Senior Staff Writer

INDIANAPOLIS — An historic policy governing United Methodism's clergy gave way slightly to changing needs to allow for "part-time" service under certain conditions by the recent General Conference. In the past there were no alternatives to "full-time" service for the clergy.

However, the denomination's top legislative unit firmly nixed proposals for the UMC's lay members to participate in ministerial concerns in the annual conferences — areas traditionally reserved exclusively for ordained ministers.

In spite of pleas that this separation of laity and clergy is "theologically untenable" and "maintains an imperial ministry," the delegates voted to retain the traditional ministers-only decision-making authority in four areas:

- Lay members of the annual conference cannot vote or participate in decisions relating to the qualifications of ministers:
- Lay persons cannot be included in the "laying on of hands" during ordination services;
- Lay United Methodists cannot serve on the annual conference Board of Ordained Ministry;
- Ministers will continue to chair local church nominating committees.

According to the book of church law, both lay and clergy are ministers; the laity are participants in the "general ministry" while some persons are called to be their "ordained ministers."

The Rev. Lee Moorehead of Madison, Wis., pleaded with the delegates to "advance to being an authentic church" and shed the covering of "a society of preachers." He said "an imperial ministry has too long been maintained," and that perhaps ministers "fear the judgment of the people who have to live with our choices."

The move to allow lay members of an annual conference to vote on matters of ministerial ordination, character and conference relationship would have required a constitutional amendment.

An opposing view was expressed by Dr. Paul Hardin III, president of UM-related Drew University, Madison, N.J., who chaired the Higher Education and Ministry committee. He said lay persons are involved in earlier steps toward ordination and that the Board of Ordained Ministry should be "a board of ordained ministers." Dr. Hardin said "there are differences between the 'laos,' — the whole people of God — on the one hand, and representative or set apart ministers."

Full-time service will continue to be the "norm" for ministers but a person may serve less than full-time for up to eight years without loss of essential rights or membership in an annual conference if he or she receives approval from the cabinet, the conference board of ordained ministry and a two-thirds vote of the ministerial members of the annual conference. To extend the time beyond the eight years will require a three-fourths vote of the ministerial members.

The new legislation is said to be advantageous to clergy couples where either or both do not choose to work full-time, for churches which cannot afford a full-time pastor, for persons who need to take a reduced work-load due to poor health, and for team ministries which may be feasible only with part-time pastors drawing lower salaries.

Other legislation spells out the consultation process for appointment-making, involving the district superintendent, pastor, and pastor-parish relations committee. Bishops and cabinets are asked to consider all requests for changes in appointment in light of criteria developed for each charge and "the gifts, graces, professional experience and family needs" of the pastor.

Jurisdictional committees on ordained ministry were ordered to utilize an annual study of ministerial supply in each annual conference — also mandated by the General Conference — to make open itineracy work better for women, ethnic pastors and clergy couples.

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10 given Elder's orders

On Wednesday of this week, eleven persons were elected to Full Conference membership and ten were ordained as Elders.

To be received into Full Connection, a minister must have completed all educational requirements — which include an undergraduate degree and a masters of sacred theology, or equivalent — and, afterward, have served for one full year under the supervision of a district superintendent. During the post-academic year (as the year under the superintendent is called), these ten persons also attended a number of workshops conducted by the members of the Committee on Conference Memberships of the Board of the Ordained Ministry. The purpose of the workshops was the help them make the adjustment between their academic work and the practical everyday world of the local church.

An Elder is the highest order of ordination in the United Methodist Church (bishops are consecrated — elders set aside for a special task). It goes without saying, then, that the Service of Ordination was a very special time for these persons.

The Reverend Mr. J. Kenneth Shamblin, Jr. was the preacher for the ordination service; and afterward, the Deacons and Elders were brought forward for their special time. When the Elder is ordained, they are brought to kneel individually before the bishop, who places his hand on their head, along with other duly appointed elders. There is a time when the district superintendent of the ordinand prays a special prayer, and a retired minister of the conference places a ministerial stole (a gift from the conference to the new minister). The parchments are presented along with the unforgettable admonition from the bishop to "take authority to administer the sacraments and to preach the word to the people."

JOHN MARSHALL DOWNS, born October 5, 1953, Monroe, La., Married: Janie, B.A. Oral Roberts University (Biblical Literature); M. Div., Candler; Probationer/Deacon, 1976, now serving Rayne-Branch, Lake Charles District.

AMEAL D. ENNIS, born December 6, 1916, at Greenwell Springs, La., Married with three children, B.S., Southern University (Business), Course of Study School at Perkins; Ordained Deacon 1950; Ordained Elder, 1961; Probationer, 1976.

ALLEN WAYNE EVANS, born November 23, 1950, Warren, Ark. Married: Pearl, one child:, B.A. Northeast; M.Div., Duke; Probationer/Deacon, 1973, now serving Davidson Memorial — Lydia, Baton Rouge — Lafayette District.

STEPHEN CARL FLEMING, born December 23, 1949, Dallas, Texas, Married: Callie Winn, B.S. LSU (Psychology); Advanced Study, Southern California School of Theology at Claremont; M.Th., Perkins; Probationer/Deacon, 1976, now serving Donaldsonville-Meadows Chapel, Baton Rouge — Hammond District.

DOUGLAS RAY FOREMAN, born May 18, 1952, Jennings, La. Married: Jean, Children: Wesley (6) Joshua (3), B.A., Louisiana Tech, 1975 (English); M. Div., Asbury; Probationer/Deacon, 1976, now serving Hodge-Dodson-New Hope, Ruston District.

CHARLES ROBERT LANGFORD, born February 19, 1949, Ruston, La. Married: Beverly, Children: Nathaniel (1); B.S., Air Force Academy; Advanced Study, Abilene Christian; M. Div., Asbury; Probationer/Deacon, 1977, now serving Simsboro-Salem-Antioch, Ruston District.

JOHN RICHARD SCOTT-WELCH, born July 2, 1947, Ruston, La., Married: Melanie, B.A., Centenary (History); M. Div., Candler; Probationer/Deacon 1974, now serving as Associate, Munholland, New Orleans-Slidell District.

STEVEN MICHAEL SPURLOCK, born November 22, 1952, Jonesboro, La., Married: Diane, Children: Judd (2); B.A. Louisiana Tech (English); M. Th., Perkins; Probationer/Deacon, 1977, now serving Heflin-Brushwood, Ruston District.

MAYNARD ROLLY WALKER, Born May 5, 1938, DeQuincy, La., Married: Johnnie Lou; Children: Matt (9), Scott (9), Whitney Anne (6); B. S., McNeese (Physical Education) M. Ed., McNeese (Guidance Counseling); M. Th., Perkins, Probationer/Deacon, 1977, now serving as Associate at Trinity, Ruston District.

CHARLES LLOYD WASHINGTON, Born April 7, 1928, Aberdeen, Miss., Married: Bertha; Children: Jeanetta (32), Charley Jr., (30), Kenneth (25); B.S., University of Illinois; M. Ed., Southern University; Advanced Study at University of Minnesota, Northern Illinois, University of California at Santa Barbara; M. Th., Perkins, Probationer/Deacon, 1976, now serving Asbury-Williams Chapel — St. Mark's, Alexandria District.

FRED BRYAN WIDEMAN, born January 28, 1951, Homer, La., Married: Ann, Children: Allison (1 1/2); B.A., La. Tech (Special Education); M. Th., Perkins, Probationer/Deacon, 1976, now serving as Associate at Aurora in New Orleans, New Orleans-Houma District.

A charge to keep

There were sixteen persons who retired at the end of the Annual Conference yesterday. Following a long-tradition, each was given the opportunity to make a short speech in the morning session of the conference. It was felt that the witness which these sixteen men and their spouses made would send other ministers forth to their new work with a deeper commitment.

The ministers who retired gave a total of nearly 575 years of service to the church. Some of them have been conference leaders, members of the cabinet, chairpersons of boards. Others have served quietly and faithfully in places of lessor leadership; but the impact which they have made on the lives of people was no less great, nor the love they have for the church and the Christ they have served so well. They represent different shades of opinion and theology, different ethnic groups, and different kinds of personality; but all have been a part of that miraculous experience of what happens to a person whose life is touched by God.

We did not have the room, nor the pictures, to publish like the deacons and elders; but we suspect that their faces are etched in the memory of most of you because one of them sat by your side while your youngest child was born; or performed the wedding for your daughter; or buried your father; or preached the service the day you graduated from high school. Five hundred seventy-five years represent a lot of love and caring, don't they?

Rev. William Berkley Shaw — 40.5 years of service; Isaiah Lewis McCoy — 26.5; Theodore Joseph Smith — 28 years; Arby Wade Coody — 40.5 years; Altha Garfield Taylor — 40.5 years of service.

Rev. Eskel Leonard Tatum — 38.75 years of service; James William Ailor — 38.5 years; Albert Jerome Cain — 47.5 years of service; Clyde Staton Clark — 47.75 years.

Rev. James William Wilson — 35 years; William Taft Bowie— 30.5 years of service; Samuel Percy Emanuel — 37.5 years; Max Robert Butler — 29 years of service.

Rev. Reuel Hale Allen — 28.75 years of service; Robert Mathews Harris — 36 years; and Ameal Dallas Ennis — 29 years of service.

It was no coincidence, then, that the closing moments of the conference session were spent in "sending the ministers forth" to their appointments. The bishop said: "We rejoice and give thanks for you who represent the 347 pastoral charges and the 136,596 members of our Conference. Your presence . . . is an inspiration to all." And, while the persons assembled sang the verses of "A Charge to Keep I Have,", they all prayed together:

"I am no longer my own, but Thine. Put me to what Thou wilt; rank me with whom Thou wilt: Put me to doing, put me to suffering: Let me be employed for Thee or laid aside for Thee, exalted for Thee or brought low for Thee. Let me be full, let me be empty: Let me have all things: Let me have nothing: I freely yield all things to Thy pleasure and disposal."

It was that sort of commitment which yielded the nearly five hundred seventy-five years of faithful service on the part of those sixteen persons who retired. It is that same spirit which will keep the Church viable, and alive, and faithful to the Christ we all serve.

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See inside pages for appointments of ministers

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LOUISIANA UNITED METHODIST
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Baton Rouge, La. 70821
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Official publication of the United Methodist Church in Louisiana Conference

Deacon's orders received at conf.

The first step to full ministerial membership was taken by seven young people on Wednesday evening. They are listed below, with their pictures, except for Ronald Dennis Dauphin, whose picture did not arrive in time to be published. Ronald was born on July 22, 1956 in Tacoma, Washington. He is single; and his home church is FUMC, Slidell. His home district is the New Orleans-Houma District. He received a B.A. degree from Centenary College, and is attending Candler School of Theology at Emory University, Georgia.

KIBBIE ELIZABETH BEHLING, born February 8, 1952, Greensboro, North Carolina, Married: Richard L. Behling, home church: Asbury United Methodist Church, Lafayette, La., Home District: Baton Rouge — Lafayette; B.A. — Baylor University, Advanced Study — Scarritt College, Masters of Divinity — Candler.

MARK BRANTLEY BENGE, born October 25, 1956, Galliano, La., single, home church: College Ave. United Methodist Church in Natchitoches, Home District: Alexandria; B.A. — Northwestern State University, is attending Asbury Theological Seminary.

PAUL CURTIS CARROLL, JR., born February 3, 1956, Hammond, La., single, home church: Memorial United Methodist Church in Monroe, Home District: Monroe; B.A. — Southeastern La. U., is attending Candler.

LEE BENSON KNEIPP, born February 6, 1956, Shreveport, La., Married Lisa Knepp, one child, Joshua Edward, home church: Mangum Memorial United Methodist Church, in Shreveport, Home District, Shreveport; B.A. — Centenary College, is attending St. Paul School of Theology.

JOHN GREENE WHITLEY, born November 12, 1943, Gulfport, Miss., Married: Sylvia Whitley, Children: Sean and Claire. Home Church: St. Stephens United Methodist Church in Bossier City, Home District: Shreveport; B.S. — University of Alabama, is attending St. Paul School of Theology.

WILLIAM HARRY WILLIS, born January 25, 1952, Shreveport, La., Married: Judy Willis, one child, Ginny, Home church: St. Luke's United Methodist Church in Shreveport, Home District: Shreveport; B.S. — Northeast La. University, Masters in Education — N.L.U., is attending Perkins.

Editorial

We must not ignore either social or individual causes of riots

In the aftermath of the riots in the black ghetto of Miami two weeks ago (see TM/UMR, May 30), there may be many shortages, but analysis does not appear to be one of them.

As in most national disasters, nearly everyone seems to have an opinion on both the causes and the cures. On one extreme, some persons seem bent on denying any sociological "guilt" for what has taken place; they say individuals — not society — must be held entirely responsible. On the other extreme, there are those who deny any individual "guilt"; they say it all must be blamed on a society which allows a situation such as that in the Miami ghetto to exist.

Each of these extreme contentions offers a different scapegoat for a problem that needs no scapegoat if it is ever to be dealt with effectively.

We need to keep at best two points clearly in focus if we are ever to understand what has happened:

First, individual responsibility for acts of violence and civil disorder must not be eroded. Individuals are responsible for what they do. To deny this is to destroy the fabric which holds together a nation of people under the law. Killers are responsible when they kill. Looters are responsible when they ransack and burn buildings. Police officers are responsible when they mete out "unequal treatment" to blacks and allow themselves to react with unprovoked or unnecessary levels of violence.

Second, our society must not be allowed to deny its ills or shut its eyes to the conditions in which riots are born. It has been 12 years since the National Advisory Commission on Racial Disorder — appointed by the Johnson administration — concluded that the seed beds in which riots grow are "police practices, unemployment and slums." While many racial inequities may have been eliminated during the years since that report, the conditions it described are still a national disgrace. An estimated 27.5 percent of the black families in the United States live below the poverty line; as the current recession spreads, more than twice as many blacks as whites are unemployed, with unemployment reaching 40 percent among black teenagers; black families are more than twice as likely as whites to live in sub-standard housing; police forces in many major cities are still inadequately integrated, often giving the appearance of being the "prison keepers" for persons who feel they are captives of the ghetto.

In 1968, Governor Otto Kerner of Illinois — who headed the national advisory commission — described the typical rioter as: "a teenager or adult, a life-long resident of the city in which he rioted, a high school drop-out . . . usually unemployed or under-employed in a menial job. He was proud of his race, extremely hostile to both whites and middle-class Negroes, and, although informed about politics, highly distrustful of the political system."

That same analysis can be offered regarding the situation in Miami.

Blanket amnesty for those who committed crimes against society is no answer for Miami or any other city torn apart by riots. But while those individuals who commit crimes must be held accountable for their acts, we must not bury our heads in the sand about the conditions from which these rioters have sprung.

Justice — in both the Christian sense and in the civil sense — demands more than payment by individuals for their wrongs. It also demands the kind of compassionate understanding and commitment which mercilessly works to remove the conditions in which injustice thrives.

Here I Stand

Heritage, history are important concerns

By WALTER N. VERNON

One of the neglected areas in The United Methodist Church today is a knowledge of and interest in our heritage and history. Budgets for annual conference, jurisdictional, and national archives and history work are frequently near the bottom of the list. Out of nearly 10 million United Methodists, 800 subscribe to the national magazine, "Methodist History." The church has not provided an adequate building to house its own archives and historical material. Many of us claim to be genuine Wesleyans without really knowing what John Wesley taught and preached.

We live in a day when many persons minimize the importance of our past. As a result, it is easy for us to repeat the mistakes of the past. Several areas are illustrative of this fact from our own Methodist history.

One example is the need to examine whether there are similarities between the Holiness Movement of the late nineteenth century in America and the current "evangelical" or charismatic movement. The nineteenth century movement began as an earnest effort to create "a general and powerful revival of scriptural holiness" (Episcopal Address, M.E. Church, 1870). Its early leaders aimed to stay within the church and to make it scriptural and holy, and opposed "the silly dogma of no-churchism," and the tendencies to "comeoutism."

Opponents charged that "the holiness association, the holiness periodical, the holiness prayer-meeting, the holiness preacher, are all modern novelties. They are not Wesleyan. We believe that a living Wesley would never admit them into the Methodist system." Some Holiness Associations (such as that of Northwest Texas) were organized, as they put it, "to protect our people from the inroads of fanatical 'come-outers' and others of that sect."

But eventually the issue was dividing the church, both ministers and laity, and in 1894 the bishops of the Methodist Episcopal Church, South, declared in their address: "We do not question the sincerity and zeal of these (holiness) brethren; we desire the church to profit by their earnest preaching and godly example; but we deplore their teaching and methods insofar as they claim a monopoly of the experience, practice, and advocacy of holiness and separate themselves from the body of ministers and disciples." Many Methodists left the church, and many of these helped to form the Church of the Nazarene.

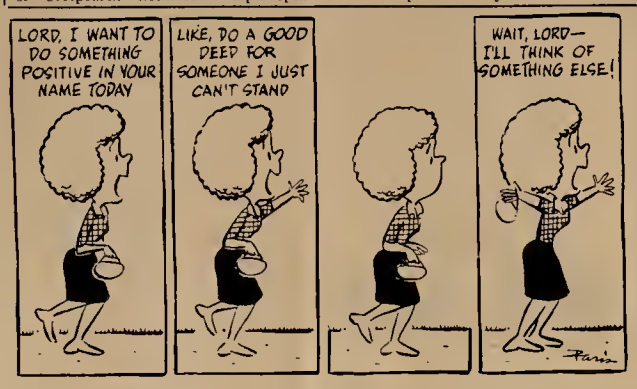
Another example is the mistake society and the church have made in putting women in a secondary role and status. We can learn much about where we are on this matter by looking at our history. We must face the fact that the doors of the church were only grudgingly opened to allow women to exercise their God-given talents — and some of those doors are still not open very wide. But the history of the ways women have contributed to the mission of the church is an inspiring one. Perhaps the most thorough examination ever made of the role and status of women — in the Methodist Church and beyond — was given at the national conference, "Historical Perspective on Women in New Worlds," held at Cincinnati, Ohio in February of this year under the sponsorship of the Committee on the Women's History Project of the UMC's General Commission on Archives and History.

Finally, many uninformed lay persons and some ministers become discontented and even upset over Methodist polity and positions on theological and social issues because they are simply ignorant of how the church got that way. This is especially true of those who grew up in congregational type churches, and are unaware of the dynamics and history of a connectional type church, fashioned by a man such as John Wesley.

Some may agree with Henry Ford that history is bunk, or with Robert Walpole that all history is a lie. I prefer to agree with Cicero that "History is the witness of the times, the torch of truth, the life of memory, the teacher of life, the messenger of antiquity," and with another who wrote, "This is the ultimate treason, to foreswear one's ancestry."

"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns about the church. This week's contributor, Dr. Walter N. Vernon is a retired member of the North Texas Conference who resides in Nashville, Tennessee, and who is currently doing research and writing in the area of Methodist history.

Any reader may submit an article for consideration to: "Here I Stand," TM/UMR, Box 221076, Dallas, Texas 75222.



Letters to the editor

'Institutionalized' religion no answer

To the Editor:

This is my first attempt at writing a letter to any editor, but after reading so many letters — pro and con — concerning our church, I thought that I would write my views as to what I see, think, and feel, with a prayer that it will do some good somewhere. Speaking from an officer's point of view of my local church, I believe we have embraced a total religion that is definitely and totally different from what it is supposed to be, and what it was intended to be.

We have embraced an "institutionalized" religion and a new society. We have turned from seeking the conversion of the lost, to the promotion of institutions and causes. We try to "save" the world by being proficient in sociology and a new order. We propose to solve all the problems of the world, slum by slum, city by city, and state by state. That is not the duty of the church.

The whole duty of the church is to point the way to Him who can solve all the problems of the world. What has become of the preaching of conversion, regeneration and repentance? They have been systematically eliminated, and are looked upon as excess baggage, and something that is not relevant to our religion. We hear preaching about cultural pride, civic duty, peace, drafting of our young men, and all sorts of worldly things, until we have lost sight of the true meaning of the Scriptures. We need to hear more and more about "thus saith the Lord."

We wear the Cross of Christ around our necks, in the center of our altar, and on the steeple instead of putting it in our hearts and the sermons we hear. So, we suffer from spiritual hunger and we are slowly dying of spiritual malnutrition. While we preach peace, wars are bloodier than ever; while we preach race relations, there is more strife than ever; while we cry out for justice, there is more suspicion and distrust than ever; and while we laugh at the reality of hell, the grip of sin gets tighter every day.

While we preach on our high moral and civic values, the sinner continues in his sins, and we find little or no encouragement to become better men and women. We need to read the third chapter of Timothy and take heed, for the coming of the Lord is sooner than we think. We need to stop "playing church" and get down to the business at hand, and that is evangelizing the world.

Robert V. Dennis Sr.
Jacksonville, Florida

Need 'soul winning'

To the Editor:

I believe United Methodist leaders — from the bishops down — have lost their burden for winning souls.

Their emphasis seems to be on survival of the church organization. We constantly read about what the church has done, but little about what God has done.

I don't find the word "pluralism" in my Bible — nor do I see much of the words "repent," "sin" and "salvation" mentioned in United Methodist materials.

Dave Scott
Midway, Pennsylvania

Looking for German UMs

To the Editor:

Part of my task is to locate and identify United Methodist laity living in West Germany. This is a fairly large population, involving both military personnel and civilians. And, I am having a bit of trouble with this task. Would it be possible to put a notice in your paper, requesting people to send me the names and addresses of those they know who are living here? This information can be sent to me at Box 55, FKT MIL COM, APO New York 09710.

Frankly, I do not know any single source which reaches so many church members across the country as your paper. This might provide a beginning for me to establish some relationships with United Methodists here. I would appreciate anything you could do in this regard. I believe it would be an immense help.

Raymond Bell
APO New York

Aid getting through

To the Editor:

As a United Methodist I am proud and happy to read the many recent accounts in TM/UMR about the generous giving for relief for Kampuchea and the warm reception of refugees by many churches. The need for both activities continues, and I pray United Methodists will keep responding.

They can be confident their aid is getting through to the people of Kampuchea according to a recent statement by Dr. J. Harry Haines, director of UMCOR. His analysis agrees with a number of others I have seen, including the hour-long TV special report on Kampuchea by ABC News.

From first-hand accounts of friends, I have also become aware that the hard-pressed Vietnamese people are aiding Kampuchea. Each Vietnamese province sends rice to its "sister" province in Kampuchea. The Soviet Union and the socialist countries have sent considerable aid as well. Only this massive world-wide effort free of the Cold War can save Kampuchea.

So, if we want our aid to have lasting results, I believe another response beyond emergency aid is needed. I urge United Methodists to write to President Carter requesting that the United States recognize both Vietnam and the new government of Kampuchea. If in the fall the U.S. again supports the seating of the Pol Pot regime, we will contribute to the continuance of hostilities in the region and signal to China that another invasion of Vietnam would not disturb us. Hostilities and invasion perpetuate the refugee flow and hunger. The devastation of an invasion could exceed in a few weeks any aid given. An even-handed policy to bring stability and healing to Southeast Asia requires that we extend the same recognition to Vietnam and Kampuchea as we have to China.

Janice C. Duren
Brooklyn, New York

Moral obligation to help

To the Editor:

The headline "Pacific Homes suits decried" (TM/UMR, May 2) disturbed me. Could you please tell us what help is available to the elderly who can no longer afford to live there? What can the Pacific and Southwest Conference do to help? What can the rest of the church do?

Some of our church boards have a lot to say about how corporations should change their tactics. Don't you think we have a moral obligation to help in this affair? I do!

Mrs. Elizabeth G. Reinicker
Baltimore, Maryland

'Poor coverage'

To the Editor:

I was very disappointed at the poor coverage that the "Washington for Jesus" rally received in all news media, and especially in The Reporter (TM/UMR, May 9).

By 3:00 in the afternoon there were nearly 1,000,000 CHRISTIANS in Washington — not Protestants and Roman Catholics, pentecostals, charismatics, or evangelicals, but CHRISTIANS! God is calling us to unite and you and others are still busy dividing us into little boxes called denominations! I will never again be anything but a "whosoever will!" Let's quit dividing the Body of Christ, unite and repent for the way the world views Christianity through us.

God himself brought the "Washington for Jesus" rally to the beautiful reality it was. My 14-year-old son, Darren, the other 13 people with us, and I will never again be the same people we were before we went. There was a true Spirit of repentance there in that gathering and I wept for my apathy and indifference. CHRISTIANS have allowed pornography, incest, all sexual perversions, dirty movies, TV and all the rest, to exist and to pull America into the sewer it is fast becoming. God bless America? Why? Have you told the theatre manager, TV station, store manager selling filthy magazines to our kids that you disapprove? If enough of us did, they might get the message! Don't buy from them and tell them why!

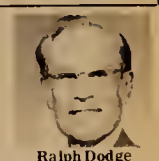
CHRISTIANS must repent, turn back to God and live Godly lives. Why don't more people turn to Christ? Do they see Him reflected in the way you speak to your children, your husband/wife, your friends? Do they see Him reflected in your concern for others? Do they see Him in the way you do your job? Think about it! We have all painted a very poor portrait of a loving Jesus, who doesn't condemn, criticize, or hurt someone who isn't living the way we think they should. He forgives. Do we? He loves them through their problems. Do we? So why should a non-Christian be attracted to Christ when His "mirrors are cloudy?"

Let's all turn from our "wicked ways" and "seek His face." Only then can He and will He "heal our land." Thank you, "Washington for Jesus!"

Mrs. Mary Smith
Knox, New York

My Witness

A tribute to Bishop Abel Muzorewa


Ralph Dodge

By RALPH E. DODGE

To the conqueror goes the praise; to the vanquished, the blame; so let it be with Bishop Abel Muzorewa of Zimbabwe. He has been and will continue to be blamed for many political blunders. But while accusations are being compiled, let us look at the other side of the record: his contributions to the political development of Zimbabwe.

Bishop Muzorewa is at heart a pastor. He is dedicated to and trained for the Christian ministry. He is never happier than when in the pulpit. He was born to be a pastor, but circumstances threw him into the political arena without the training or insights of a politician. When there was no one else available to be the spokesman for an oppressed people against an ill-advised constitutional proposal, he felt the mantle of a Moses slip over his shoulders. When the proposal was dropped because of strong African opposition, Bishop Muzorewa's stature grew and his political career was launched. With citations from the United Nations and the Pope, his position as a leader was firmly established.

His next feat was to obtain the release from prison and detention of such recognized Zimbabwean politicians as the Rev. Ndabaningi Sithole, Mr. Joshua Nkomo, and Mr. Robert Mugabe — the latter of whom so overwhelmingly defeated him in the recent election.

As the political situation became more tense, Bishop Muzorewa encouraged youth to leave Methodist homes and schools to become "freedom fighters." They are now returning home as trained guerillas, enthusiastically supporting Robert Mugabe. Although they switched party loyalties, their initial motivation came largely from the example and encouragement of the Bishop.

Climbing mountains requires more than one step; just so, the transition from a white-controlled colony to an independent state is seldom made in one jump. It was the intermediary steps in which Bishop Muzorewa was so directly involved that made possible the summit meeting and Lancaster House agreement that gave Zimbabwe its independence on April 18th of this year. Had not Bishop Muzorewa and his colleagues labored long and arduously with Ian Smith and the Rhodesian Front for the constitution of 1978 — which acknowledged the political rights of black Zimbabweans — it is unlikely that the current constitution could have been agreed upon. Politically, that 1978 constitution may be considered both the bishop's highest achievement and also his greatest mistake. Positively, it admitted black political rights and in the admission of those rights a major step was taken; negatively, there was no guarantee of those rights.

When it became evident that a civil war would destroy his country without the cooperation of the guerilla leaders in government, Bishop Muzorewa, then Prime Minister of the interim government, agreed to the Lancaster House talks and risked his position in a new election.

History will undoubtedly afford Bishop Muzorewa a more important position than he now enjoys as the leader of a fragmented and defeated political party with membership of only three in a parliament of 100.

Bishop Muzorewa will not go down in history as the Father of his country, but he should be remembered as one who helped set the direction and forced the first irretractable step toward independence under majority rule.

This week's contributor, Bishop Ralph Dodge, was until late May the acting episcopal leader of the UMC in Zimbabwe (formerly Rhodesia).

On the TM/UMR Beat

It's easy to feel smug about other folks' idols

Bud Herron

It's mighty tempting to feel smugly superior when other folks' idols get torn down — leaving you securely with your own "golden calves" untouched.

If you're a devotee to the nutritional values of whole wheat bread and honey, it may be hard to mourn on the day when all those who have spent their lives wolfing down white bread and refined sugar fall down dead.

If you've been carrying a sign in the streets warning people to give up their sinful ways because a giant cockroach will devour the world at 4 o'clock this afternoon, feelings of relief will undoubtedly creep in with the anguish when that hairy leg steps over the World Trade Center.

Such feelings are probably not the best examples of either Christian love or Christian charity, but as imperfect human beings most of us surely must admit to having them from time to time. No particular theological perspective — left, right, evangelical or social activist — is immune to such feelings.

Could anyone miss the joy in the quotes from opponents of Anita Bryant recently after the dogged opponent of "gay rights" and supporter of the traditional "American family" filed for divorce from her husband of 20 years. "Anita seems not to be as perfect as she thought," said one opponent of the Florida entertainer, with a glee not unrepresentative of several others which made the national press.

"That shows what he believed," joked some conservative Christians a few months ago when a book about the late theologian Paul Tillich revealed an adulterous affair the Union Theological Seminary professor was said to have been a part of before he died. "I guess his 'Morality and Beyond' (a book he wrote) went farther beyond morality than we thought."

There are other examples — from "born again" Christian Eldridge Cleaver's unrepentant announcement that he beats his wife to the confession of television actor Danny Thomas to a gathering of Roman Catholic bishops that he hates and lied about the decaffeinated coffee he hawked on TV for nearly a decade.

Each revealed encounter with the snake in the garden has a great potential for comfort among the opposition and disillusionment among the loyal supporters. That's the way it is with idols. That's the way it is with you and me.

Jesus understood all of this very well. His advice on the subject is often incompletely quoted (usually by those losing the judgment game at some given point) as simply: "Judge not, that you be not judged." When you finish that verse (Matthew 7:1-5), however, you'll discover that the gist of what he said was to rest assured that when you judge someone, God will use your own criteria to judge you; in the words of Today's English Version of the Bible: ". . . he will apply to you the same rules you apply to others."

There may be lots of words of comfort in the Bible, but — when I look at my own life — I don't find that verse to be among them.

— BUD HERRON

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Joyce Hopkins, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2526 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Native Americans plan coalition

Churches apart from missionary conference hold historic meeting

By BUD HERRON
Associate Editor

KANSAS CITY — Plans for a new "coalition" among all of United Methodism's 158 American Indian churches were born here last week during a first ever meeting of representatives of congregations which are not a part of the UMC's Oklahoma Indian Missionary Conference.

Touted as an attempt to heal wounds and provide opportunities for mutual ministry between the missionary conference — which includes 110 local churches in Oklahoma, Texas and Kansas — and 48 Native American churches throughout the rest of the country, the proposal called for the formation of a steering committee to plan a national convocation of all the churches. No date was set for the convocation, but planners hope it will take place sometime during the next year.

Although representatives from the missionary conference were not invited to the gathering here May 30 and 31, planners stressed that they hope local churches from Oklahoma will agree to be a part of the coalition.

Contacted by telephone, the Rev. David Adair, program council director of the missionary conference, told TM/UMR he believes his conference will be willing to consider the proposal — "under certain stipulations." He said "adequate and proportionate" representation must be assured for the Oklahoma churches and that such a coalition must not "by-pass conference structure" or create "disunity" among its churches.

The gathering here was sponsored jointly by the Native American International Caucus (NAIC), the Study Committee on Native American Ministries, St. Paul School of Theology, and that school's International School for Native American Ministries. Attending were 105 representatives from United Methodist American Indian congregations in 16 states. Participants came from 27 tribes and 33 local congregations.

Oklahoma missed

Diane Moats, head of NAIC and a member of the soon to be disbanded study committee, said representatives were not invited from Oklahoma because "it was felt that leaders of the Oklahoma Indian Missionary Conference were not currently open to such participation."

Several persons attending the meeting, however, expressed sorrow and dismay over the absence of people from Oklahoma.

Ireta Hudson, a laywoman from Los Angeles, Calif., told the group during the planning session for the coalition: "You must remember that emotionally the Oklahoma Indian Missionary Conference is very important to us. We must let them know we miss them because they are not here."

The division between the American Indian groups came to a head last month at the UMC's 1980 General Conference in Indianapolis when delegates from the missionary conference and members of the study committee and NAIC presented opposing viewpoints over a proposed formation of a standing national commission on Native American self-development. The proposal failed to gain approval (see TM/UMR, May 9).

Several representatives at the meeting here told TM/UMR that they have not understood or felt a part of the conflict between missionary conference leaders and leaders of the caucus and the study committee.

Jay Oliver of Michigan spoke to that concern during the discussion of the proposed coalition when he said: "We have detected an undercurrent between the various organizations which has never been satisfactorily explained. What is really bugging us?"

Dan Scott, a layman from Los Angeles, told TM/UMR, however, that he believes there is no "power struggle" among Native American leaders. "We want to do what benefits Native American people. Our goal is not to take away power from the Oklahoma Indian Missionary Conference; it's to strengthen Native American ministries."

After approval was given to the proposed coalition, Ms. Moats said she does not see the new body as a replacement for the caucus she heads (NAIC). She said the caucus is an advocacy group and that the coalition, in her understanding, would be concerned with programming for Native American ministries.

Details of how the initial steering committee for the coalition will be selected were discussed, but no decision was made.

Most of the two-day conference here was devoted to discussion of how American Indian ministries in local churches can be strengthened and how communications can be improved between them. Several participants said they were unaware that "there are other Native American churches out there facing the same struggles we do."

No longer alone

Marie Taylor, a member of a 50-member congregation on the Nez Perce reservation in northern Idaho, expressed the sentiments of many when she told TM/UMR: "I was amazed that we aren't alone. I had no idea there were so many United Methodist Indian churches. Now I not only know there are churches, but I have met some of the people in those churches."

Rather than being a part of their own annual conference — as in the case of Oklahoma — each of the Native American congregations in the rest of the country is related to predominantly white annual conferences. While some areas — such as Michigan and North Carolina — have numerous churches within the Native American community, many others are fairly isolated from such other local churches. The congregations range in size from just a handful of members to the 650-member Prospect UMC church — mainly of Lumbee Indians in Pembroke, N.C.

Volcano eruptions disrupt church life

BY SHARON MIELKE
Senior Staff Writer

VANCOUVER, Wash. — As the Mount St. Helens volcano continues to simmer and spew steam and ash, United Methodists in the Pacific Northwest are digging out and wondering what will happen next.

Bishop Wilbur Y. Choy of the Seattle Area reported that up to May 30 there is no known loss of life among UM members and no loss or damage to church property. But, he told TM/UMR "the volcano is still rumbling and nearby Mount Margaret is quaking." Immediate needs for shelter, clothing and food are being met, he said, although United Methodists are caught up in the volcano's devastation in many different ways:

• Five churches in the Vancouver District, which lie 40 miles west of the volcano, were affected by the mud flood after the May 18 explosion. Castle Rock, Kelso, and Longview were in the path of the flood, although the churches there were not damaged. "Most of the damage to homes" occurred at Castle Rock where three to four feet of mud and silt flowed through and 40 percent of the population evacuated, reported the Rev. Eugene Muench, the superintendent of the Vancouver District.

The Morton and Randle churches helped take care of stranded travelers and people evacuated out of lower areas of the valley, he said.

• Thirty-five participants in a United Methodist Women's Racial Inclusiveness Workshop at the Lazy F conference camp 100 miles east of the volcano were stranded at the camp by the ash fall for two days.

"The darkness outside was deeper than any starless midnight sky" for two and one-half hours, reported Trudie Gish, secretary of the conference UMW. A second blast brought another two hours of darkness later the same day.

By the following Wednesday morning, carloads of campers were briefed on how to care for their cars and air filters, and left the canyon campsite.

The Lazy F is one of two conference camps affected by the volcano fallout, both of which will have to be cleaned before any further programs can be operated.

• Some 600,000 tons of the powder-like gray "sand" one-half inch deep fell on the city of Yakima 90 miles east of the volcano. Wesley UMC pastor, the Rev. Dan Smith, told TM/UMR cleaning up "the snow that doesn't melt" from the church parking lot required hauling away 14 dump truck loads.

Sweeping and cleaning off the roofs of churches, houses and businesses to reduce the amount of ash blowing in the air shut down the downtown area of Yakima last weekend, he said.

Mr. Smith said the church organized work teams to help clean the roofs of elderly householders. But, he added, "it's going to be a dusty summer" as the ash continues to blow. "When it's raining, things are fine but there is very little rain in June, July and August."

He reported that many UMs are in the orchard business in Yakima Valley. Damage to the fruit crops does not seem to be heavy and there may be some beneficial long term effects from the ash enriching the soil, he said.

• Farther east in the path of the ash cloud, Spokane residents are washing down their roofs daily, reported the Rev. Franklin Summerour. The district superintendent said churches at Rosalia and Ritzville had opened their doors to people stranded on the highways after the explosion, using church funds to feed the travelers for four days.

Mr. Summerour said the long run effect of the ash on roofs, paint, and household carpets is not known. "It is messy and gritty," he said. Everyone is asked to wear masks out of doors, and to stay indoors as much as possible.

Mr. Muench, who will coordinate disaster relief in the Vancouver area on behalf of the churches, said they are looking for resources and volunteers. An ecumenical network of disaster teams is working with federal and national relief agencies.

He said ministers are being alerted to the need for pastoral counseling for victims of the volcanic eruption as many persons are experiencing fear, depression and anxiety over what may happen next. Another problem is that of having to stay indoors much more than usual with family tensions increasing as a result, he added.

the church today

Detroit inter-church group to aid Republican visitors

DETROIT (UMNS) — Churches of the Detroit area will provide counseling, emergency service and worship experiences during the National Republican Convention here July 14-18.

The Rev. James Bristah of Detroit's United Methodist Center, chairperson of an ad hoc committee making the plans, explains: "Although a Civic Host Committee was organized to reflect the fun and good times to be had in Detroit, the spiritual and faith dimensions of our past, present and future were overlooked. To fill this vacuum, the Inter-Church Committee for the Republican Convention was created."

United Methodist visitors are invited to visit the new United Methodist Center located two blocks from the convention site at 155 W. Congress in the Murphy-Telegraph Building (phone 961-8340). The newly opened Cokesbury Bookstore is on the ground floor of the same building.

Advance information about all activities can be obtained from Dr. Bristah's office at 313-961-8340 and during the Convention at 313-894-5555.

Church's fiscal agency to divest Citicorp holding

EVANSTON, Ill. (UMNS) — The United Methodist Church's General Council on Finance and Administration (GCFA) will divest itself of investments in Citicorp, the parent company of Citibank of New York, because of the bank's continuing involvement with the apartheid government of South Africa.

The May 19 action by the church's fiscal agency's investment committee is in accord with the denomination's policy "not to do business with, nor invest in banks which have banking operations in or make loans to the Republic of South Africa as long as that government continues its sytem of racist laws and regulations." GCFA held shares of Citicorp worth approximately $110,000 as of May 20, and $25,000 in notes. It has 90 days in which to complete the divestiture.

Greater role for minorities, women in higher education urged

NASHVILLE (UMNS) — United Methodist colleges and universities, the largest block of Protestant-related institutions of higher education in the nation, should increase the number of women, ethnic minorities, educators and individuals under 40 on their governing boards, according to a study reported here this spring.

The Rev. William H. Likins, vice president for development at denominationally related Adrian (Mich.) College, did the study of the composition and performance of governing boards of 91 of the 106 United Methodist-related schools. Board members of schools tend to be white males in their 50s, Dr. Likins reported, with an average of only four percent of board representatives who are members of minority groups, usually blacks. Fewer than 15 percent of all board members are women.

Strategy for evangelization of Hispanics studied

NASHVILLE (UMNS) — A national strategy for evangelization of Hispanic people in the U.S. is being mapped by a group of 20 persons meeting under sponsorship of the United Methodist Board of Discipleship.

Special attention was given to four groups when the committee met here this spring — Hispanics in the Southwest with Mexican backgrounds; those in the Southeast with Cuban backgrounds; those in New York with Puerto Rican backgrounds; and Hispanics of various backgrounds scattered across the nation. The Board of Discipleship will be asked to give high priority to Hispanic evangelism concerns during the 1981-84 quadrennium.

Teens break world record for Bible reading

CLINT, Texas (UMNS) — A group of 28 teenagers sponsored by the United Methodist Church here believes it has broken the world record for reading the entire Bible out loud in the shortest time — 64 hours, 29 minutes and 34 seconds. The old record, according to one source, was 70 hours, 42 minutes and 30 seconds set earlier this year by a group of 30 teens at a UM church in Abilene, Texas.

Communicators receive awards for excellence

NASHVILLE (UMNS) — Major awards for excellence have been received by three staff members of United Methodist Communications and an annual conference communications director.

Presented by the interfaith Religious Public Relations Council, the honors went to J. Fred Rowles, William R. Richards and Kathleen H. Dale of the UMCom staff, and the Rev. Elwood Fleming, director of communications for the Nebraska Conference. Mr. Richards' award for the "Connection" radio program was the highest in its class, as was one of Mr. Rowles' two honors, an audiotape related to hunger and poverty.

PANAMA CITY, Panama — Agustin Perez was weaving tote bags of cord when United Methodist missionary Walter Reitz found him. But the Panamanian Indian couldn't sell his product on Central Ave. here where hurrying crowds passed him by until the missionary found a way. (See story below.) MARJORIE VANDERVELDE PHOTOS

'You've got eyes'

Panama tote bags boost blind business

By MARJORIE VANDERVELDE

PANAMA CITY, Panama — So Agustin was discouraged.

Agustin Perez, of Indian extraction, was dressed in blue jeans with a neat, clipped haircut above smooth features (his blindness covered by dark glasses). He stood at the busy corner of a busy street here. But he wasn't just standing. Agustin was making shopping bags of knotted cord. Strong, well-made ones.

Passers-by didn't seem interested in buying his tote bags. Was it all a dream, an impossible dream, that if he learned a craft he might become self supporting?

About this time, the Rev. Walter Reitz, who has been a United Methodist missionary from the United States to Panama for 26 years, was stopped by a Panamanian friend named Isabel.

"Can't you do something to help Agustin?" she asked.

"What could I do?"

"Well, you see he is blind. He's learned to make tote bags, but people on the street don't buy them, and he can't go from house to house selling."

"But, Isabel, I'm a minister-missionary. Not a salesman."

"Still you've got eyes."

Of course, the thousands who ignore Agustin have eyes, too.

Eyes that see

Isabel really meant that Walter Reitz has eyes that see. And a concern that responds to what he sees. After all, hasn't he founded Goodwill Industries of Panama with its sheltered workshops? And, hasn't he helped rural people help themselves by finding markets for the crafts they make? And doesn't he serve on the board of a mission hospital as well as being active in the Fellowship of the Concerned? All that, and more, besides being a missionary in Panama.

Or, maybe because he is.

Anyway, because of Isabel's suggestion, Walter Reitz crossed Panama City's bustling Central Avenue to find Agustin — on its busiest corner trying to sell the shopping bags he makes.

"Say! This is a strong shopping bag," Rev. Reitz told Agustin. "And, practical, too. When it's empty it'll fit right in a purse. Ready to expand into a carry-all when it's needed. How long does it take to make one?"

"I don't know."

"How much for 10 of them?"

"I don't know."

"Well, how much cord goes into each bag?"

"I don't know."

"Mr. Perez, will you make 10 bags for me?"

"Ten??" Agustin had not often been called "Mr." either! He began to whistle a merry tune, and went to work.

But Mr. Reitz wasn't whistling. He was wondering what he could do with 10 of the bags. (Those who know the track record of Walt Reitz and his wife Millie, in helping others, would never have doubted the future of Agustin — now.)

Walter Reitz

When the Fellowship of the Concerned met in regular session, Mr. Reitz displayed the shopping bags and explained about Agustin. He finished with "Who wants to buy one? Only $3.00; or a dozen for the price of 10; negotiable in larger quantities . . ."

Almost immediately the 10 bags were sold. A visitor from the United States ordered a dozen to take back home for her church group to sell.

So it was that the next day Mr. Reitz again crossed Central Avenue to tell Agustin the good news. "Mr. Perez, I think you're in business."

Blind residents of Las Combres Center (built by the Lions Club) were hired to help. And the UM Board of Global Ministries missionary took on the risk of sponsoring Agustin Perez' small business — as he had launched Panama's Goodwill Industries.

Now, Rogello, crippled since two and a "people product" of Goodwill, pins the identification on the bags. Others pack them. They welcome orders, sent to the Rev. Walter K. Reitz, Apartado 6424, Panama 5, Republic of Panama.

It is true Mr. Reitz is a missionary-minister.

That includes his being active on the cutting edge of Christian concern for persons who need help — as Agustin, who needed a boost!

Ms. Vanderveldeis a free-lance writer living in Emmetsburg, Iowa.

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People in the news . . .

"Ha, ha, ha" benefits church

After parents **Roger** and **Karen Gounaud** realized their dinner conversation on heavy world topics like Iran and Afghanistan were upsetting children **Kevin**, 7, and **Kristy**, 9, the family decided to make up jokes instead. **Kevin's** mice collection provided the focal point and soon a book entitled "A Very Mice Joke Book" emerged. All profits will go to the West Chelmsford (Mass.) United Methodist Church for its ministry for the deaf. Explains **Karen**, "Our faith doesn't keep us from having a good time."

He tops the top

Bonnie Falls of Dunedin, Fla., claims her husband, **Cyrus**, tops Mary Richard's record of 51 years of pertect attendance at Sunday School (see TM/UMR, May 23). Last Sunday marked 67 years for him. Surely, no one can top that!

World's smallest study?

Not too long ago, Armstrong, Ill., had a post office listed in Guinness World Book of Records as being the smallest post office in the U.S. When Armstrong got a new one, the folks of Armstrong-Penfield UMC Parish said "Let's convert the former post office into a study for our new full-time pastor." So they did. Now the Rev. **David Shoemaker** (right photo) has the smallest pastor's study in the world, according to people in central Illinois.

David Shoemaker

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Prize proposed for UM agency

NAPERVILLE, Ill. — The United Methodist Board of Global Ministries should receive a Nobel Peace Prize, proposes a field representative staff member of the mission agency.

The Rev. Dwight Busacca points out that a professor at the University of Chicago recently received a Nobel Peace Prize for "discovering" the importance of education programs for developing nations. Yet the UM mission board "helped invent, develop and implement this insight years ago," he says, as well as invest millions of dollars in scholarships and in the training and educating of national leaders of these developing countries.

He says each day one million children and youth receive assistance through the programs of the world mission agency.

And a part of the prize should go to UM members who give their dollars to World Service, to Pledge to Mission and to Advance Specials in order to make possible these scholarships, Mr Busacca concludes in a recent report in the Central Illinois conference edition of TM/UMR

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P 371-UMR

Youth depends on UM blood donors in fight for life

David Holler and brother Gordon

ST. PAUL, Minn. — United Methodist ties are helping save the life of a 19-year-old Lacon, Ill., youth who is depending upon the blood of some students at UM-related Hamline University here to carry him through his fight with a rare disease.

Gordon Holler, a freshman at Bradley University in Peoria, Ill., is battling aplastic anemia with the help of a bone marrow transplant from his brother, David, 28, and blood donated by his family and students at Hamline University. Products from the blood are given to Mr. Holler to help him ward off infections and build his own defenses, a process which could take as long as a year.

According to an article appearing in both the Minnesota conference and Central Illinois conference editions of TM/UMR, the crisis began early last December, when Gordon went home to Lacon for a weekend visit with his parents, William and Imelda Holler. A champion high school ping-pong player, he was engaged in a match on the family's table when he hit his arm on the side of the table. That evening, he noticed the arm was severely bruised.

Later that week, he called his parents from school to tell them that his roommate had noticed some bad bruises on his back, and there was no explanation for them.

Mrs. Holler said she immediately suspected leukemia. Special tests at Methodist Hospital in Peoria, however, diagnosed the problem as aplastic anemia, a disease in which the bone marrow is malignant and underproductive.

Following unsuccessful attempts to get Mr. Holler into bone marrow transplant programs in St. Louis and Seattle, the family was told he could go to the University of Minnesota Hospitals but would have to wait for an opening in the special unit. The wait lasted through the Christmas season.

During the long wait, it was imperative that more blood donors be secured for future needs of the patient; however, the Hollers had no ties in the Twin Cities area of St. Paul-Minneapolis.

During one of her many journeys through the hospital's halls, Mrs. Holler became acquainted with a woman patient in another room. During conversation, the woman's husband pointed out that since the Hollers were United Methodists, they might contact UM-affiliated Hamline University, where he was acquainted with the chaplain.

Mrs. Holler called the university, and its Alpha Phi Omega chapter decided to help Mr. Holler as a fraternity brotherhood project. He received his bone marrow transplant on Jan. 22, and is now recovering and building up his system with the help of blood supplied by the students and family members.

Mrs. Holler noted that religion has always been important to the family. That faith is being carried over now into prospects for her son's future. Transplant patients with aplastic anemia have an 80 percent chance of survival, and the Hollers are confident that Mr. Holler is going to be able to lead a normal life, thanks partly to their United Methodist ties to a group of "strangers" who cared.

Troubled world seen by mission leaders

By NORMAN E. THOMAS
Special To TM/UMR

"O God, to those who have hunger give bread and to us who have bread give the hunger for justice."

MELBOURNE, Australia — This Latin American grace expressed the mood of the World Council of Churches' (WCC) Conference on Mission and Evangelism meeting here May 12-25.

More than 600 mission and evangelism leaders from over 80 countries gathered at Melbourne. They included delegates from the World Council's 300 member churches, with the majority representing churches in Asia, Africa and Latin America.

Fraternal delegates include both world evangelical leaders and 21 Roman Catholics appointed by the Vatican Secretariat for the Promotion of Christian Unity.

In his keynote address Dr. Philip Potter, General Secretary of the WCC and a Methodist minister from the West Indies, emphasized the Council's aim "to support the churches in their task of evangelism."

"The WCC is proud to be the inheritor of the great missionary movement which launched the decisive stage of the ecumenical movement at Edinburgh in 1910," Dr. Potter declared.

He told how the Edinburgh Conference had been associated with the watchword, "The evangelization of the world in this generation." It stressed the urgency of Christ's commission to "Go and make disciples of all nations" (Mt. 28:19).

At Melbourne, however, there is a new urgency for mission at this the ninth international missionary conference since Edinburgh.

Ours is "an almost apocalyptic situation," Dr. Emilio Castro, the conference organizer, said in presenting the conference theme, "Your Kingdom Come."

"The difficult predicament of humankind," the Uruguayan Methodist minister continued, "is that nobody seems to know what should be done to avoid the growing gap between richness and poverty."

Other dangers he cited include "the ever-accelerating concentration of economic power, the spread of violence and torture, of militarism, the threats to the environment, and the increasing repression of religious liberty."

Is Christ the answer? Dr. Kosuke Koyama of Japan expressed the faith of many present in affirming "that the crucified Christ is the demonstration of the sincerity and steadfastness of God to us" living in a troubled world.

Opening the conference, Dr. Lois Miller, executive of the Board of Global Ministries of the United Methodist Church and vice-moderator of the conference, declared: "The Kingdom holds all human societies and achievements under God's judgment and his mercy," and the church also. "We trust," she concluded, "that out of this judgment and mercy may emerge a purified people that proclaims and embraces the Kingdom."

Discussions at the conference focus on four sub-themes: Good News to the Poor, The Kingdom of God and Human Struggles, The Church's Witness to the Kingdom, and The Crucified Christ Challenges Human Power.

"You cannot deal only with a person's soul," Sol Jacobs of South Africa declared. "If so you deal only with a ghost."

"You cannot deal only with a body — if so you deal with a corpse. We must present a whole gospel for the whole person."

Dr. Thomas, who wrote both articles on the Melbourne conference on this page, is director of the world mission and evangelism program of UM related Boston University School of Theology.

Food values put in camp pots, pans

NASHVILLE (UMNS) — When Craig Cramer was 13 he was scrubbing pots and pans in the kitchen of a United Methodist camp managed by his father. Today, a graduate student in environmental education at Cornell University, he is concerned about what is being put into those pots and pans.

A graduate of Syracuse University, Craig has had a lifetime of experience around church camps. His father, Calvin, is director of Sky Lake UM Camp in the Wyoming Conference (near Binghamton, N.Y.) and is chairman of the National United Methodist Camping Committee.

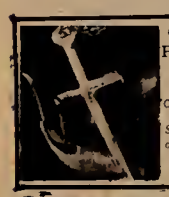
Thanks to Craig's efforts, and Hunger Missional Priority funding from the Board of Discipleship, three books on "The Stewardship of Food" were produced this spring by Discipleship Resources. One book deals with camping activities, another focuses on planning food experiences, and another deals specifically with youth group activities.

Because food is an essential and important part of any camping program, Craig says camps are an ideal place to interpret the issues related to food and the development of good food values.

His efforts have been two-fold: to change institutional lifestyles of camps and to educate camping participants. In late 1978 he surveyed all United Methodist camps and learned they were concerned about food but weren't doing much about it. "They saw the need but had no resources or guideline," he recalls.

To remedy that he began to put together the manuscripts.

Craig was one of 85 participants in a recent consultation held in Nashville under the sponsorship of the Board of Discipleship's Department of Hunger and Value Formation. Representatives of 45 projects receiving Hunger Missional Priority Funds through the board during the quadrennium participated in the consultation.



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MELBOURNE, Australia — Joining together in singing a hymn during the opening session of the World Council of Churches (WCC) Conference on World Mission and Evangelism here are the Rev. Philip Potter (left), general secretary of the WCC, and the Rev. Emilio Castro, director of the WCC commission which sponsored the international gathering (see related articles on this page.) WCC PHOTO

Papal infallibility central in censure

VATICAN CITY (RNS) — In a letter highly critical of liberal theologian Hans Kueng, Pope John Paul II strongly reaffirmed the Roman Catholic dogma of papal infallibility.

Describing infallibility as "a gift from Christ" to his church, the pope said the gift must be cherished.

"Precisely because man is fallible, Christ, wanting to preserve the church in truth, could not leave his pastor-bishops and, most of all, Peter and his successors, without that particular gift — the assurance of infallibility in the teaching of the truth of the faith and the principles of morality," the pope said.

The papal reaffirmation of the teachings of Vatican I and II on the infallibility of the church and of the Roman pontiff came in a letter to the German Episcopal Conference, dated May 15 but released by the Vatican May 22.

In the letter, written in German, Pope John Paul explained the justification for the Vatican's censure of Father Kueng, a professor at West Germany's Tuebingen University who has seriously questioned in his writings and lectures a number of church doctrines, including that of church and papal infallibility.

Last December, with the approval of Pope John Paul, the Vatican Congregation for the Doctrine of the Faith — the church's watchdog agency on orthodoxy — declared that Father Kueng could no longer be considered a "Catholic theologian."

Subsequently, the Swiss-born theologian was stripped of his ecclesiastical "mandate" to teach on the Catholic faculty at Tuebingen. He remains a member of the university teaching staff, however.

"In regard to the teaching mission of Professor Kueng," the pope wrote, one must ask the following question:

"Has a theologian who does not accept the integral doctrine of the church the right to teach in the name of the church and on the basis of a special mission received from the church?"

The letter continued: "Can this man (Father Kueng) still want to do this, if some of the dogma of the church is in contrast with his personal convictions?"

Singling out Father Kueng's questioning of the doctrine of infallibility, Pope John Paul stated in his letter:

"Infallibility has the character of gift and service. If someone sees it differently, he is removing himself from the authentic vision of the faith."

Insisting on the irreformable nature of the dogma of infallibility, the pope said it was "an undeniable tenet" of the Roman Catholic Church.

"By weakening or destroying this fundamental base, even the most elementary truths of our faith will immediately begin to crumble," the pope warned.

The pontiff ended his letter to the German bishops on a conciliatory note, saying he had written it under the "dictation of love for this brother of ours."

He said he would like to find a "meeting point" with Father Kueng.

Bible revered, but not read

PITTSBURGH (RNS) — The Bible is the most revered book in the country. It is also little read.

That was the conclusion of "Christianity Today" magazine based on a poll it commissioned recently by the Gallup organization.

According to the poll, not only is the Bible little read, especially by non-Protestants, but most people are ignorant of its most important teachings.

Forty-five percent of the persons polled could not name more than four of the 10 commandments. When asked what Jesus said to Nicodemus in one of the most famous passages in the Bible, only 17 percent of the Catholics and 30 percent of the Protestants answered correctly — "you must be born again."

TM/UMR hires new writer

DALLAS (TM/UMR) — Joyce Hopkins, former staff writer and news editor for the Texas Methodist from 1967-70, has been hired as staff writer for the Texas Methodist/United Methodist Reporter.

Editor-General Manager Spurgeon M. Dunnam III announced that Ms. Hopkins was selected from 27 applicants from across the nation for the writing position which became available recently after the resignation of Judy Elswick.

In addition to her former position with TM/UMR, Ms. Hopkins has had previous journalism experience as education writer for the Denton (Texas) Record Chronicle. There she won nine first place writing awards including four School Bell awards from the Texas State Teachers Association for best education column and best education feature. She graduated with a journalism degree from North Texas State University in Denton and has taught journalism in the Dallas public schools.

Dr. Dunnam said that based on her background and previous experience, Ms. Hopkins was the one applicant best suited to fill the vacant writing position. "We feel confident that she will make a valuable contribution to the newspaper and to the United Methodist Church," he said

Joyce Hopkins

For the past two years Ms. Hopkins, a registered nurse, has served as an administrative supervisor at Bristol General Hospital in Dallas. Her husband, Michael, is also a registered nurse. Ms Hopkins is a member of Elmwood UMC in Dallas and has served on its Council on Ministries as youth coordinator

'Radical discipleship' said urgent world need

MELBOURNE, Australia — "The churches must rediscover the importance of calling people to radical discipleship with Jesus in the world."

This was the urgency with which the Rev. Emilio Castro invited more than 600 church leaders here last month. As Director of the World Council of Church's (WCC) Commission on World Mission and Evangelism, he led the planning of the major world conference.

Dr. Castro brings to the World Council task a holistic approach to evangelism nourished in a strong Wesleyan heritage.

Asked why themes of social justice appear in the agenda of an evangelism conference he replies, "We do not want to have a conference for social justice and then a conference for evangelism, for that is totally false to the gospel of Jesus Christ."

Before coming to the World Council Dr. Castro had been president of the Methodist Church of Uruguay from 1970 to 1972. Ordained to the Methodist ministry, he had served local churches both in La Paz, Bolivia and in Montevideo, the capital of Uruguay.

In days of classifying church leaders as either "evangelical" or "ecumenical," Dr. Castro stands out as a bridge person. From 1965 to 1972 he coordinated the Provisional Commission for Latin American Evangelical Unity. His work in Christian literature development and as executive secretary of the Association of Seminaries and Theological Institutions for South America has brought him widespread acceptance.

But Dr. Castro does not duck controversy. The "search for a better obedience" to Jesus Christ in a revolutionary world requires for an international conference "a style of constructive controversy," he declares.

Radical Christian discipleship is a major theme in Dr. Castro's published works. Like Mother Teresa of Calcutta, Dr. Castro finds "hidden treasures of the Spirit" among the poor.

"The promise of the Kingdom belongs to the poor of the earth," he contends, and asks: "Who are we to deprive the masses of people of the world of the knowledge of the preference which God has for them?"

Dr. Castro calls this "non-imperialistic evangelism." It is "a faithful evangelism that aims at the transformation and permeation of societies from within." When people are struggling for human justice, from El Salvador to Korea, "evangelism then becomes revolutionary engagement," he says.

Women to increase in UM office

NASHVILLE (UMNS) — The number of women district superintendents (D.S.) in the United Methodist Church will more than double as ministerial appointments are made during the 73 annual (regional) conferences across the nation between May 2 and June 22.

All ministers in the church receive annual appointments during the conference sessions although some are announced in advance by their respective bishops.

There are 530 districts in the church, each containing from 35 to 75 pastoral charges of one or more churches.

Three women already are serving as district superintendents: Barbara B. Troxell, Golden Gate District of the California-Nevada Conference; Marjorie S. Matthews, Grand Traverse District of the West Michigan Conference; and Deanna M. Bleyle, Cheyenne (Wyo.) District of the Rocky Mountain Conference.

The pending appointments of four new women D.S.'s have been announced recently: Sharon Brown Christopher, Eastern District of the Wisconsin Conference; Susan Morrison, Baltimore Northwest District of the Baltimore Conference; Jean Marie Grabber, Topeka District of the Kansas East Conference; and Lynne Josselyn, Southern District of the Maine Conference.

In each conference except Maine the appointment marks the first time a woman has held the administrative office.

Another "first" for women clergy during the 1980 series of annual conferences will be the appointment of the Rev. Judith Craig of Cleveland, Ohio, as director of the East Ohio Conference Council on Ministries.

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Porno ad boycott promoted

TUPELO, Miss. (RNS) — The National Federation for Decency here is asking churches to help promote a nationwide boycott of 34 major corporations it calls the country's "Top Porno Pushing Advertisers."

The names of the companies and lists of their products will be circulated through the National Federation for Decency Newsletter to approximately 130,000 churches in all 50 states, said the federation's executive director, the Rev. Donald E. Wildmon.

His organization is best known for its annual survey of the frequency with which profanity, sexual innuendo and sex scenes appear on prime-time television.

The companies were ranked according to the volume of advertising they had placed in "a general sample" of 11 popular sex magazines: Cavalier, Chic, Hustler, Gallery, Playgirl, Playboy, Oui, Penthouse, and three homosexual publications, Genesis, Velvet and Blueboy.

Researchers "went through these magazines as far as the ads go," from January through March 1980, said Mr. Wildmon who is a United Methodist minister. Similar surveys will be conducted about every six months, he added, perhaps with more sex magazines added to the survey base.

At the top of the survey list was the R. J. Reynolds tobacco company with 70 ad pages, followed by the Joseph E. Seagram and Sons liquor firm, with 47 pages.

Other companies targeted for the boycott were Phillip Morris, Loews Corp., British Leyland Motors, CBS, Time Inc., Anheuser-Busch, Bic Pen, and McGraw-Hill.

"One can immediately see the tremendous sums of money being contributed to the growth and promotion of porno by these advertisers," Mr. Wildmon observed.

The survey showed that liquor and tobacco products companies supplied 50 percent of the advertising in the 11 magazines.

"Each of these companies is fully aware of how much money they spend pushing porno, fully aware of the content of these porno magazines," Mr. Wildmon said.

"Just a quick glance at these porno magazines affirms the attitude these advertisers take toward their customers."

New Crystal Cathedral contains 10,000 tinted glass panes

GARDEN GROVE, Calif. — The Rev. Robert Schuller, founder-pastor of the Garden Grove Community Church, stands in the balcony of the congregation's huge new Crystal Cathedral.

The towering structure, to be opened in September, has 10,000 panes of tinted glass mounted in a web of steel rods. It will seat 3,000 people and include a 90-foot-high glass door near the pulpit, enabling Dr. Schuller to preach to his audience on the grounds or seated in their cars.

An audience of almost 3,000 people who had paid $1,500 apiece for tickets flocked to hear a concert featuring soprano Beverly Sills inaugurating the $16 million facility last month.

But the Crystal Cathedral is an acoustical fiasco, according to Martin Bernheimer, music critic of the Los Angeles Times.

According to Mr. Bernheimer, "the blown-up, distorted, smudgy, blurred, garbled sounds that bounced off the multifaceted crystal surfaces . . . bore no resemblance to reality. As an inevitable result, the Sills performance bore no resemblance to art."

The music critic concluded, "People who live in glass houses shouldn't give concerts."

RELIGIOUS NEWS SERVICE PHOTO

Passion play guide written for viewers

NEW YORK (RNS) — When is a Passion Play not a Passion Play?

A Passion Play should avoid creating the impression that most Jews of Jesus' day willed his death, because "the vast majority of the eight million Jews then living had never even heard of Jesus, much less rejected him," writes a professor of Roman Catholic thought and interreligious dialogue.

Guidelines for viewers of the 1980 Oberammergau production in West Germany have been issued by the Anti-Defamation League (ADL) of B'nai B'rith and the American Jewish Committee. The ADL brochure was written by Dr. Leonard Swidler, professor at Temple University

He says that "because Jesus was not a Christian but an observant Jew, he 'carried out' the law and taught his disciples to do the same." Therefore, a play should not depict Jesus as opposed to the Jewish law, the Catholic scholar stresses.

Dr. Swidler also advises that a Passion Play "should not speak of the 'old' testament or covenant. To do so is unhistorical and unJesus-like. In the Hebrew Bible, which was the only Bible Jesus knew, there are several succeeding covenants. Each added to but did not replace the preceding ones, as is true of Jesus' 'new' covenant."

Referring to the Oberammergau play, the Catholic scholar says that "important steps have been taken to remove much of the old discredited anti-Semitism. But additional materials of a positive nature still need to be included."

Dr. Swidler's pamphlet is designed to apply to Passion Plays in general, including the Oberammergau production. He notes that in addition to the text, "producer, director, and actors can create effects that either encourage or mute anti-Semitism."

In the American Jewish Committee booklet, Ms. Banki notes that the foreword to the 1980 Oberammergau text has incorporated a citation from a 1965 document of the Second Vatican Council which repudiated collective Jewish guilt for the death of Jesus, and that it disclaims "any attempt to seek guilt among others." But she asserts that "these additions are nullified by the drama which follows."

See Jesus? Make an appointment

KITWE, Zambia (RNS) — If you want to speak to "Jesus Christ," you'll have to make an appointment here with one of his 12 apostles.

And that goes for "Judas Iscarlot" too, even if he wants to make a personal apology for his earlier betrayal.

At least, that's what the local self-styled Jesus Christ has told inquiring reporters.

A Kitwe man claiming to be Jesus Christ has formed a sect of 12 "apostles." In another part of town, a man who claims to be Judas Iscariot says he wants to apologize to Jesus and ask his forgiveness for betraying him for 30 pieces of silver.

Asked if he would meet with "Judas Iscariot," the man calling himself Jesus Christ replied: "Anyone wishing to speak to me must contact one of my apostles for an appointment."

Reflecting on what she calls "all this nonsense" in Kitwe, Seventh-day Adventist evangelist Oddiah Chiyangaya said it was a sign that Judgment Day "is not far off."

At a meeting in Lusaka, the Zambian capital, Ms. Chiyangaya said that according to "the writings of St. John, it is said that anti-Christ elements will emerge and perform miracles to deceive the chosen people before Jesus himself returned."

In Mackeyville

Monday is quilt day

By GARY LAMEY

MACKEYVILLE, Pa. — To some people, Monday is wash day. To others, Monday is the start of another long week of work. But at the United Methodist Church here, Monday is quilting day.

Quilting day has been a fund-raising activity at this small Central Pennsylvania church for more than five years. Every Monday morning, from September to April, 17 women, all members of the church, gather in a small room near the sanctuary for a day of quilt-making.

The activity started about eight years ago when a quilt was made to be sold at a fund-raising auction at the church. It was purchased by a local doctor for $200. Soon, other area residents wanted to purchase a quilt and the quilting society was formed to try to fill the demands. According to the Rev. Francis P. Yarlett, pastor of the church, enough orders have been received so far to keep the quilters busy until 1984.

The quilts are made and designed according to the specifications of the buyer. They sell for an average of $200 each, but the cost varies according to the material used and the size. Most of the quilts are purchased by local residents, but orders have been received from as far away as Rochester, N.Y.

The society uses the proceeds from the quilts to "keep the church going." The money has been used to pay for repairs to the church, and to purchase such items as carpeting and a new bulletin board.

The quilting society has also become a learning experience for some of the younger members who are new to the art. But, as one member stated, "Most of us grew up around a quilting frame."

Fund-raising is an important part of the quilting society, but perhaps even more important, as another member put it, "It is a time of good fellowship."

Mr Lamey is a free-lance writer living in Rebersburg, Pa.

Worship combines new, old times

Everyone participates in 'holistic' service

By MARY SUE BEST

COLUMBUS, Ind. — "Holistic means totality. We try to involve the whole person, his mind, body, spirit," says the Rev. Joe Emerson of the First United Methodist Church here. When the congregation meets each Sunday morning, it participates in "holistic worship."

The church is 150 years old, the present sanctuary, 90. "When I first came to the church, I asked myself what it was all about, why we were here, what we could do. And we came to our purpose, the whole church serving the whole community as its 'home mission' effort," says Pastor Emerson.

Thus "holistic" services began to evolve. "We had observed church services might get put together by accident, rather than by any philosophy. For example, we had to sing something, but what did we sing? Now we develop a theme for the worship which we set three months in advance. The music fits that theme," he says.

"Once we determine the Scripture, we all work toward developing a liturgy to follow that theme." Dr. Emerson says that he asks lay persons to meet with him several evenings a week to determine what needs to be said to the people on each subject for each Sunday. "We involve all ages and interests in each planning time."

The sermon may take other forms than the traditional pastor delivering a 20 minute monologue. On occasion, two lay persons may participate in a "conversation, staged as a drama," such as what might have been said between the Prodigal Son and his older brother, or Andrew and Peter at Pentecost or Mary and Martha after an evening meal with the Master.

Other sermons, in first person form, let the congregation become emotionally involved. For example, they might hear Judas speak, revealing his innermost longings. Dr. Emerson says "such methods may also help involve us in issues like the Equal Rights Amendment that perhaps traditional preaching might not."

Dr. Emerson says that he and the music director work toward selecting music to fit the theme. Sometimes members may write words to familiar music in order to express special thanks, praise, or concerns. "If the anthem fits best within the body of the sermon, then the choir sings it then." The same may be true in cutting from a play, or a number by the hand-bell choir.

Yet in the midst of all their creative expression, the worshipers do not omit the traditional. "We often use the Apostle's Creed," he notes.

The congregation does not overlook the visual arts, either, Dr. Emerson says. "Artists in the church design bulletin jackets. In the past year about 30 persons have designed our covers to fit our theme." And as many, or more, have created banners for the same purpose.

"A banner is like a sermon. It's a signpost for life," he says. Banners are intended to be used only once, although some larger pieces made of felt and burlap can be stored, with symbols and messages changed. "It doesn't have to be permanent to have meaning," he adds.

Young bell ringers practice for participation in the morning worship service at First UMC in Columbus, Ind.

MARY BEST PHOTO

All ages and ranks join forces to create these banners, fitting fabric to style and message. He says, "We're especially proud of a 15-foot macrame one, centered with a hoola hoop, which serves as a focus for symbols we place there."

Dr. Emerson does not hesitate to use other graphic examples in the worship. "When we wanted to illustrate what happens when a person spreads gossip, we shook a sack of feathers from the pulpit. The person who was responsible has as penance the job of retrieving each one of them."

Dr. Emerson says that the church takes a risk that people will become enamored of the devices and lose track of the purpose. "We're not doing this to create a carnival atmosphere. Rather we want to establish worship as praise, as worshipers reestablish, reconnect themselves with their Creator through their commitment to Him," he says.

Ms. Best is a free-lance writer in Indianapolis who frequently writes about interesting UMs in the Hoosier State.

Preaching predicted to improve

NASHVILLE — Americans can expect to hear better preaching in the 1980s than they received from the nation's pulpits during the 1970s.

That positive forecast was offered by John Killinger, professor of preaching at Vanderbilt University Divinity School at a seminar at the Religious Communications Congress 1980 held here last month.

Dr. Killinger predicted that preaching in the next decade will be more scripturally sound and will include a greater emphasis on such themes as Christian community and the afterlife.

"It is being discovered that strong scriptural preaching need not be doctrinaire or dull," he said. This "resurgence of more biblical preaching" will provide congregations with "real theological grounding" for coping with the complex issues of the 1980s, he added.

A new view of the economy, influenced primarily by the energy crisis, will also affect preaching during the 1980s, Dr. Killinger said. Considerations of a "theology of scarcity" and the "simple lifestyle" will be a common note in future sermons, he said.

The renewed emphasis on the afterlife will be in part a response to a society that is "death and disease conscious," Killinger explained.

"There is a great hunger among laypersons today for instruction about the meaning of afterlife."

Dr. Killinger also predicted that the influx of women into the preaching ministry will have an "appreciable and positive affect" on the quality and sensitivity of preaching in the '80's.

Moonie head hopes to turn America upside down

NEW YORK (RNS) — "We're going to turn America upside down with the revolutionary principles of Rev. (Sun Myung) Moon," said Dr. Mose Durst, the new president of the Unification Church in the U.S., at his first press conference at national headquarters here.

Mose Durst

"I hope to travel throughout the U.S., until we can inspire and excite everyone," said Dr. Durst, 40, a Brooklyn-born Jewish professor who headed the church in northern California with his Korean wife, Onni. Mrs. Durst is one of Mr. Moon's top disciples.

Dr. Durst was recently elected national president by the church's board of directors. The changes in national leadership grew out of Mr. Moon's announcement in April to church members, proclaiming the end of his personal 21-year ministry and the beginning of a new 21-year period of greater personal responsibility and growth for members.

Mr. Moon will remain the "spiritual head" of the national and worldwide Unification Church movement, Dr. Durst said, but "he isn't expected to make public appearances and speak at giant rallies" as he did in the past.

Unification Church members view Mr. Moon's latest announcement as the "victorious foundation for the beginning of the Kingdom of Heaven of Earth," the church said in a statement.

"I see Mr. Moon as a prophet coming to usher in the new messianic age," Dr. Durst said. "Whether or not he is the messiah remains to be seen."

According to the Divine Principles of the Unification Church, the "Lord of the Second Advent" won't be Jesus Christ returning — but someone born in Korea. Dr. Durst said the "revolutionary principles" taught by Mr. Moon are the ideas of how "society can be transformed by God's love, unity of world religions, harmony of East and West, end of racism, establishing of heavenly ideals on earth. The formal name of the Unification Church is Holy Spirit Association for the Unification of World Christianity.

The Unification Church has become one of the most controversial new movements of the last decade, criticized especially for its allegedly deceptive recruitment and fund-raising tactics. Non-Moonie supporters, however, have defended the Moonies' right to practice their religion without harassment.

Dr. Durst defended the evangelistic tactics of Moonies, saying that critics use a "double standard" when attacking the Unification Church. He said other proselytizing churches use similar procedures.

'Dear Deborah'

Disputes witch advice

Dear Deborah:

I was interested in what you advised "Bank Clerk" (TM/UMR, Apr. 4) who was concerned with her co-worker — a professed witch.

I won't set myself up as an expert on witchcraft because I'm not. But the advice you gave the lady (?) leads me to believe that you don't even believe the occult practice many people are engaged in is even real; that is, I don't think you realize that such practice can actually involve the practitioner (and/or anybody who takes him/her seriously) with the spiritual powers of darkness about which we are repeatedly warned in the Bible.

The occult practice about which I speak includes astrology, cartomacy, palmistry, divination, psychometry, mirrow mantic and numerology. All these fall into the general occult category of fortune telling, since all of them are purported ways to tell the future. The Bible roundly denounces such practice at Lev. 20:6; Deut. 18:10-14, Jer. 29:8,9.

There is also Magick (not to be confused with the entertainment — magic.) This is defined by one experienced in the field as "the art of or at least the attempt at knowing or ruling the spirit, human, animal and plant worlds, together with the world of dead matter, through extrasensory means with the aid of the mystical and accompanying ceremonies." This too is denounced in the Bible at Deut. 18:10-15 and Isa. 47:9-15. Also Acts 8:9-24 and 13:4-12.

This last category is spiritism, or, for those of its practitioners who profess a belief in the Bible's contents, spiritualists. Both are supposed means to get its practitioners into contact with the dead but, again, will open up anyone foolish enough to become involved to a satanic spirit who may well give a reasonable mimic of the deceased. These are the people who use such technical terms as a trance, medium and seance to work their "art." The Bible is explicit about its condemnation of spiritism and spiritualism too . . .

Thank you for an interesting column, and your attention to this letter.

Because He lives,
J.H. G.

Dear J.H.G.:

Writing this column gets interesting when letters such as yours cross my desk. I am publishing your letter because many people seem to be caught up in these kinds of practices without realizing that they are antithetical to Christian belief. In my opinion, Christians have no business wasting time and energy that could be used for the furtherance of the Kingdom by pursuing the occult — unless for academic purposes. The only "spirit" we should seek is the Holy Spirit, that Comforter promised by Jesus Christ.

Readers are invited to write Deborah for answers to personal problems in living the Christian faith and life. Write: "Dear Deborah" P.O. Box 221076, Dallas, Tex. 75222.

Stretch food $$

LANSING, Mich. (RNS) — Each week about 50 families here stretch their grocery dollars by shopping at their church.

The Potter Park United Methodist Church program, oriented to senior citizens and low income families, began about two years ago.

It is open only one-hour-and-fifteen-minutes — on Tuesdays. Participants benefit from the low prices and from the fellowship of having someone to talk to while shopping.

The program was begun by a retired member and his wife who use a local paper for leads on the "best buys." The food is resold to members with the savings passed on the participants.

U.S. religion still strong, but more individualistic

BALTIMORE (RNS) — Martin E Marty, best-selling Lutheran theologian, told a group of Maryland college students here that current American religion, though more individualistic than the "homogenized" brand of the 1950s, is still strong.

"Protestantism did not go away," the liberal churchman said. It is "100 million strong."

The throng of 200,000 demonstrating Christians on the Washington mall two days earlier and the similar outpouring for Pope John Paul II last October are evidence that religion is "an area of life" in which Americans of all denominations continue to "feel they can have some impact," Dr. Marty said.

Dr. Marty said he also has not abandoned the Christian quest for "the shared sacrament" although the present pope appears to have discouraged it.

Poem of the Week

Borrowed haven

By RUFUS K. CONOLEY

Because there was no other place to look,
I cast my frightened eyes down on the sand,
And there I saw a struggling hermit crab
Who wrestled with his borrowed shell. It was
Ungainly, large, ill-shaped, hut served him well,
Protecting him from all the predators
That prowl the beach. And as I watched, I thought,
How like that tiny decapod am I!

I have my shell of borrowed attitudes
Contrived to ease the hurt of wounds that come
From being credulous. And serve me well
It does. No outside strife can hurt me there:
But, nh, the loneliness I feel because
I lose the gift to touch, or to be touched
When I retreat into the fastness of
My borrowed, solid, safe, but silly shell.

Louisiana Conference appointments

Alexandria District

District Superintedent	William F. Mayo	1
Alexandria:		
First	Tracy R. Arnold	1
First, Associate	Bruce Layman	3
First, Associate	Brenda Layman	3
Horseshoe Drive	John M. Lee	1
MacArthur Drive	Roland K. Friedrich	9
Newman-St. Marks	Roger Dale Lathan	5
Trinity-Pleasant Grove	Randall K. Nichols	1
Wilton-Wesley-Union-Macedonia	(George M. Alfred)	5
Ball-Clear Creek-Springhill	T.B.S.	
Boyce, First-Lahey Chapel-Sieper	T.B.S.	
Bunkie:		
David Haas Memorial-Evergreen-While's Chapel	Clyde W. Averett	6
Wesley-Booneville-Marshall-Simpson-St. Marks-Melder	(Hurvey Sweazie, Jr. PTLP)	3
Colfax-Hollins Chapel	T. Edward Boyd	2
Glenmora, First-Fellowship-Forest Hill-Melder	(Clinton A. Jordan LP)	1
Jena, Nolley Memorial-Belah	James L. Adams	5
Jonesville	Theresa McConnell	1
Lecompte-Bayou Chicot-Cheneyville	(John Sayes)	3
Marksville-Oakgrove-Simmesport	James W. Spitzkeit	1
Marthaville-Beulah-Robeline	T.B.S.	
Montgomery-Mt. Zion-Atlanta-St. Maurice	(George D. Anders, Sr. LP)	1
Mt. Zion-Emmanuel-St. Paul Campti-St. Paul Cheneyville	(Alex Johnson PTLP)	6
Natchitoches:		
Asbury-Williams Chapel-St. Marks	Charles L. Washington	3
College Avenue	Robert E. Townsend	4
First Church	C. Richard Hoffpauir	1
Oak Grove-Campti	(James Ryan Horton, Jr. HL)	2
Olla-Tullos	Stephenson Wilhamson	1
Palestine-Bethel	Jerry A. Means	3
Pineville First	Hugh L. Baker	3
Pollock-Selma-Liberty Chapel	(Lionel J. Marcel)	2
Provencal-Weaver	Jolly B. Harper R	6
Trout-Eddy-Justiss Memorial-Eden-Urania	Jay R. Rogers	2
Winnfield-Couley	Grayson B. Watson	4

Baton Rouge/Hammond District

District Superintendent	Kirby A. Vining	3
Amite-Independence	Darrell E. Mount	1
Baker	John Howard Sewell	6
Baker, Associate	John H. Sewell R	2
Baton Rouge:		
Broadmoor	Henry C. Blount, Jr.	2
Broadmoor, Associate	(Marshall C. Paine LP)	4
Corbin	(Paul Singletary PTLP)	4
Francis Asbury	Randall Gammill	4
Hughes Memorial	William J. Miller	11
Ingleside	Fred O. Shirley	1
Jefferson	Angus L. Carruth	5
Jordan Chapel-LeJeune	Freddie C. Henderson	2
North Baton Rouge	Malcolm E. Finnell	2
St. John's	Thomas A. Dunbar	3
St. Luke's-Deerford	A. S. Hodges, Jr.	4
St. Paul's	Lynn W. Merrill	3
Winbourne	Brady Williams	6
Beech Grove-Macedonia-Andrews Chapel	(wesley Cyprian PTLP)	5
Bethel-Magnolia	Tommy R. Bergeron	1
Blackwater	J. Henry Bowdon, Jr.	1
Blackwater, Associate	Mark R. Martin	1
Carpenter's Chapel	(Roger Mosher St. LP)	2
Clinton:		
Mt. Zion-St. Paul	(W. R. Lafayette)	2
St. Peter-Moses Chapel-Jackson Chapel	(Adam Franklin)	11
Wall Memorial-Clear Creek	John H. Casey	6
Concord-New Hope	(Jesse L. Means, Jr. HL)	9
Days-Center-Darlington	(A. Bray Sibley LP)	8
Denham Springs, First	George A. Duerson	5
Roberts-St. Luke	Clarence L. Hillard	9
Donaldsonville, First-Meadows Chapel	Stephen Carl Felming	3
St. Peter-Belle Rose-St. James	(Edward Lewis Berry)	11
Faithful	(Jay Daigle LP)	5
Friendship	Lester N. Nance	2
Gonzales	J. Roddy Taylor	5
Greensburg-Wesley Chapel	Howard B. Childs	1
Hammond, First-Tickfaw	George W. Harkins	5
Jackson-Ethel	James E. Constable	3
Kentwood-Mt. Hermon	S. Burl Dampier	3
Live Oak	R. Larry Stafford	3
Livingston-James Chapel-Mangum Chapel	(Joseph E. Seiler OD)	1
Loranger-Coopers Chapel	(Robert Townsend PTLP)	1
Lutcher-New River	Carol Susan Winn	3
Pine Grove-Montpelier	(Charles E. Scott HL)	1
Norwood, Asbury-Mt. Carmel-Wesley	(James A. Smith R)	22
St. Francisville-Tunica	(Harold Babin PTLP)	9
Slaughter-Bluff Creek	(Ronnie Sexton OD)	2
Tangipahoa-Pine Ridge	(Boyd Hood LP)	2
Walker	(Joe L. Roundtree)	1
Zachary	Calvin O. Lapuyade	2

Baton Rouge-Lafayette District

District Superintendent	W. T. Handy, Jr.	3
Abbeville-Pecan Island	Gilbert H. Wade, Jr.	4
Baton Rouge:		
Camphor	G. W. C. Calvin	12
First	J. Woodrow Hearn	7
First, Associate	J. Albert Trickett	2
First, Associate	Donald C. Cottrill	2
First, Minister of Youth	Willis W. Dear	3
Istrouma	Glendon R. Messer	3
Neely-Hartzell	Donald R. Avery	9
St. Mark	Robert Williams	9
Wesley	Leonard L. Haynes, Jr.	21
William B. Reily Memorial University	Lamar E. Smith	9
William B. Reiley Memorial University, Associate	Kenneth M. Carroll	3
William B. Reily Memorial University, Associate	Lorris M. Winberly, Jr.	1
Franklin:		
Asbury-Trinity-Godman	(Robert L. Norwood LP)	2
First-McGowan	Ira M. Robinson	1
Grand River	(John R. Oldham)	15
Indian Bayou-Kaplan	John C. Coker	3
St. Paul-Briggs-Mt. Zion	(Marshall Wesley)	2
St. Peter-Crowley, Trinity	(Eddie Francis PTLP)	3
Lafayette:		
Asbury	L. Ray Branton	2
Asbury, Associate	Weldon Bares	1
Davidson Memorial-Lydia	Allen Wayne Evans	2
First-St. Martinville	W. O. Lynch, Jr.	7
First, Associate	C. Robert McCammon R	5
Church of the Covenant	H. A. Harrington, Jr.	4
Mallalieu-St. James	Edgar E. Smith	8
Lottie-Rosedale-Krotz Springs	Claude Edward Henkel	3
Melville-Palmetto	(Kenneth Chapman OD)	8
New Iberia, First	Robert B. Crichlow, Sr.	2
New Roads	(Margaret E. Lilly PTLP)	2
St. Paul-Scott Chapel	(Ernest E. Scott PTLP)	1
Opelousas:		
Louisiana Memorial-Port Barre	Alan D. Einsel	5
St. Mark-Washington	Henry Gage	4
Plaquemine, First	George B. Cunningham	3
Hurst Chapel-St. Luke	(Wilbur G. Davis, Sr. PTLP)	6
St. Martinville, Mallalieu-Fitzgerald-Mt. Zion	(Waller Barabin R)	2
St. Paul-St. James	Robert M. Harris R)	1
St. Peter-Green-Wiley	N. P. Perry R	2
Scott Chapel-Shiloh	W. C. August	12

Lake Charles District

District Superintendent	Jack Cooke	2
Cameron-Grand Chenier	(Robert W. Peterson)	1
Church Point-Maxie Ville Platte	(Nathan T. Avant LP)	3
DeQuincy	John E. Scarf	1
DeRidder:		
First	Jack S. Winegeart	1
Wesley-Merryville	Arthur M. Baker	4
Ebenezer-Crowley, Wesley	Ester L. Hammond	1
Elizabeth-Hopewell-Pine Grove	Kibbie Behling	1
Eunice-Iota	(George A. McVay)	3
Fairview-Sweetlake	(Finas P. Corie)	3
Gueydan	Joe A. Hoover	2
Iowa-Hayes	William A. Rowell, Jr.	3
Jennings:		
First	Jimmie D. Pyles	6
Trinity	(Thomas A. Wilson)	3
Kinder-Oberlin-Basile	Gary L. Van Horn	1
Lake Arthur	Donald R. Morgan	1
Lake Charles:		
First	Benedict A. Galloway	2
First, Associate	Hulen C. Warren, Jr.	4
First, Minister of Visitation	Carl F. Lueg (R)	2
Oak Park	Thomas M. Lancaster	1
St. Luke	Charles B. Simmons	1
Simpson	Ned L. Stout	1
University	Sale T. Lilly	5
University, Associate	Mark W. Meier	2
Warren	Richard H. Harry	4
Leesville		
First-Holly Grove	Roy L. Garrett	2
Mt. Zion-Macedonia	(Dan C. Simon LP)	1
Maplewood	John M. Braden	2
Moss Bluff	Claude E. Barron	2
Oakdale-Pine Prairie	W. Spiller Milton	1
Prospect-Hornbeck	T.B.S.	
Raymond-Elton	James Thomas Logan	1
Rayne-Branch	Mickey D. Stringfield	1
Roanoke	(Homer V. Bailes)	10
Squyres	Donald M. Risinger (R)	3
Sulphur:		
Henning Memorial	Beverly E. Bond	3
Wesley-Hackberry	Richard C. Hebert	2
Vinton	Raymond M. Crofoot	1
Welsh:		
First	Michael D. McLaurin	1
Jones-Mallalieu	(Willie B. Sweat)	5
Westlake	Theo S. Standley	1

Monroe District

District Superintendent	Douglas L. McGuire	2
Baskin-Union	(Stowe Harbin PTLP)	2
Bastrop:		
First-Collinston	William D. Peeples	1
Memorial-Mer Rouge	Garland C. Dean, Jr.	1
Beekman	(Howard L. Hudson, HL)	2
Columbia-Hebert	(E. Eugene Kimble LP)	4
Delhi	James W. Jones	4
Epps-Floyd-Pioneer	Sherman L. Beird	3
Ferriday-Clayton	Terry C. Willis	2
Grayson-Kelly	J. Pierce McKeithen R	5
Kilbourne-Locust Grove	(Joe D. Solomon LP)	7
Lake Providence, First	Brady B. Forman	1
Mangham-Crowville	W. W. Bevill	9
Monroe:		
First	W. Odell Simmons	4
First, Associate	Riley E. Burton, Jr.	2
First, Associate	Lee McKinzie	1
Memorial	Paul C. Carroll	3
Mission	Alonzo J. Campbell	2
Reveille-Crew Lake	Frank M. Stage, Jr.	2
St. James-Mount Olive	(John D. Sadler OD)	1
St. Mark's-Little Creek	Robert L. Burgess	4
St. Paul	Robert S. Murray R	3
St. Paul's	Donald J. Hall	2
St. Paul's, Associate	Don E. Wineinger R	2
Southside	Lea Joyner	29
Oak Grove-Forest	George H. Sherman, Jr.	1
Oak Ridge	James E. Wilson	5
Rayville-Holly Ridge	Kenneth G. Rorie	2
St. Andrew's-Bartholomew	Isaac A. Patton, Jr.	9
St. Joseph-Waterproof-Wesley	Charles Floyd, Jr.	2
Sicily Island-Harrisonburg	Heaton B. Crammer	5
Tallulah	Rupert D. Coles	1
Vidalia	Steven W. Caraway	4
Washington Chapel-Mt. Sinai-Mt. Nebo-St. Peter-Lawson Chapel	(Joe Brown LP)	12
West Monroe:		
Asbury	Larry O'Dell	3
Claiborne-Wilhite	W. Ed Parks	3
First	DeWitt M. Ginn	2
McGuire	L. Deen Thompson	6
Woodlawn	(Pete J. Medak PTLP)	6
Winnsboro-Gilbert	William M. McCutcheon	5
Wisner-Boeuf Prairie	Oakley E. Edwards	7

New Orleans-Houma District

District Superintendent	William C. Blakeley	
Berwick	E. J. Martin	1
Buras, Trinity	I. Elmer Malone	3
Golden Meadow-Grand Isle	Douglas T. Williams, Sr.	4
Houma:		2
First	John Winn and Carole Cotton-Winn A. Jerome Cain, Pastor Emeritus	3
Houma Heights-Clanton Chapel	T.B.S.	
Wesley-Mt. Vernon	(Henry J. Rhyan R)	3
Luling	Larry Maddin	4
Mathews-LaGrange	S. W. Seals	1
Morgan City	Roy Mouser	2
Walmsley-Mason	(Obie J. Southall LP)	2
Napoleonville, Wesley-Woodlawn	(Albert Holland LP)	2
New Orleans:		
Algiers, First	Carey A. Martin	5
St. Matthew	(Bernard Smith)	3
Asbury	Edward A. Kennedy, Jr.	6
Aurora	H. Warren Blakeman	3
Aurora, Associate	Fred Wideman	2
Belle Chasse-Hope Chapel	Douglas L. Davis	1
Boynton	O. W. Christopher R	3
Carrollton	D. Dwight Romsey	5
First Street	Abraham E. Davis	7
Gretna	George W. Harbuck	10
Haven	Russell L. Jones	3
Jefferson	Cleveland B. Herr, Jr.	5
Kenner, First	Eddie Morgan	1
Ross-Thomas	(Donald Barrie LP)	4
Mount Zion	Alfred L. Norris	1
Napoleon Avenue	T. Wayne Perrott	1
Parker Memorial-Felicity	Dorothy McGowen	2
Beck	Nathaniel P. Williams	6
Peoples	William R. London, Jr.	9
Philips Memorial-Shaw Temple	Alfred Pollar	1
Rayne Memorial	Clyde C. Frazier, Jr.	2
Rayne Memorial, Associate	Timothy E. Lawson	3
St. James	Paul Wesley	3
St. Matthew's	Bob L. Lawton	6
St. Paul	Richard R. Meek	7
Trinity	Roger J. Transpers	5
Wesley	(Louis Augustine, Jr. LP)	3
Williams	(Thomas A. Hoover, Jr. PTLP)	1
Patterson-Bayou Vista	Millicent Feske	1
Thibodaux, First-Vacherie-Gibson	Lewis L. Olmsted	1
Calvary-Magnolia	J. W. Wilson R	1

New Orleans-Slidell District

District Superintendent	W. D. Boddie	4
Bogalusa:		
Elizabeth Sullivan Memorial	Lonnie M. Sibley	1
Thirkield	Major M. Goldman	4
Covington, First	Edwin J. Barksdale	5
Fitzgerald-Waldheim	Steven M. Spurlock	1
Franklinton, Centenary-Fisher	Lael S. Jones	5
Winan-Hayes Chapel	Terrence August	1
Lacombe-St. Tammany	John H. Giles	6
LaPlace, Lasseigne-St. John	Robert W. Bengston	3
Ninde Chapel-St. James	(Dan Washington PTLP)	11
Lutcher Chapel-St. James Whitehall	(Isiah L. McCoy R)	1
New Orleans:		
Bethany	Moses T. Jackson	4
Brooks	Kenneth M. Fisher	3
Elysian Fields-John Wesley	Robert R. Miller	1
First	Woodrow W. Smith	4
First, Associate	T.B.S.	
Gentilly	Lillard R. Bevill	3
Grace	Robert F. Harrington	4
Hartzell	(James S. Davidson)	5
Laharpe-Thompson	Andrew J. Douglas	13
Lake Vista	Donice W. Alverson	9
Metairie	Kathy Henderson	1
Munholland	Joe W. McClain	1
Munholland, Associate	J. R. Scott-Welch	2
Munholland, Associate	John M. Downs	1
Ray Avenue (Louis Augustine III, PTLP)		2
St. Andrew's	William J. Eubanks	4
St. Bernard-Arabi	Luther W. Taylor	5
St. Luke's	Conrad P. Edwards	5
St. Mark's	David Billings	3
St. Philip	(Burnell Bell LP)	9
Second	T.B.S.	
Spanish Speaking Ministry	T.B.S.	
Pearl River-Talisheek	(Martha Ann Hitch PTLP)	1
Ponchatoula, First-Lee's Landing	Robert L. Potter	2
Ponchatoula, First, Visiting Minister	A. D. St. Amant R	3
Wesley Chapel	William M. Jacocks	7
St. Timothy on the North Shore	Donald Keith McDowell	6
Slidell:		
Aldersgate	Christopher H. Andrews	5
First	James P. Woodland	10
Hartzell Mt. Zion-Newell	J. D. V. Hamilton, Jr.	2
Springfield:		
First-Huff's Chapel-Maurepas	D. Dale Lyons	
St. James-St. Landry	(James C. Miles PTLP)	17
Varnado-Sun-Bush	(Karl D. Wood HL)	10
Wesley Ray-Live Oak-Mary's Chapel-Harry's Chapel	(Robert Nelson Brown LP)	1

Ruston District

District Superintendent	Robert L. Peyton	4
Ansley	William M. Stokes, Jr.	21
Arcadia-Mt. Mariah	Louis M. Coppage, Jr.	4
Athens-Cross Roads	(Joseph H. Windham PTLP)	3
Bernice-Beech Grove-Summerfield	(Ceril C. Mims)	2
Bienville-Mill Creek-Strange	(Jack Maxey PTLP)	4
Calhoun-Beulah-Indian Village	(Richard Poss)	5
Chatham-Eros	Jerry M. Janes	1
Choudrant-Douglas	S. Alvin Mayo	1
Clay	(Joe E. Hunter PTLP)	2
Cotton Valley-Pleasant Valley	Steven D. Bearden	2
Downsville-Bethel-Mt. Nebo	James R. McLelland	4
Doyline-Sibley	(H. Austin Smith)	6
Dubach-Hilly	Larry G. Miller	1
Farmerville-Huttig	John R. Johns	2
Gibsland-Oak Grove	John Ed Dilworth	3
Harmony Capel-Lisbon-Arizona	Cleburne W. Quaid R	2
Haynesville-Shongaloo	Wallace P. Blackwood	1
Heflin-Brushwood	(Lewis Morris St. LP)	1
Hodge-Dodson-New Hope	Douglas R. Foreman	3
Homer-Wesley Chapel	Terral T. Lowe	2
Jonesboro	J. Vernon Fairley	2
Marion-Bird's Chapel	(Stephen P. Carter St. LP)	2
Minden, First	James M. Poole	1
First, Associate	B. Paul Durbin R	11
First, Associate	Kent A. Kilbourne	3
Lakeview-McIntyre	M. C. Cady	4
Pilgrim's Rest	(W. C. Moore PTLP)	8
Pine Grove-Bethlehem	(J. T. Cuppies LP)	1
Quitman-Faith	Bonnie Ruth Holley	2
Ringgold-Castor-Grand Bayou	M. Ray Holt	5
Ruston, Trinity	Merlin W. Merrill	10
Trinity, Associate	M. Rolly Walker	2
Grace-Wesley Chapel	James H. Humphreys	1
Simsboro-Salem-Antioch	Charles R. Langford	3
Springhill,-Sarepta	James O. Evans	5
Ruston Greater Circuit-Centerpoint	William B. Shaw R	1
Concord-Frantom Chapel-Antioch	(Donn M. Kurtz PTLP)	6
Sanders Chapel	T.B.S.	
Whitehall-Colquitt-Evergreen	W. Paul Cassels R	5

Shreveport District

District Superintendent	Harvey G. Williamson	4
Benton	Clarence B. Krumnow	11
Blanchard-Belcher	Thomas O. Crosby, Jr.	4
Bossier City:		
Barksdale	Minns S. Robertson	1
First	George F. Pearee, Jr.	8
St. Stephen's	Larry D. Robertson	5
Bradford-New Light	(W. C. Moore PTLP)	8
Coushatta-Wesley Chapel	John David Corley	5
Cross Roads-Hall Summit	David Milem (SLP)	1
Fairview-McDonald-Providence	(Oscar E. Player PTLP)	3
Greenwood-Bethany	(Richard Humphries SLP)	2
Holley Springs	Paul E. Riger	1
Hosston-Gilliam-Ida	Paul W. Carter	7
James Chapel-St. Matthew-Pleasant Valley	(A. L. M. Moch LPR)	2
Keatchie-Shiloh	T.B.S.	
Logansport-Bethel	John N. Williams	3
Longstreet-Stonewall	Robert E. Taylor	8
Love Chapel-Haughton	Douglas L. Cain	2
Mansfield-Grand Cane	Charles B. Humphreys	3
Many-Bayou Scie	Ray Rolon Spiller	5
Mooringsport-Oil City	(Daniel M. Grove, Jr.)	7
Mt. Zion-Bonchest	(William Tate PTLP)	5
Plain Dealing-Walker's Chapel	(J. David Strozier)	2
Pleasant Hill-Mitchell-Pelican	Marie P. Williams	3
Rosa-Taylor's Chapel-Haskin's Chapel	T.B.S.	
Vivan-Rodessa	Byrd L. Terry	3
Shreveport:		
Broadmoor	Edward R. Thomas	4
Broadmoor, Associate	J. Pennington Morgan	2
Broadmoor, Associate	James W. Matthews R	3
Caddo Heights-Keithville	Robert M. Ford	2
Cedar Grove-Ellerbe Road	Edwin H. House, Jr.	2
Christ	Kenneth R. Reed	3
Christ, Associate	(John Lavo LP)	3
Fairfield-Jewalla	Howard L. Milo	7
First	D. L. Dykes, Jr.	27
First, Associate	James W. Moore	9
First, Associate	Carl E. Rhoads, III	8
First, Associate	George Martin	2
Johnson Chapel-Mt. Zion	(Lee C. Jennings R)	5
Lakeview	Leland D. Wade	4
Mangum	Daniel W. Tohline	4
Morningside	Burton F. Blair	2
Noel	Stone Caraway	2
Noel, Associate	Fred Schwendimann R	1
Noel, Associate	John L. Vining	2
North Highlands	Robert I. Galatas	4
St. James-Round Grove	James A. Graham	2
St. Luke's	William E. Nolan	2
St. Paul	Nathan Daniels, Jr.	4
Summer Grove	Robert E. Carter	7
Trinity	(Leo L. Beck)	3
Wynn	(Harold W. Longfellow)	10
Wesley-Shady Grove	George L. Thomas	10
Zwolle-Converse-Noble	Raymond DeLaughter	2

Special Appointments

Director of Financial Affairs	BRL	James J. Caraway (WF)	2
Director of Special Ministries	BRL	Samuel W. Walker (WF)	1
Director of Program	BRL	Byrl J. Moreland (WF)	2
Superintendent, Methodist Home Hospital	NOH	William P. Fraser (WF)	1
Superintendent, People's Community Center, & Director, N.O. Metropolitan Ministries	NOH	William R. London, Jr. (WF)	9
Chaplain & Program Director, Pendleton Memorial Methodist Hospital, New Orleans	NOS	John B. Koelemay (WF)	17
Director, Hughes Memorial Center, B.R.	BRH	William J. Miller (WF)	11
President, Centenary College	S	Donald A. Webb (WO)	4
Director, Wesley Foundation, University of Mississippi, Oxford	M	Kathy Cark (WF)	1
T. L. James Professor of Religion, Centenary College	S	Webb D. Pomeroy (WO)	28
Chaplain, Chairman of Dept. of Religion and Associate Professor of Religion, Centenary College	S	Robert E. Taylor (WO)	20
Director, CSCC Assistant	S	Donald G. Emler (WO)	4
Associate Director, Intern Program of Church Careers, Centenary College	S	Herbert M. Scott (WO)	3
Chaplain, Dillard University, New Orleans	NOS	Leslie P. Norris (WO)	8
Assoc. Professor of Philosophy & Religious Studies, S.M.U.	NOH	Benjamin A. Petto (WO)	28
Assistant Vice President for Rehabilitation, and Provost for Campus Operations, Delgado	NOH	Edward A. Kennedy, Jr. (WO)	8
Professor of Teaching Ministries, Iliff School of Theology	NOH	Clarence H. Snelling, Jr. (WO)	17
Teaching Fellow, Perkins School of Theology, SMU-Dallas	S	David G. Trickett (WO)	1
Professor of Social Ethnics, Chandler School of Theology	NOH	Theodore R. Weber (WO)	23
Clinical Chaplain, Birchwood Campus, South Carolina Dept. of Youth Services	BRL	Howard D. Ellzey (WO)	8
Chaplain, Methodist Children's Home, Ruston	R	Douglas T. Williams, Jr. (WF)	17
Chaplain and Associate Professor of Religion and Philosophy, Curry College, Milton, Mass.	BRH	W. Russell Pregeant (WO)	9
Director of Child Care Services of Juliette Fowler Homes, Dallas, Texas	NOS	Joe E. Fogle (WO)	3
Professor of Music and Chairman of Music Dept., Bethel College, McKenzie, Tenn	A	Franklin P. Poole (WO)	3
Office of Finance and Field Service, National Division, Board of Global Ministries	R	James E. Christie (WO)	1
Interne, Ecumenical Institute, Chicago, Ill.	M	George R. Holcombe (WO)	15
Staff Member, Ecumenical Institute, Chicago	LC	Joseph R. Thomas (WO)	13
Executive Director, Louisiana Interchurch Conference	BRH	James L. Stovall (WF)	5
Director, Camp Istrouma	BRH	J. Monroe Wilkes (WO)	16
Exerutive Director of Creative Ministry Associates, Durham N.C.	M	Cathy Carlson (WO)	5
Director, St. Mark's Community Center, New Orleans	NOS	David Billings (WO)	9
Chaplain & Director of Dept. of Pastoral Care, Memorial Medical Center, Springfield, Ill.	NOH	Roy B. Nash (WO)	3
Admissions Counselor and Student Rerruiter-Dillard University	NOS	William L. Jones (WO)	1

Disability Leave

John A. Bayliss	NOH	4
Dans Dawson, Jr.	BRL	7
Ameal D. Ennis	BRH	2
Sidney Earl Irving	A	2
Lewis E. Milem	A	7

Honorable Location

Ronald G. Ramke
Paul Longstreth
Louis P. Chrisman
David R. Dykes
Robert F. Marshall
Richard O. Berkham III
Alton M. Brown
Lloyd A. Foreman
Lawson G. Lee
Louis L. Streams

Withdrawal

Louis G. Blankenbaker
Robert B. Crichlow, Jr.
Alan D. Madden

Wesley Foundation Directors

Louisiana Tech University, Ruston	William M. Stokes	24
The Uniting Campus Ministry, LSU, Baton Rouge		
Northeast Louisiana University, Monroe	James E. Wilson	12
Northwestern Louisiana University, Natchitoches	Robert E. Townsend	4
Southeastern Lousiana University, Hammond	William M. Jacocks	7
Southern University, Baton Rouge	Freddie C. Henderson	10
Tulane University, New Orleans	Robert Wagener	3
University of Southwestern Louisiana, Lafayette	Robert Don Ross	3
University of New Orleans, Southern University and Delgado College, New Orleans	Clarence G. Fuller, Jr.	9

(All Wesley Foundation Directors with Annuity)

State Institutions

Chaplain, Lafayette General Hospital (Part Time)		Pearl W. Evans (WO)	1
Dixon Correrional Institute	BRL	Bertrand Griffin	5
Chaplain, Huntsville, Texas State Prison	NOS	William R. Pittman (WO)	1

Missionaries

India	NOS	Dr. and Mrs. James E. McClendon
Liberia	BRL	Doretha Brown Cooper

Deaconesses

Clinical Social Worker Belle Chasse School	NOH	Evelyn Murphree

Deaconesses Serving As Diaconal Ministers

Guidance Counselor, Merryville, La	LC	Norma K. Garlington

Diaconal Ministers

Director of Christian Education, Louisiana Memorial UMC Opelousas	BRL	Barbara C. Einsel
General Board of Higher Education & Ministry	M	Barbara P. Gareia
General Board of Higher Education & Ministry	M	Joaquin Gareia
Director of Christian Education Horseshoe Drive UMC, Alexandria, Louisiana	A	Patricia Haulk Hogan

Military Chaplains

U.S. Air Force	M	Lucien E. Larche, Jr.	25
U.S. Army	M	Forest N. Blount	19
U.S. Army	NOS	Willie L. Henry,,	7
U.S. Navy	LC	William G. Willson	23
U.S. Navy	LC	Robert G. Rowland	6
Veterans Administration	BRL	Thomas M. Babington, III	14
		^^^	14
Veterans Administration	S	Floyd M. Durham	10
Veterans Administration	NOS	J. W. Williams	3

(All Military Chaplains without Annuity)

(District Abbreviations: A — Alexandria; BRH — Baton Rouge/Hammond; BRL — Baton Rouge/Lafayette; LC — Lake Charles; M — Monroe; NOH — New Orleans/Houma; NOS — New Orleans/Slidell; R — Ruston; S — Shreveport)

Appointed To Attend School

BATON ROUGE-HAMMOND DISTRICT	
Candler School of Theology	Craig Taylor
BATON ROUGG-LAFAYETTE DISTRICT	
Iliff School of Theology	Calvin J. Duke
LAKE CHARLES DISTRICT	
Perkins School of Theology	Helen Ploegsma
Perkins School of Theology	Carolyn Pullen Brannon
Perkins School of Theology	C. Gerald Richardson
Southern Methodist University Graduate School	James A. Richardson, Jr.
MONROE DISTRICT	
Wesley Theological Seminary	Franklin J. Chlastak
Boston University School of Theology	Jon O. Hattaway
Perkins School of Theology	Linn C. Richardson
Candler School of Theology	Paul Curtis Carroll, Jr.
Research Medical Center, Kansas City	Dan R. Allen
NEW ORLEANS-SLIDELL DISTRICT	
Candler School of Theology	Ronald Dauphin
RUSTON DISTRICT	
Perkins School of Theology	M. Jack O'Dell
SHREVEPORT DISTRICT	
Perkins School of Theology	William H. Willis
Iliff School of Theology	Paul B. Dickerson
St. Paul	John G. Whitley
St. Paul	Lee Kneipp
Perkins School of Theology	David Peabody

(District Abbreviations: A — Alexandria; BRH — Baton Rouge/Hammond; BRL — Baton Rouge/Lafayette; LC — Lake Charles; M — Monroe, NOH — New Orleans/Slidell; R — Ruston; S — Shreveport)

Transferred In

Howard B. Childs, elder in full connection, from Michigan Area
S. W. Seals, elder in full connertion, from Central Texas Conference.
George Walker Martin, Jr., deacon on probation, from Florida Conference.

Transferred Out

William M. Finnin, Jr., elder in full connection, to North Texas Conference.
John William Kaulfman, local pastor, to Virginia Conference.
Andrew L. Pate, Jr., elder in full connertion, to Southwest Texas Conference.
Myron C. Pearee, retired elder, to Little Rock Conference.
Terry Swan, probationary member, to Louisville Conference

Changes

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The United Methodist Reporter

LOUISIANA UNITED METHODIST edition

8 NUMBER 27 Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 JUNE 13, 1980

A recent study of the Middle East, sponsored by all three Circles of the UMW of First United Methodist Church, Crowley, was led by Mrs. G. W. Pomeroy of Lake Charles and M. D. Faulkner of the Rice Experiment Station, Crowley. Shown in the picture, l. to r., Mrs. Shirley Duthile, Mrs. Mary Falkner, Mrs. Lillie Mae Pomeroy, Mrs. Jewel Marx, and Mrs. Verna Marx.

Ministry outdoors

Enable your group to enjoy cycling, backpacking, canoeing, new games, camping, and training with assistance from Louisiana Outdoor Ministries. This service directs and consults with groups of all ages who desire the inclusion of outdoor events in their overall program. As a ministry, it is considered as complimentary to the total program rather than a filler for openings in the group's schedule. Trips are offered for throughout the central United States, and especially within the tri-state area. For further information contact Mr. Tim Bricker, 104 Dalzell Street, Shreveport, 71104.

MEN'S RETREAT

Wilbur Sayles, a Methodist layman from Austin, Minnesota, is engaged in full time Lay Music Evangelism. He will be one of the featured leaders for the Methodist Men's Retreat, which will be held at Louisiana College, Pineville, La., on the weekend of June 28-29th. Registrations are now being accepted by Jack Ewing for those men, and youth who are interested in attending.

"Religious implications in the Iranian crisis," "When God calls," "Discovering your spiritual gifts," "Missions in Mexico," these are some of the Group sessions that are planned for the Methodist Men Retreat, scheduled to be held at Louisiana College in Pineville during the weekend of June 28-29.

Charles Goodgame, who is responsible for a great deal of the planning tells us that a good attendance is anticipated. Registration should be sent to Jack Ewing, P.O. Box 1161, Alexandria 71301. If you do not have a registration blank, Jack will probably accept it, even if you scribble your name on an old envelope (just be sure you pay the bill that was in the envelope, first, because he will not take care of that for you). According to the brochure, the costs are: Registration — $6.00; 4 meals — $10.00; Room — $4.00; and the whole thing is $20.00.

Wilbur Sayles, a Methodist layman from Austin, Minnesota, engaged in full time Lay Music Evangelism, will be one of the main speakers. Wilbur operated The Accordion Shop in Austin for 15 years. He is a recording artist, a song writer, and an author. He founded the Wilbur Sayles Lay Music Missions, Inc., a non-profit religious organization that, according to Charles Goodgame, has four Louisiana Methodist laymen on the board of directors. Wilbur tells his own story of God's call upon his lift in music, in speech, and in book form. He is featured on the CORDOVOX, an unusual combination of accordion and organ, but his program is not just a program of music, it is the message and challenge of Jesus Christ brought through song and spoken word combined with the music of the Cordovox, a totally new and different concept of presenting the message of Christ.

In addition to speeches and discussion groups, there is also a great deal of group singing and fellowship. Bishop J. Kenneth Shamblin will preach at the closing worship service on Sunday, and Holy Communion will be served.

Catalysts II of Covenant Players Ministry in Drama, sang and acted out two Christian plays to proclaim the Good News to FUMC, Iowa. Pictured from l. to r. are Steve Carter, Barbara Pamp, Katy Miller, and Don Litchfield. Their "sermon" depicted Mary of Magdala and the Centurion who crucified Christ, in an "Encounter" one week after Jesus' Resurrection.

Around the conference

HAMMOND — Dr. Thomas H. Matheny was recently named one of three new members of the Board of Trustees of the American University in Washington, D.C. University is an independent Methodist-related university in Northwest Washington, D.C. It has an enrollment of 12,550 in its five colleges and schools.

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SHREVEPORT — Cedar Grove UMC celebrated Heritage Sunday using the account of John Wesley's "heart warming" experience from his journal; the recognition of a number of 50-year plus members; a dinner in the Fellowship Hall and a look at the hymns of John and Charles Wesley. Rev. Edward House is the pastor.

• • •

LULING — A Church Conference recently voted approval to proceed with plans for a new sanctuary. Estimates of costs come to approximately $150,000, plus furnishings. The church bulletin reports that the congregation is excited about this new course which it has taken.

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OPELOUSAS — Elaine Burleigh, a member of the Louisiana Memorial UMC, recently received her Girl Scout "God and Community Award." She is the daughter of Mr. and Mrs. Ira Burleigh. She worked on projects for more than a year under the direction of Mrs. Barbara Einsel, Director of Christian Education.

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MANSFIELD — The King's kids presented a Spring Musical entitled, "What Do You Do On a Rainy Day In an Ark?" The church bulletin announced the musical, saying, "we believe this will be the finest and cutest production they have done thus far." It was evidently complete with a life size ark, all kinds of animals, "the best singing you ever heard." Nothing is said about rain, but evidently they produced that too. Glenda Humphreys was the director, with Carolyn Ricks at the piano.

• • •

BATON ROUGE — Members of the Broadmoor recently voted to purchase 2.79 acres of property to be used for "future expansion," at a cost of $220,000.

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LAFAYETTE — The Chancel choir of FUMC presented an Easter Musical, "It Took A Miracle," with words and music by John W. Peterson. The Chancel Choir presented this same program to the congregation of Davidsion Memorial UMC. The Chancel Choir is under the direction of Celeste Davis. Pastor of FUMC, is Rev. W. O. Lynch, Jr.

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MONROE — Rev. W. H. Sanders, Pastor of Riverside Missionary Baptist Church was the guest speaker for the Spring Fellowship celebration at St. Paul UMC. Accompanying Rev. Sanders was the Riverside Missionary Baptist Church Junior Choir, ushers, and members. The song service was rendered by the Junior Choir and the usher service, done by the Junior ushers. Theme for the Spring event was "Count Your Blessings." Mrs. Mildred Holmes was the chairman, and Mrs. Ruby Hayes was the co-chairman.

• • •

SHONGALOO — The church has received several special gifts recently: an organ, given in the honor of Mr. and Mrs. Ventress Morgan; a new Pulpit Bible; and a new lighted sign, given in memory of Mr. and Mrs. I. L. Burns.

• • •

OPELOUSAS — The graduating high school seniors of the Louisiana Memorial UMC, were honored by the church. Bobby Casanova, Earline Dunbar, David Gremillion, and Julie Salmon all received books. Following the morning worship service, in which the seniors participated, the Youth Activities program honored the seniors with a dinner and program at the parsonage, with Rev. and Mrs. Alan Einsel as host. Bobby Casanova received a plaque as "1980 Outstanding YAP Senior Boy," and Julie Salmon received a plaque as "1980 Outstanding YAP Senior Girl."

• • •

BATON ROUGE — Jefferson UMC celebrated Christian Family Week with a special worship service conducted by the children. The third, fourth, fifth and sixth grade Sunday School classes wrote various parts of the service and were responsible for presenting them. The two, three, and four-year-olds and the kindergarten and first grade classes were responsible for drawing and coloring the bulletin covers. Children in all the classes helped with greeting all the worshipers at the door and handling out the bulletins. During the service, the Children's Church presented the message, which consisted of the children giving their own answers to questions about families and God's plan for families. The Children's choir also participated by presenting the anthem. A special touch was added when the children gave wild flowers to all who entered the church.

Haiti needs youth

Time is running out for senior high youth to sign up for the June 17-26 mission trip to Haiti. Dr. David Flude will lead the trip which is being sponsored by the Lake Charles District. Participants will work with youth of the Haitian Methodist Church to finish a number of projects in the Port au Prince area. Cost is $745 from Houston and return which includes bus transportation from Lake Charles and back. Contact Rev. Hugh Warren FUMC, Lake Charles.

Heritage emphasis

The United Methodist Heritage was the title of a 4-day revival held at the FUMC in Leesville. Conducted by the Rev. Dr. David W. Flude, founder and co-director of the Wesley Voice Ministries (a division of United Methodist Heritage Fellowship), the series highlighted both our heritage and our present day evangelistic and missional responsibilities.

Dr. Flude, who is also the program and mission director of United Methodist Heritage Fellowship, drew his worldwide mission experiences with UMCO to present an evangelistic thrust within a global context.

At the United Methodist Women's meeting, Dr. Flude introduced a special guest — Pierre Bellegard from Haiti. Pierre, a youth leader of the Methodist Church in Haiti, became known to many Lake Charles District youth when they visited Haiti as part of the 1979 Youth Work Team. United Methodist Heritage Fellowship is currently sponsoring Pierre at Centenary College, where he just completed his first semester in the Church Carrers Program.

Pictured during special services at Leesville (from l. to r.), Pierre Belgarde; Dr. David W. Flude; Rev. Roy Garrett, Pastor of FUMC, Leesville; and Mrs. Verdie Wilson, President of the UMW. Absent from the photo is Don Goins, Chairperson of Evangelism.

Rev. Daniel W. Tohline is shown wearing one of the three robes given to him (and admiring another Doctor's robe with academis hood) by the members of the Mangum Memorial congregation at a "graduation party" in his honor, following his completion of studies for the TH.D. degree.

Harbuck honored

The Gretna UMC honored its pastor, Rev. George W. Harbuck on the occasion of his 45th anniversary of being licensed to preach. Mrs. Evelyn Lashley served as Mistress of Ceremonies.

Two albums of letters from Rev. Harbuck's clergy and lay friends and family were compiled and presented to him. The books, illustrated by a church member, Bill Clapp, also contained many photographs and memorabilia. A portrait of the minister done by Sonny Randon was given to the church and presented by Bob Sides. A gift of folding wooden tables was presented to the Harbucks by Bob Lester and an arrangement of silk flowers was given to Mrs. Harbuck by Ben Galloway. Special anniversary cakes were made by Mrs. Georgia Cole.

A musical program was provided by the ladies of the choir and a solo was sung by Ron Aletky. Among the out of town guests were Rev. and Mrs. Harbuck's daughter and son-in-law, Mr. and Mrs. Oscar Tate of Delhi; Mr. Harbuck's sisters, Mrs. Gordon Olds of Lufkin; Mr. and Mrs. William Lyford of Lake Charles, Mrs. Maxine Blake, a charter member of Rev. Harbuck's first pastorate in Louisiana, Trinity, Alexandria, also attended

From l. to r., Mrs. Vernon Lashley, Rev. George W. Harbuck, Mrs. George W. Harbuck.

More than 900 persons attended the first service held in the new sanctuary of FUMC, Monroe. Pictured is the structure which includes the new sanctuary, conference-music room and kitchen. The project began twelve months ago and was completed at a cost of $1.5 million. The building was in the planning stage 2 years prior to beginning construction. For members of First Methodist Church "this was a dream come true." Ministers are Dr. W. Odell Simmons, Rev. Riley E. Burton, Jr., and Rev. R. Lee McKinzie. Dr. H. LeRoy Johns is minister emeritus.

Editorial

Christian education not a task left solely to our professionals

"Thanks, I needed that," says the fuzzy-cheeked recruit to the sergeant in all those late, late show movies right after being jolted back to reality by a quick slap across the face.

While the approach is more gentle, we could say something similar about a 64-page booklet recently published by the UMC's General Council on Ministries concerning Christian education.

The jolt comes with the obvious, but often neglected, truth that Christian educators are not mainly seminary trained professional church workers. Help for performing the task may come from such professionals, but the real "Christian educators" are all of the rest of us who claim to be parts of the Body of Christ — particularly parents.

And while the book — written by Dr. Donald B. Rogers of United Theological Seminary in Dayton, Ohio — talks about the vital roles played by all of those teachers and administrators who operate our church school programs, basic Christian education, he points out, takes place in the home.

Speaking to parents, Dr. Rogers unblinkingly states: "For some of you that is good news, and for others it is bad news." It is good news for parents who accept their roles as the chief conveyors of Christian ideals and faith as a profound responsibility. It is bad news for those who would like the church as an institution to assume the total task.

Dr. Rogers does not present his finding as a threat, however, but simply as a fact. He backs it with six obvious truths all of us need to all keep in mind:

"(1) Children sense, long before they have the ability to understand the patterns of objectivity, whether or not the church is important to the parent(s)." Children pick up a lot more from the way we live than the way we say we want to live.

"(2) Children read behavior, that is, they know whether or not the parent participates with consistency in the life of the church." They know whether they are sent to church or accompanied to church. Thus they conclude how important matters related to the church are to their parent(s).

"(3) Children listen. They do not listen for a systematic theology. They do not listen for a complete recital of Biblical history. They listen for the occurrence of God language in reference to the problems of their lives." Do the parents speak of God and consider God to be a part of the family's joys and the solving of the family's problems?

"(4) Children remember." When they ask "why" and "how" about God they are usually seeking assurance rather than a theological explanation. They remember when parents give — along with their explanations an assurance that "Yes, I believe this and you can too."

"(5) Children are looking for consistency of presence." Someone must be there in their lives in an open and dependable fashion; someone to whom they feel comfortable taking their questions at any time.

"(6) If matters of faith are important to the parents, then children more rather freely and easily move through the whole life and the whole of the church putting together adequate insights for living."

While it is obvious that some children learn in spite of their parents, Dr. Rogers points out that the "surer bet" is that "children will reflect the basic faith stance of their parents and move into the acquisition of more precise knowledge of the faith with a bias for or against that which stems from parental roots." He points out it is not religious "content" but "attitudes" which are the first tool of Christian education in the home.

As local congregations across the nation prepare this summer for the new year in the church school, we hope this booklet — "In Praise of Learning" — will be widely read and discussed. Its truths are basic, but concise enough to be a "refresher course" in Christian education for nearly everyone.

My witness

Thank you, Father

By ALFRED A. NORTHACKER

Father's Day set me to thinking, remembering my Dad and how truly the statement, "man is made in God's image," applied to him. He taught me to love God, neighbor and self, almost in infancy. Because of his tutorship, I guess I have been at one with God as long as I can remember, and that goes back more years than I care to mention.

As a youth, looking for something I could do for God, I was led to help my Dad rehabilitate a number of the residents of the Bowery — New York City's Skid Row — physically, mentally, and spiritually. Most of the persons needed God — a spiritual uplift to raise them from the depths of their despair. Mom and Dad both helped God in this respect by opening our home to them. In ones, twos, and threes they came; morning, noon,. and night, to re-learn how a true Christian family lived and prayed together.

In a relatively short time they became known as Uncles Paul, John, Abe, Peter, and so on, sharing with us whatever little we had. Dad's favorite expression was, "The Lord will provide," and on every occasion He did! And just like the parable of the loaves and fishes, there was always enough left over for our next group of guests.

Within a matter of a few months, in almost every instance, came the real joy of our efforts (God's and my family's). Our adopted brothers were re-united with their own families and relatives, Dad never confessing how the arrangements had been made. What a heavenly sight to see — those first meetings — our new-born Christian brothers at peace and in communion with God and man. Each of us with wet cheeks as tears of joy, love and affection streamed downward.

The many dividends we received through our simple, yet unique way of feeding, clothing and leading these lost brethren to Christ are indescribable gifts from heaven. Praise the Lord for His love and guidance, and for a family whose life together throughout the years focused on involvement — total involvement. Working individually or as a team, we were expected to work hard, get involved, and learn by doing.

Dad was a past master at knowing what to do when his approaches were rejected, turning failure into success. I can see him now as he wept before God the Lord as he prayed, "Show me God, how to help your people more." With God's help through prayer, he was always able to turn a conversation into a persuasive, motivating message direct from Jesus Christ, making his partner excited and thrilled at learning of His forgiving love.

At this point you might be saying to your self, "oh, if only there was something I could do for God." You know, as my Dad did, there is! Follow His lead. Get involved.

It doesn't have to be on the Skid Rows of New York, Chicago, or any other metropolis, it can be in your own town, neighborhood, or on your own street. Get to know people and their needs. Visit them in their homes and entertain them in yours. Share with them the gospel and show them how it speaks to their needs. Invite them to accompany you to your church on Sunday morning, make arrangements to pick them up and drive them there. Invite them to dinner or a buffet after worship. You will not only be reaching their stomachs on such an occasion, but such a time of relaxation will also offer you more opportunity to reach their hearts and souls. A chance for them to get re-charged for their future life in this world. Get the feeling through to them that yours is a personal ministry, that you are always there — you care about them — are ready to pray for and encourage them.

Work well done FOR Christ will receive a "well done" FROM Christ.

Thank you, FATHER — Thanks, Dad.

This week's contributor, Dr. Alfred A. Northacker, lives in Park Ridge, New Jersey.

Here I stand

Hare Krishna cult is another cop-out

By VIRGIL A. KRAFT

Ever since Adam side-stepped his share of blame for getting evicted from the Garden of Eden, unheroic humans have tried to avoid hard, personal, moral responsibility. For their immoral conduct they have blamed among others, the devil, a taint in the blood (original sin), astrological complexes, poor toilet training, sibling rivalry, or growing up with an old black and white television set.

One of the popular religious cop-outs today is an Eastern religion known as Hare Krishna. Only those young people who have not been involved in a satisfying religion or in warm human relationships are attracted to it. My conversations with young Hare Krishna converts at dozens of airports this past year have permitted me to disturb a few of them with ideas which all restless young people should consider before rejecting the more sensible and relevant religions.

First of all, it must be recognized that all systems of belief have a "hang point" — one basic assumption on which the whole system hangs. What is the principal hang-point of Hare Krishna? Simply this — material attachments are evil. Here are some verbatim comments which some Hare Krishna members dangled from this point: "The soul in its pure state does not want anything material — wealth, beauty, family, friends, society, home, education, fame, prestige, honor. The first thing we have to understand is that we cannot achieve our goal unless we first free ourselves from all material attachments." (Quoted by converts from "Back to Godhead," Volume 14, No. 4)

What is the goal of Hare Krishna? It is experiencing "Ananda" — "unending loving spiritual exchange between the soul and the Supreme Soul." In other words, "Ananda" is an obscure, nonsensical mental state rather than a definable physical existence with sensory hungers and satisfactions. If the Hare Krishnas were consistent, the wholly spiritualized movement would fade away. But they are not consistent.

When they come down from their fantasy spirit world, framed in pious words, they find they do appreciate a comfortable home, a nice car, good food, friendly human relations, and even sex. Hare Krishnas do have babies. Also, contrary to their vigorous materialistic repudiations, there is a strenuous effort among them to construct magnificent multi-million dollar Indian temples, such as the one planned for New York City.

One of Hare Krishna's greatest attractions is relief from the stress of effort and frustration. Most converts to the Hare Krishna movement are idealistic young people who are not strong enough to endure imperfection, error, failure, compromise, and particularly uncertainty.

In Hare Krishna the troubled idealist can relinquish all personal effort, abandon all responsibility for imperfection or failure, fly from the agony of uncertainty, and not feel guilty — only relief. Their utterly ludicrous descriptions of God can be found in that portion of their scriptures known as The Second Canto of The Cosmic Manifestation.

Through the centuries, the Hare Krishna religion has appealed to suffering, frustrated, lonely, idealistics who not only want a painless cop-out from the stresses of effort, failure, and uncertainty, but also the bliss of belonging.

To offset this allurement into nothingness, young people must learn, first of all, to appreciate the meaning and value of heroism, of climbing the rugged mountain. Second, they need to accept responsibility for creating warm human relationships themselves. Third, they should realize that the only life we know and must relate to now is very much a physical existence in a very material world, but a world which, according to the noblest scriptural authorities and our own experience, is good, and that prospects for a meaningful, happy life in it are assured.

This week's contributors to "Here I Stand" are: the Rev. Virgil A. Kraft of Palm Springs, California; and Sep Graham of Lubbock, Texas.

Economic woes also spiritual

By SEP GRAHAM

Recent economic developments, reflected in the many business magazines and journals over the past several months, indicate Americans — indeed, much of the industrial world — are suffering from problems which seemingly have no end, either in their magnitude or duration. Spiraling inflation, increased unemployment, world food shortages, and steadily-rising oil prices — all these things have served to raise the sentiments of Americans to an all-time record level of despair.

In addition, for these modern "Sons of Liberty," resentment against "the systems," per se, be they religious, educational, governmental, corporate, or otherwise, has increased with alarming regularity. With little doubt, preachers and economists alike agree whole-heartedly that these are indeed "troubling times."

Americans stand at the bastion of a great ideal and a great heritage. The Sons of Liberty of old were, for the most part, very well-educated middle-class people — much like you and I. They faced the same problems. Even though the colonies were enjoying their greatest economic prosperity in the years shortly before the revolution, men realized they faced a very dangerous state of affairs.

The British had taxed the colonists, it was true, but the primary grievance against the Mother Country was her lack of understanding, her intolerance, her tyranny — all of which made the colonies no more than economic slaves to English whims. Further, "Virginia," Thomas Jefferson wrote, "seemed to fall into a state of insensibility of our situation. . ."

Much could be said of these times today. Generations of faith, hopes, and struggles are replete in our history; each generation with but a single purpose: to enable the next generation to live in a better, more Christian world, than the one they know. But just where has the purpose gone?

All of these reflections make Americans doubt whether a solution to these problems can be found. A mentality of forsaken hope, a lack of spiritual belief, and ever-increasing self-concern, permeates the very existence of modern Americana. We see it advertised, we read about it in our newspapers, and we hear it in the streets. What will it take, we ask, to right these things? It's a question we ask every day.

For in order for economic opportunity to coexist with spiritual necessities, we must believe that our strength lies in our God and ourselves. People are institutions — it is not the other way around as so many others would have us believe. And people who believe in His Word cannot help but be successful in life, even given its frustrations and setbacks.

So as the wholesale price index rises, and the economic woes skyrocket, so must we also raise our determination and ideals markedly to meet this challenge. Should we stand unwavering before the apparent worst life has offered us, then we surely shall overcome these troubling times.

Letters to the Editor

Pope's decision not 'unenlightened'

To the Editor:

Your editorial in the May 23 issue indicting Pope John Paul II for an "unenlightened decision" in taking Roman Catholic priests out of politics was ill-advised and disappointing.

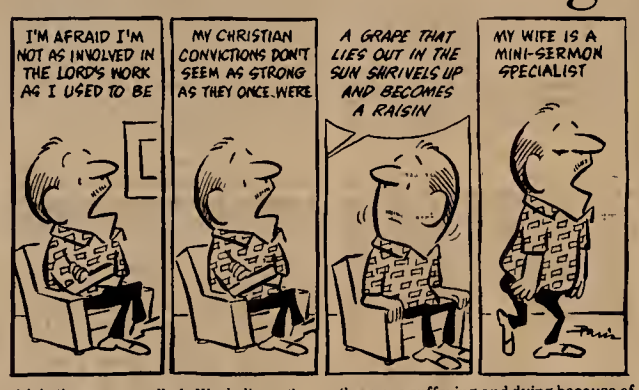
The United Methodist Church has long advocated the separation of church and state and the Pope's attempt to get the ordained clergy back into the ministry of the church should be commended, not condemned.

Your editorial suggests that the presence of ordained clergy in the halls of state guarantees us high religious principles and exemplary moral character. Have we not a right to expect the same conduct from the lay persons in our law-making bodies?

We have official data before us from the Roman Catholic Church dated May 23, 1980 revealing that there are 600 fewer Roman Catholic priests in the U. S. today than there were ten years ago. When ministers or priests receive a "call" into the ministry is it not generally assumed that the call is to the ministry of the church, not the congress? There is a heated debate among some United Methodists about the "Special Appointments in detached service" within our own denomination!

Those currently active ordained clergy are apparently more needed in the church than in Congress, so may God Bless Father Drinan and Cornell as they return to the ministry of the church to which they were called. We believe the Pope's long and broad experience in church-state relations has guided him to a prudent and proper decision.

L. Gene Stewart
Erie, Pennsylvania



Attitude wrong

To the Editor:

I was disappointed in your editorial headlined "Papal decision unenlightened" (TM/UMR, May 23). The editorial had to do with the decision of the Pope not to allow the clergy to hold public office.

Too many times we see my complaint in "Letters to the Editor," but I didn't think I would see it in your editorials. My complaint is against those people who have the attitude, "if you don't agree with me, you're unenlightened or, how can anyone be so stupid as to not agree with me." Usually people who use these, or similar type "put downs," do so to cover up a weak argument. People see things from different perspectives and from their viewpoint, they may be right.

I do not agree or disagree with the Pope's decision. However, after seeing what has happened in Iran since the clergy took over, I wouldn't criticize him.

James Montgomery
Houston, Texas

Applauds Pope

To the Editor:

I applaud the Pope for asking Father Drinan not to seek re-election (TM/UMR, May 23). He has a perfect pro-abortion voting record and, along with another so-called Roman Catholic Ted Kennedy, seeks a $5,000 fine for any person distributing literature in an abortion chamber which might save an unborn baby's life. Your deploring of the Pope's action means that you approve of abortion.

Olga Fairfax
Wheaton, Maryland

Single 'priority'?

To the Editor:

To a member of a Japanese American congregation in sore need of financing to obtain a parsonage, approval of a four-year program to strengthen minority local churches at the 1980 UMC General Conference is welcome news.

But as an individual, I wonder if it should be a "single missional priority" (TM/UMR, May 2).

Every day we read of heartrending child abuse, drug-related tragedies, wholesale abortions, sex murders, failures in our schools, and other intolerable wrongs against helpless youths. Across the oceans, millions of others are suffering and dying because of foolishness and wrongdoing by their parents' generation.

Crimes against children proliferate as people turn from God to secular ideals — from guidance of the Holy Spirit to reliance on false prophets of modern agnosticism. Instead of trying to "gather grapes of thorns, or figs of thistles" (Matthew 7:16), let us first seek "the kingdom of God and His righteousness, and all these things shall be added unto you." (Matthew 6:34).

Our prayers should be an urgent appeal to God for the wisdom and the will to create a world of peace and justice where all children can once again laugh and sing the song of freedom!

The TM/UMR can help by encouraging lay Christians at local, district, and national levels to work toward such goals by forming committees and making an in-depth study of the basic issues.

History has proven that the cancer of national degeneracy cannot be cured by social theorists wearing rose-colored glasses, but by practitioners of faith, who dare to make an incision through blood and living tissue to reach the source of the malignancy.

Mas Odoi
Gardena, California

Mistakes different?

To the Editor:

This is in reply to a letter from Richard Wilkins in defense of Pat Robertson and a slur on Bud Herron and the UM church (TM/UMR, May 23). Mr. Wilkins said he can live with a mistake that Mr. Robertson may have made. He seems not to be able to live with a mistake the UM church may have made.

I do agree with him that our church is seriously lacking in spiritual leadership. But to say that "if the UM church was doing an even mediocre job these 'electronic' ministries would not exist" is opinion only, and not fact. There are other adherents to the "electronic church" who are not disgruntled United Methodists.

I have a question about the "700 Club." How much of their income goes to help feed the hungry of the world compared to how much goes to maintain the electronic ministry? I am not a member of the electronic church so I don't know what their ministry does.

One other observation. The UM church, or any other, is not apt to become significantly spiritual by a good fundamentalist, or a spiritually superior Christian, who tells them how wrong or bad they are. Love will do it. It is easier to resist one who is evil, but that isn't how the rule book says to play the game.

Fred S. Collins
Libby, Montana

Energy policy better

To the Editor:

United Methodists for Realistic Energy Program members have been waiting for you to say more about the United Methodist Church no longer having an anti-nuclear and anti-coal energy policy. Instead, the 1980 General Conference adopted a new resolution which calls for a "strenuous national effort to conserve energy" but at the same time states that "we must create and expand all the energy resources available to us with special emphasis on renewable energy sources" (TM/UMR, May 16).

The statement also recognizes that "All options available in the United States are not open to peoples in other parts of the world" and, moreover, that all energy sources have problems that "should be calmly assessed." It lists specific problems associated with most of the sources, although it fails to give even one of the many high-risk problems associated with solar energy and it again overstates the problems attributed to nuclear energy.

But as a whole, the new statement, which was actually put together by the Church and Society Legislative Committee at the General Conference, is a thoughtful and reasoned statement.

Lorraine S. Abbott
Knoxville, Tennessee

Small church view

To the Editor:

I would like to give my view on the small rural church. I agree with Michael C. Johnson of Borden, Indiana, on how the small churches suffer with a change of pastors every two years (TM/UMR letters, May 9). I served as pastor of four little churches for four years, but I had to battle to stay there, and I lost an increase in salary by not moving at the end of two years. I wanted to try and build these churches up to an associate pastor's level, so they would not have tu change so often.

These churches are very valuable to the United Methodist church; the adage, "from little acorns tall oaks grow." We need them, and they need to be cultivated. They get very little time out of a two-year ministry; it takes much of the first year just getting acquainted, and the last half of the second year the pastor is getting ready to move. They are expecting him to move, they are looking for a new preacher after conference, and so here we go (not grow) again.

I would really like to see some study made toward the care of these people; they are dear to us and they are dear to God. They don't seem to be so concerned about the kind of education that their pastor has as long as he will preach the gospel and visit with them. Maybe we have some ministers who would like to fill these positions and not have to go to seminary or to college. In the past there have been many successful pastors who never had any of the above and they were able to lead people to Christ, and that is what we are after.

I hope that we do try to preserve these congregations before some other denomination gathers them in.

Pat Humphrey
Greensburg, Kentucky

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Joyce Hopkins, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS564500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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For more information write:

Section on the Ethnic Local Church, Board of Discipleship, P.O. Box 840 Nashville, TN 37202

Sponsors lacking for Cubans

NEW YORK (RNS) — National Protestant and Roman Catholic agencies have stepped up their appeals for emergency funds and sponsors to help resettle the more than 90,000 Cubans and thousands of Haitians who have recently entered the U.S.

The U.S. religious community has also urged the federal government to grant refugee status to the Cuban and Haitian boat refugees so they will be eligible for federal resettlement funds and services as are the Indochinese and other legal refugees.

Religious groups are meanwhile working at local levels to help resettle persons and families who have already been processed and are carrying on fund-raising and communication network services.

Church World Service (CWS) of the National Council of Churches has appealed to its 32 member communions for both offers of sponsorship and emergency funds of $100,000 to resettle Cubans and Haitians.

Nancy Nicalo, CWS director for immigration and refugees, said CWS staff are working in four different resettlement camps but only about 25 offers to sponsor Cubans had come from local congregations by the end of May.

She said the slow pace of sponsorships was due to such factors as the lack of federal aid in resettling Cubans, the continuing influx of Indochinese which has already exhausted many congregations' willingness to help, and the large numbers of Cuban refugees who are single men. Congregations are geared to sponsor family units.

For more detailed information on refugee sponsorship, contact Lilia Fernandez, refugee resettlement officer for the United Methodist Committee on Relief (UMCOR) at (212) 678-6283 in New York City.

UM show set on network

HATTIESBURG, Miss. (RNS) — "The Methodist Hour," a locally produced program, is the first United Methodist-affiliated show to be telecast nationally on a regular schedule by the Christian Broadcasting Network (CBN).

It is being shown Sunday afternoons on 1,700 CBN cable outlets. Network records indicate that United Methodists comprise the third largest segment of the network's viewing audience.

Although the United Methodist General Conference voted in April to launch an effort to provide a national "television presence and ministry" for the denomination, "The Methodist Hour" is not part of that effort. It is an outgrowth of a statewide radio ministry begun in 1975 by the late Rev. John McKay, who was killed in an auto accident two years later.

The 30-minute broadcast had been aired on 56 radio stations and four cable outlets in Mississippi before CBN picked it up for a national audience in May.

The Rev. Wallace Roberts of Meridian, the current director and preacher on the program, has expressed the hope that through national broadcasting on CBN, the program will provide a way for the UMC "to share its rich Christian heritage with today's world."

While acknowledging that it "will probably not be representative of all segments of the United Methodist Church," Mr. Roberts said he believed that it represents "the largest segment of the church in (its) evangelical theological stance."

Caring key with youth, pastor says

NASHVILLE (UMNS) — The success or failure of a local church ministry with junior high youth is not primarily dependent on curriculum, books, facilities, or programs but upon adults who care, declared a Lutheran youth minister during a national skills workshop for local United Methodist Church junior high workers here last month.

Wayne Rice, author, speaker and part of a California resource production group known as "Youth Specialities," told the 80 participants that adults who like youth are critically important. After their first day of school each year youth don't ask each other about their subject matter, Mr. Rice observed. "The first thing they ask is 'Who did you get?' Kids want people they can relate to and who understand them."

When looking for adult workers, he said local churches should seek persons who "know what makes junior highs tick" and who understand them. "A person can understand them, write curriculum for them, do workshops about them but still not enjoy being around them," he said. "They must become genuine adult friends."

He also said the adults must have the time to develop friendships, have a sense of humor, be able to listen, and be patient. "You may not see the results of your work until years later," he said.

While both men and women are needed, he said some churches put too much emphasis on appearance or lifestyle of the leaders, "You don't need a Mike Macho or a Frieda Fox," he said.

South Korean violence prompts religious coalition's response

KOANGJU, South Korea — A South Korean Army soldier thrusts a rifle butt against a rebel youth who was captured after government forces ended civilian rioting in Kwangju on May 27.

The Rev. Pharis Harvey of Washington led a coalition to ask President Jimmy Carter May 28 to repudiate the military takeover, to urge release of democratic leaders and to freeze all aid to Korea. A United Methodist who was a long-time missionary in the Far East, Mr. Harvey expressed fear that "if the U.S. does not support efforts for democracy," the strong confidence the Korean people have for the U.S. will "turn into deep hatred." RELIGIOUS NEWS SERVICE PHOTO

21-member congregation

Tiny church starts big project

By JOYCE HOPKINS
Staff Writer

NEAL, Kan. — Tiny in size, but not in its determination, Neal United Methodist Church is challenging the rest of their Emporia-Manhattan District of the Kansas East conference to raise $5,000 to build a church in Hyderabad, India.

Members of the congregation — all 21 of them — are setting a fast pace for the district-wide effort. They pledged to raise five percent or $250 of the total during a visit last month by Bishop E. Elia Peter, episcopal leader of the area which includes Hyderabad.

Neal UMC has not always had this unity of purpose, however. Theological and doctrinal differences cut the size of the congregation by more than half about a year ago.

These differences, described as a "disenchantment" with the United Methodist Church and a Neal UMC gift to the World Council of Churches, according to the Rev. Frank Dorsey, district superintendent of the Emporia-Manhattan District, led to a split among church membership.

Part of the congregation left to form an independent church, while those staying at Neal UMC became more unified and increased their giving to the programs of the local church and the denomination.

According to its current pastor, the Rev. Gary Munion, Neal UMC may have one of the highest per capita giving rates of any Kansas UM church.

"I think when a church is faced with a situation like we were," Alice Casey, a Neal UMC member and chairman of the district council on ministries, said, "we either had to fold or we had to start giving the way the Lord intended us to. And that was the choice we made."

Shortly after last year's split — which divided some of the families as well as the congregation — 12 of the remaining 21 members of Neal UMC met to review their church's financial obligations.

"Within 10 to 15 minutes, we went around that table and that group raised over $2,000 for the rest of the year," recalled the Rev. Clarence Lautt, who was the pastor then.

Neal UMs learned also that United Methodism could give to them as well as receive their offerings.

Mr. Munion described a rally sponsored by the Emporia-Manhattan District held in April a year ago, "to celebrate the faithfulness of the people who remained with Neal UMC."

A love offering of $1,400 was raised from the UMs who attended, to provide financial support for the ministry in Neal, and Mr. Lautt described the effects.

"All of this got into the people's blood — the connectional system in action. It was really an empowerment for Neal UMs," he said.

Mr. Dorsey said that as district superintendent he would see that the Neal UMC would have the support it needed to survive, including not pushing the congregation for apportionment funds, if necessary.

We're willing to back them up all the way," he said, adding that Bishop Ernest T. Dixon, episcopal leader of the Kansas Area, voiced his support for the effort.

"The church did not give in. The church took the risk of being faithful in what they believed," Mr. Munion said of his congregation. "That is the thing that holds them together – and now they are growing again."

Frankie Gilbert

Volunteer telephoner ups attendance at meetings

COPPERAS COVE, Texas — Committee members are improving their attendance at meetings at Grace United Methodist Church here.

The Rev. Bill Boyd, pastor, credits this accomplishment to the diligent work of Frankie Gilbert, who — armed with a list of church members — notifies committee members of impending meetings.

Mr. Gilbert has not only helped church members realize that telephoning is more effective than mailing notices of meetings; he has also helped them realize that handicapped people can serve the church, as well as be served, according to the pastor.

A quadriplegic as the result of a broken neck, Mr. Gilbert uses his one good hand to punch out numbers on the red touch-tone telephone that goes where he goes. He holds the receiver between his head and shoulder.

In an article in the Central Texas conference edition of TM/UMR, reporter Constance James writes that Mr. Gilbert really enjoys doing telephone work. "It gives me something to do." And Mr. Gilbert is relentless in his efforts. "If I don't get an answer, I just keep calling," he said. "If someone moves, I call information for the new number and then notify the church office so they can update their files."

In addition to helping increase meetings of committees and the administrative board, Mr. Gilbert has "really helped turn the church around" through other efforts, according to the church's pastor.

"We had a Rally Sunday last fall, when attendance was about 320," he said. "Frankie called the entire membership of 300 families and reached 250 of them. Attendance that Sunday was 450."

Mr. Gilbert has been attending services at Grace UMC for about five years, although his attendance at services has been cut in the last year by stays in the hospital. He has had 23 operations in the 14 years since he suffered a broken neck.

In addition to his work for the church, he has been active in other ways — traveling, for instance, across the state and country as well as taking a Carribbean cruise last year accompanied by Danny Walls, a young man who attends Grace UMC. Mr. Gilbert also plans to join church youth next December on a skiing trip to Colorado. Meanwhile, his plans include assisting at the wedding of a Ft. Worth youth minister, by attending the guest register.

Rev. Boyd stressed the great value of Mr. Gilbert's efforts.

"Frankie has really opened our eyes. We usually think of handicapped people as simply recipients of service from the church, but they can also give service," he said. "One thing that they have to give is time, and Frankie's time is a great help to us even when he can't get out of the nursing home," he continued.

Half U.S. adults 'born again' say it lasts

IRVINE, Calif. (RNS) — More than half of all adult Americans have had a lasting "born-again" Christian religious experience and identify with traditional spirituality and conservative morals, says a new Gallup Poll.

Preliminary data from the first national comprehensive survey of the attitudes, interests and opinions of Christians show that 53.4 percent of Americans 18 years and older claim to have made a personal commitment to Jesus Christ which they still consider relevant. That would equate to 84 million persons.

Gallup surveys in 1976 and 1978 reported that about one-third of American adults claimed to be born again, but questions asked in those polls were worded differently. Previously, the national total of born-again Christians has been estimated to be between 30 million and 55 million.

The new survey, conducted by the Gallup Organization in cooperation with the American Research Corp. of Irvine, is a study of born-again Christians, their use of time, their spending habits and giving patterns.

Based on a random sampling of 1,587 adults in 300 geographical areas on March 17 and 18 of this year, preliminary tabulations show that:

• More than three-fourths of the American public is interested in exploring the religious roots of the United States.

• The names of well-known religious figures are about as easily recognized by Americans as are those of leading political figures.

• The percentages of Democrats (43.3 percent), Republicans (21.3 percent) and Independents (33.1 percent) among the born-again segment of those surveyed are about the same as the party percentages (41.3 percent, 21.2 percent and 33.8 percent, respectively) for the survey population as a whole.

The four things chosen by poll respondents as being the most harmful to family life were alcohol abuse, drug abuse, decline in religious and moral values, and poverty. Last on the list, in order, were homosexuality, teenage abortions, sex or race discrimination, tax advantages for unmarried couples and contraceptives available to teenagers.

Fully 87 percent of the Christians felt that religion in the home had strengthened their family relationships; almost 75 percent of the survey respondents as a whole chose that response.

Bill McKay, vice-president of American Research Corp., and Richard Germaine, a marketing analyst and a codesigner of the survey, said preliminary data indicates that the so-called "electric church" — radio and television religion — neither reduces giving to local congregations nor empties the pews. Leaders of some mainline denominations recently have expressed fears that both have been happening.

More than two-thirds of those surveyed said religious TV programs had not affected their involvement in a local church.

More than 40 percent of the respondents said Christian television programs had increased their understanding of the Bible or of God. But 39 percent said religious TV programs were "always asking for money."

Organist helps blind choir member 'read' hymnal

WINFIELD, Ark.—Singing in a church choir may be a joy, but it is not without difficulties for a blind person.

Mrs. Elizabeth Armstrong, organist for Winfield United Methodist Church here and a worker at the School for the Blind, realized the needs of one choir member and set out to meet them.

One problem she recognized is that the Braille Methodist Hymnal — which uses raised markings that can be "read" with the fingers — is composed of eight volumes, impossible to carry into a choir loft. Although in loose-leaf form, it is brailled on both sides, so cannot be copied by ordinary copy machines.

According to an article by Doris Woolard in the Arkansas Area edition of TM/UMR, the solution Mrs. Armstrong found was to use brailler equipment to copy words to hymns and Sunday bulletins by hand for the choir member. She has set up a file of these hymns, as well as other parts of the hymnals including the creeds and parts of the communion service.

Elizabeth Armstrong

Besides the choir member's needs, she pointed out, there are other good reasons for copying the hymnal. "The Braille hymnal is an expensive investment (around $75), and yet only one person can use a page at one time, since reading is done with the fingers," she said. "If a church is fortunate enough to attract two or more blind persons to its services, hand brailling the material is more logical than buying a new copy of the hymnal for each one."

Mrs. Armstrong, the mother of three UM ministers, recently took on the added task of brailling the weekly church bulletin for a sight-impaired person in a congregation served by one of her sons, Roger.

She said she usually does her volunteer braille work late on Saturday nights. "I am paid for my work at the School for the Blind and for playing the organ at Winfield. This is one service I can render without being paid," said the woman who has become her church's "eyes to the blind."

the church today

Christian growth in Africa up more than 40 percent

NAIROBI, Kenya (RNS) — Africa — outside the Muslim-dominated northern tier — is experiencing a phenomenal increase in the number of Christians, according to the Center for World Evangelization here.

Statistics recently released show that at the beginning of 1980 the number of African Christians reached 203 million, and was growing at the rate of four percent annually.

The 1980 figure marks an increase of 60 million, or 42 percent, over the 143 million Christians who were counted in Africa's 59 countries in 1970.

A break-down of the overall 1980 figures indicates that Christians were increasing in Africa at the rate of 6.2 million yearly: 1.5 million by conversions from traditional (animist) African religions; 4.7 million by natural increases among Christian families.

Ronald Reagan tells of born- again pedigree

VICTORVILLE, Calif. (RNS) — Ronald Reagan, the expected Republican nominee for president this year, says he is a "born-again" Christian by virtue of his baptism in the Christian Church (Disciples of Christ).

A questioner at the Western Desert Gospel Sing here asked Mr. Reagan if he considered himself a born-again Christian as President Jimmy Carter does.

"I know what many of those who use that term mean by it," Mr. Reagan said, "but in my own situation in the church I was raised in, the Christian Church, there you were baptized and you, yourself, decided that you were, as the Bible says . . . born again. In the context of the Bible, yes, by being baptized, you were (born again)."

U.S. judge allows prayers at Minnesota commencement

MINNEAPOLIS (RNS) — A federal judge has ruled that opening and closing prayers at a high school commencement are constitutional.

U.S. District Judge Robert Renner rejected a lawsuit that challenged prayers on the program of graduation ceremonies for Kennedy High School in suburban Bloomington.

He ruled that U.S. Supreme Court rulings against prayer in the classroom, are not relevant to the off-campus ceremony planned by a parents' committee.

Russia Baptist opens center for persecuted Christians

INDIANAPOLIS (RNS) — The Rev. Georgi Vins, famed Russian Baptist leader released from a Soviet prison in a Russian-American prisoner exchange last spring, is opening an international office for the Council of Evangelical Christians Baptist Churches at Elkhart, Ind., according to an evangelist here.

The Rev. Paul Voronaeff, who acted as an interpreter for Mr. Vins during a recent appearance here, said Mr. Vins, now living in South Bend, Ind., has opened offices in Elkhart. The office will serve not only as a clearing house for news about persecuted Christians, but also as a center for forwarding Bibles to Eastern Europe and the Soviet Union.

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Singer says she fought to save her marriage

SELMA, Ala. (RNS) — Anita Bryant's marriage has been in troubled waters for some time.

The deeply religious singer, who recently filed a petition to end her 20-year marriage to former disc jockey Bob Green, admitted in an interview that the couple had problems from "the very beginning."

She said she believes in the scriptural concept of marriage and fought to save hers.

"We sought counseling, different kinds of counseling from different approaches," she said. "I wanted to save my marriage, but because of a (recent) set of circumstances, I decided that was not quite the route to go."

Miss Bryant has been a crusader against disintegration of the American family, and says the breakup of her own marriage is the most painful experience she has ever encountered.

"I came from a broken home, and have been so concerned about my own family that divorce has not even been in my vocabulary," she said. "It's against everything I ever believed in."

Since filing for divorce, Miss Bryant has been in seclusion here — with her four children. She agreed to a telephone interview arranged by evangelist James Robinson, of Dallas, Texas who is helping the singer work through the guilt and apprehension she has experienced since filing her divorce petition in Miami.

When filing the petition, Miss Bryant charged that Mr. Green, who has been serving as her manager, had cooperated "with certain hired staff members who conspired to control me and to use my name and reputation to build their personal careers instead of my ministry."

Anita Bryant, in happier days, offers a glass of orange juice to a friend in her home.

RELIGIOUS NEWS SERVICE PHOTO

She has resigned from Anita Bryant Ministries which she founded to work with homosexuals whose lifestyles she has vigorously opposed, and asked that its name be changed.

She believes divorce is sin, and said, "I have to accept 50 percent of the blame. I am seeking the will of God, living one day at a time. There are hurts and scars that need time to heal."

Miss Bryant has consistently been named in polls among the "most influential" women in America.

Her career began when she was runner-up in the 1959 Miss America contest. She began singing professionally, had millionseller records, then married Mr. Green in 1960. Later she became widely known for her orange juice television commercials.

She did not become controversial until in 1977, with Bible in hand, she successfully fought against an ordinance on homosexual rights in Dade County, Fla. Since then, her career has been drastically altered, and she has appeared mostly at evangelistic religious rallies and has drawn her greatest support from that community.

"I was thrust into a ministry when I was an entertainer," she said. "I can see now that I am a sinner saved by God's grace. I can't claim I'm perfect. People have put me on a pedestal, when the only hero that should be put there is Jesus Christ. He is the only perfect One."

Seeks to up black activity in church

Retiring pastor plans evangelistic effort

By JOYCE HOPKINS
Staff Writer

DALLAS — When the Rev. I. B. Loud begins to talk about his 47 years behind a pulpit, he uses the rolling tones of an orator to describe the history of the United Methodist Church and the place his people hold in its past and its future.

"When I think about United Methodists, I think of the black United Methodist first. I know him," explained Dr. Loud, who was a member of the all-black West Texas Annual Conference prior to its 1976 merger with the predominantly white North Texas conference.

I.B. Loud

Dr. Loud retired from St. Paul UMC here last week, after serving as its pastor for the past 32 years.

It is to black UMs and their children that he intends to devote an evangelism effort during his retirement years, using the West Texas Methodist Fellowship, of which he is currently president, as a springboard to bring blacks back into a more active religious role.

"We're the ones who need it the most," Dr. Loud said.

If the effort, to be applied on a county-by-county basis, does not "go beyond the bounds of the former West Texas conference, I will be personally disappointed," he added.

Dr. Loud said the evangelistic effort is not yet off the ground, but that he plans a postcard writing campaign to gain support for it.

He said the West Texas Fellowship began at his urging at the close of the 1970 conference when the black annual conference was divided among and merged with four predominantly white annual conferences, a move which Dr. Loud opposed then and has reservations about now.

"I don't want to turn the clock back," Dr. Loud said, citing the support he has always received as a member of the North Texas conference.

He worries, however, about the future of the church he has served nearly half a century.

"You can almost smell it dying. You can't lose the Negro in the United Methodist Church and have any church left," Dr. Loud said, pointing the membership losses since 1970 which he attributes in part to blacks who no longer feel comfortable in the predominantly white church.

He's dedicating himself to seeking out the young blacks who he says have not had since 1970 a replacement which they are willing to use for the Epworth League annual gatherings that brought hundreds from the local churches together each summer for a week of Bible study.

They do not go to United Methodist youth camps available, he explained, because they do not feel comfortable there.

"Where do they go instead?" he asked rhetorically. "They go to the devil! I believe that the work of the fellowship can certainly build a new generation of United Methodists. We don't have another generation. If we do nothing, we have no tomorrow," Dr. Loud said.

When the all-black, segregated Central Jurisdiction dissolved and merged with the predominantly white annual conferences, the black UMs were in the minority in the newly integrated conferences, and Dr. Loud explained what that meant to him and to his black colleagues.

"The blow is, when you lose your forum, you lose your body politic, and you lose your opportunity. What can you do to influence any annual conference when you make up only three percent? What you object to, no one gives a rap about," he said.

Dr. Loud denies bitterness about the changing fortunes of blacks in the UMC, but he admits to a bit of sadness.

"It is not a sadness of defeat, for I still feel victory will be assured," he said, referring in part to the evangelistic work he envisions performing through the West Texas Fellowship.

"The next General Conference will go to Baltimore," he said, and it is there he hopes to find his definition of victory.

"I want to see at that next General Conference a sea of faces that's not all white, to have my people identified in the church at the general level and the local level, not as ornaments, but as God's servants to do whatever is required to be done to get God's work done here on earth," he said.

Church initiatives listed

NEW YORK (UMNS) — Several initiatives on Iran mandated by the recent United Methodist General Conference are being carried out by the Council of Bishops and various general church agencies.

The initiatives were discussed by the Panel on International Affairs when it met here last month. The panel brings together staff of the boards of Global Ministries and Church and Society concerned for international matters.

The initiatives include:

• Bishops in the U.S. are preparing to send out materials informing their ministers and lay leaders exactly what steps the General Conference took to encourage reconciliation between the U.S. and Iran over the hostage issue.

• A key part of the mailing will be General Conference's response to President Carter's sending of an armed mission to free the hostages. This document concludes:

"We plead for openness on the part of both nations, acknowledgment of fault on the part of both nations, and the resumption of conciliatory dialogue between the leaders of both nations."

• The General Conference also urged leaders of both the U.S. and Iran "to stand against the counsel of those who advise any form of violence."

• Also at the request of General Conference, those bishops who have families of hostages living in their areas are framing messages of "love and concern" which will be delivered either by the bishop or his deputy. They will explain the efforts at reconciliation made by the highest legislative body of United Methodism, as well as that body's sympathy for the hostage families.

• According to reports given to the panel, the church's position on Iran will be publicized in the June issue of "engage/social action," in summer schools of Christian mission and the Board of Church and Society's adult study program to be ready by September. Inclusion of the topic also will be sought in U.N. seminars and issues of "The Adult Leader" and "Common Life Bulletin."

The panel voted to express appreciation to the Council of Bishops for its leadership in bringing the Iran crisis to the attention of General Conference particularly through the presentation of Bishop Dale White of the New Jersey Area which "crystalized sentiment on Iran."

Mai Gray, Women's Division president who was one of the eight-member United Methodist delegation sent to the White House by General Conference in April, told the panel that people expressed gratitude for "a church such as ours willing to take a stand on behalf of reconciliation." Some termed this the most significant thing General Conference did, she added.

World church assembly pushes for nuclear ban

By NORMAN THOMAS
Special To TM/UMR

MELBOURNE, Australia — Ban all nuclear weapons and power!

That was the recommendation of more than 500 world church leaders assembled here for the World Council of Churches (WCC) Conference on World Mission and Evangelism, May 12-25 (see TM/UMR June 6.)

The conference called on nations to take three actions:

• End worldwide research, testing and production of nuclear weapons;

• Destroy nuclear weapons now in existence;

• Place an immediate moratorium on the development, use and export of nuclear power "until such time as there may exist clear and enforceable international guarantees against the dangerous uses of nuclear power and its wastes."

Delegates called on churches to encourage their governments to take "unilateral first steps."

Introducing the resolution Dr. Eugene Stockwell, head of the U.S. delegation, declared: "I am proposing this because unless we act there may not be any world to evangelize and carry out the mission of Jesus Christ."

Dr. Stockwell, a former United Methodist mission leader, is executive secretary of the National Council of Churches' Division of Overseas Ministries.

Delegates supported the document on "Threats to Peace" adopted in February by the WCC's executive committee. Threats to world peace and infringements upon human rights listed in it include the arms race, the escalation in nuclear capability, the failure of peace talks, and the strong militarism of many national governments.

Dr. Thomos is director of the world mission ond evangelism program ot UM-reloted Boston University School of Theology.

Book review

Book on 'the anatomy of forgiveness' recommended

"Learning to Forgive" by Doris Donnelly, MacMillan Publishing Co., 1979, 127 pp., $6.95

By J. C. MONTGOMERY JR.

Reading this brief book prompted the sobering reflection that I occasionally may have preached on the necessity of forgiving but never considered the "how to" of this soul-plumbing experience. Dr. Donnelly, who teaches at Princeton Theological Seminary, examines "the anatomy of forgiveness." The study might be used as a resource for personal spiritual enrichment or for prayer and sharing groups.

Let's face it. Many of us are brother and sister to Simon Peter and skilled legalists in the business of forgiveness. We make of it a business, a trade, a "quid pro quo," a self-righteous seven times seven, and even a studious ignoring of the other. Because fear, pride and hate bar the door to reconciliation with others, we seldom know what our author styles "the uncommon, uncompromising and unpredictable promise that forgiveness offers to all."

Dr. Donelly invites us to a healthy introspection as she analyzes why people do not forgive. These mirror-pages give us the power to see ourselves, and understand the pain, jealousy, vengeful motives and pride which distort the image we hold of ourselves.

There is a revealing section on what is called "the scissors mentality" the deliberate cutting out of our lives those who have offended or fallen out of favor with us. It is a painful process to make a list of those whom we have scissored out of our attention and care because of real or fancied wrongs.

The book graphically describes what happens when people don't forgive others. Perhaps one might question the single set of data used to back up her assertion that shortened lives may result from non-forgiveness, yet a certain folk wisdom does exist as well as the biblical witness to incline us to such belief ("Do not let the sun go down on your anger," and others).

The study focuses on the process which enables forgiveness. The author compares the processes for the healing of physical pain. She outlines strategies to employ as one seeks to enter into the forgiving relationship but cautions that options and contingencies are necessary again and again. After all, forgiveness is an act of love; and, as the Apostle Paul reminds us, "Love never gives up."

The book concludes with a description of Gospel episodes in which others were freed through the forgiveness of Jesus. Certainly this is the end of forgiveness: both the forgiven and forgiving ones are set free.

Perhaps such freedom is not the "liberation theology" of global impact; but it is a fundamental of the Christian faith and community which we must learn, live and never neglect. Dr. Donnelly's book opens the door to the experience and expression of such a faith.

Dr. Montgomery is district superintendent of the Columbio-Mexico, (Mo.) District.

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U.S. church growth said 'relatively stable'

NEW YORK (RNS) — Membership losses in many Protestant churches have stayed under one percent, while evangelical and Pentecostal churches gained enough new members to keep total church membership in the United States relatively stable, according to the latest "Yearbook of American and Canadian Churches."

The Roman Catholic Church, the largest religious body in the United States, reported a loss of 0.47 percent of its membership which now totals 49 million. Much of that decline, however, may be attributed to a downward adjustment of more then 400,000 members in the archodicese of Detroit.

The statistics, reported by the denominations themselves, reflect membership and financial giving levels from the end of 1978.

Total American church membership increased 0.7 percent in 1978 to 133 million, a rate of growth which just about parallels the 0.8 percent rise in the U.S. population. Recent Gallup polls say that roughly two of every three Americans claim a church affiliation.

The yearbook is published annually for the National Council of Churches by Abingdon Press in Nashville, Tenn. The first edition came out in 1916 under the auspices of what was then known as the Federal Council of Churches.

The 1980 edition includes, for the first time, an analysis of membership switching patterns among both mainline and conservative Protestant denominations. The study, by C. Kirk Hadaway of the Southern Baptist Convention's Home Mission Board, was based on data taken from more than 7,500 respondents polled at difficult times by the Gallup Organization, the Roper Public Opinion Research Center and the National Opinion Research Center.

About 40 percent of American Protestants now claim a different denominational affiliation than the one they had while growing up, Mr. Hadaway reported. And the evangelical and Pentecostal churches have been the principal beneficiaries. Though these bodies typically suffer "serious attrition of those who were raised" in them, he said, the losses are more than offset by the churches' characteristically aggressive evangelism.

Among mainline denominations, the Episcopal Church and the United Church of Christ have gained many new members through switching. But they have been reporting net losses since the 1960s as even greater numbers of regular members have left the faith entirely.

"Since this switching occurs predominantly among younger respondents, it raises the possibility that the more liberal bodies are losing the very members that would normally be expected to produce the next generation of liberal Protestants," Mr. Hadaway observed.

Lutheran and Baptist denominations seem to be the most stable bodies within the mainline tradition, Mr. Hadaway said. "Their health in terms of growth comes from holding onto their members, and effectively incorporating the children of members into the denomination."

But Presbyterians, United Methodists and the Christian Church (Disciples of Christ) seem to have lost their earlier stability, according to analysis. Frequently, they lose members who rank high in church attendance, Mr. Hadaway said. "These denominations are at a disadvantage in all respects of switching, and their recent membership declines are just one result."

The Southern Baptist Convention, the nation's largest Protestant body, reported the greatest number of new members. But because of its size, the net gain of 113,155 members amounted to an increase of only 0.87 percent in 1978 over the previous year. Membership now stands at 13 million.

Among mainline Protestant bodies reporting losses were the United Presbyterian Church in the U.S.A., with a 1.6 percent drop; the Lutheran Church-Missouri Synod, 1.57 percent; the United Church of Christ, 0.93 percent; the Lutheran Church in America, 0.85 percent; the United Methodist Church, 0.55 percent; the American Lutheran Church, 0.54 percent; and the Episcopal Church, 0.12 percent.

Court refusal brings dismay

WASHINGTON (UMNS) — The U.S. Supreme Court's refusal to review the Worldwide Church of God's challenge to a take-over by California state officials brought an expression of dismay from a United Methodist official.

The UM Board of Church and Society had filed an amicus curiae brief with the court last fall to protest the state attorney general's placing the church in receivership and taking over its headquarters. The National Council of Churches and agencies of some 15 denominations joined in the brief.

The high court refused a writ of certiorari here June 3. In response, the Rev. J. Elliott Corbett, director of church-government relations for the UM board, said, "It is a pity that the Supreme Court did not accept this precedent-setting case. If the state can take over the property and affairs of a weak and unpopular religious group, its controlling power becomes a threat to any mainline church."

The current case developed when six former members of the Worldwide Church of God claimed that its leader, 87-year-old Herbert W. Armstrong, was misusing church funds. The California attorney general secured a court order to appoint a receiver to protect the assets of the church. The receiver took over the church's headquarters in Pasadena, fired some church employees, hired others and took over all records.

When the NCC and denominations filed their friend of the court brief, the Rev. Dean M. Kelley, United Methodist minister who is NCC executive for religious and civil liberty, explained that the action was not an endorsement of the Worldwide Church of God or its leadership but was to stress the constitutional freedom of religion.

"If fraud or defalcation has occurred," he said, "there are adequate criminal laws under which (the attorney general) could have proceeded...what we are really alarmed about... is the theory on which the attorney general is proceeding...that the contributions made to a church create a charitable 'trust,' which the state has the right and obligation to oversee. Thus, the Church can have no private interests adverse to the state's and does not even need an attorney to defend its interests before the court, since it is, in his view, little other than a ward of the state."

'Gadfly' group urges TV boycott

TUPELO, Miss. (RNS) — A media gadfly organization has called a boycott of all commercial television the week of July 7 to 13, in memory of a four-year-old girl who was murdered by a method resembling a horror scene on a network movie.

The Khonji Wilson Memorial Week was proclaimed by the National Federation for Decency here. The federation, run by the Rev. Donald E. Wildmon, a United Methodist minister, sends a newsletter to some 300,000 church groups across the country.

Khonji Wilson of Wichita Falls, Tex., was murdered and her heart carved out last February, allegedly by her mother who believed she was possessed by demons. Both the mother and her daughter had just seen the movie Exorcist II on CBS in which a similar ritual was performed to rid a young girl of demons.

Mr. Wildmon has attributed the murder directly to the influence of the movie. "Little Khonji would be alive today if CBS and its affiliates had cared about the thousands and thousands of calls asking them not to show the movie," he said.

A spokesman at CBS headquarters in New York said he was unaware of the boycott plan because the protests from Mr. Wildmon "come so fast its hard to keep up." Earlier boycotts have little effect on advertising and viewing audiences, he added.

However, the federation has been widely credited for pressuring Sears Roebuck & Co., to pull out of its advertising commitments to a television program portraying permissive sex.

"We are simply asking those concerned about the vulgarity and exploitation of so much of television to join the effort voluntarily," Mr. Wildmon said. "CBS has consistently told those who expressed concern to turn it off. We are asking the public to take CBS at their word and to turn off the network in memory of little Khonji."

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The United Methodist Reporter

LOUISIANA UNITED METHODIST

edition

NUMBER 28 — Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 — JUNE 20, 1980

Conference headquarters building site served

Luther Jordan, chairman of the Conference Headquarters Building Committee, has announced that a site has been secured in downtown Baton Rouge for the new building.

The location is on North Boulevard, directly across from the Old Governor's Mansion. Committees are already working with the architect, arranging financing, making preliminary sketches for the building, and handling the necessary details. It is planned that the building will be approximately 10,000 square feet.

Meeting since the last conference session which authorized the project, the committee established a set of priorities. They determined that the headquarters building should be located, if possible, in downtown Baton Rouge; that it should have easy access to the interstate system, be near a large local church (so that major conference meetings could be held there), have access to restaurants, etc., to more readily accomodate the people who meet there and it should be located in such a way that it would make a witness for the church to all persons who pass.

According to Dr. J. Woodrow Hearn, secretary of the committee, members of the committee are unanimous in their feeling that this site meets all of the requirements which they felt were important. It will be three blocks off the Convention Street exit from I-110 and the same distance from First United Methodist Church. The main Post Office, the central city banking centers, and the downtown motels will be within easy walking distance. The location across from the Old Governor's Mansion, the Centroplex, and other local tourist attractions will be one thing which the majority of visitors to Baton Rouge will see.

Luther Jordan, who is a member of First United Methodist Church, Baton Rouge and in the banking business, has been chairman of the committee. Other members are: Dr. Richard Hill, a physician and realtor and a member of Broadmoor, UMC; Dr. Leon Netterville, former President of Southern University and a member of Wesley, UMC, in Baton Rouge; Mrs. Amy Ward, former conference president of the United Methodist Women and a member of St. Luke in New Orleans; Dr. Thomas H. Matheny, conference layleader, president of the Judicial Council, and a member of FUMC, Hammond; Dr. D. L. Dykes, Jr., Senior Minister, FUMC, Shreveport; Mr. Paul White, a realtor from Alexandria, and a member of FUMC, Alexandria; Dr. Harvey G Williamson, superintendent of the Shreveport District; and Dr. J. Woodrow Hearn, Senior Minister of FUMC, Baton Rouge.

Dr. J. Woodrow Hearn, secretary of the Headquarters Building Committee, reported on a site for the proposed building. He also announced three $100,000 gifts from individuals and Foundations. The conference approved the necessary resolutions for the project; and it is anticipated that the building will be occupied by July, 1981.

Men's retreat near

"There is only one week United Methodist Men's groups to make reservations for the retreat," according to Mr. Ernest Arnold, Conference President of United Methodist Men.

He also noted that an effort was being made to fill a bus with persons going to the Retreat. The bus is to run from Baton Rouge to Alexandria and is being arranged by Ofney K. Ellis. If you are interested, we have only a Post Office address: (Box 1185, Baton Rouge, La. 70821), but you may want to get in touch with him.

One of the speakers for the retreat is Dr. Kenneth Cain Kinghorn, professor of church history and historical theology at Asbury Theology Seminary. Dr. Kinghorn has written a number of books: *Dynamic Discipleship: Fresh Wind of the Spirit; Gifts of the Spirit; and Christ Can Make You Full*, dealing with such themes as maturity, creativity, wholeness, and uniqueness of human personality as it is liberated by Christ.

Some of the persons who will preside are: Jack Warren, from Bastrop; Chris Blanchard, Sulphur; Wadsworth Davis, New Orleans; and Tom Matheny, Hammond.

Dr. Kenneth Kinghorn, Wilmore, Kentucky, speaker for United Methodist Men's Retreat, to be held at Pineville, June 28 & 29.

Biblical Faith and politics?

Senior High youth will have the opportunity to explore state government from the perspective of the Christian lifestyle during the Biblical Faith and Politics Seminar to be held June 30-July 3 in Baton Rouge. Participants will learn the techniques of lobbying, visit with their legislators, be introduced in the House and Senate, and observe committee hearings. Resource leaders will include Rev. John Winn, a representative from the Louisiana Moral & Civic Foundation, and our United Methodist Legislative Affairs Intern. All experiences will be put in perspective during times of biblical study and reflection. Registration is limited to 100. For more details, contact Mrs. Kathi Finnell, P. O. Box 3057, Baton Rouge, La., 70821.

Chrisentery honored

One of the high moments of the Conference session was a standing ovation of appreciation given Mrs. Inez W. Chrisentery, retiring Associate Director of the Council on Ministries staff. Inez was presented a plaque which mentioned some of her accomplishments: former president of the Conference Women's Society of Christian Service; teacher in conference Schools of Christian Mission in the Jurisdiction; and member of two General Conference delegations. She has given a great deal of time and energy to small churches: helping persons in churches with membership with less than 50 to find ways to do more effective teaching. A former classroom teacher and principal in public schools, and a lifelong active churchwoman, Mrs. Chrisentery is generally considered one of the most outstanding experts in teaching techniques, and one of the more knowledgeable persons of the conference concerning United Methodist Curriculum. The ceremony came in the conference session just at the end of an Order of the Day, when the General Conference delegation had given a report about the recent conference. Mrs. Chrisentery made one of those reports; and then, Dr. W. T. Handy, Jr., chairman of the delegation asked for a matter of Personal Privilege, and spoke words of appreciation.

Bishop Shamblin presented Mrs. Inez W. Chrisentery a plaque during a moment of Special Privilege at the Annual Conference Session. Mrs. Chrisentery, who retired as Associate Director of the Council on Ministries staff, was honored also by the Conference United Methodist Women.

In the picture at right Mrs. Janet Hoffpauir, Conference UMW President, presented the special gift to her.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P. O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference

New preaching award announced

Rev. Ken Ward, director of the Louisiana Moral & Civic Foundation, announced a new "J. Henry Bowdon, Sr. Preaching Award," sponsored by the Foundation in memory of Dr. Bowdon. The new award is to be presented annually according to Rev. Ward.

J. Henry Bowdon, Sr., was one of the founders of the Louisiana Moral & Civic Foundation, and was, at the time of his death, President Emeritus of the board.

In announcing the new award, members of the staff LMCF displayed a portrait of Dr. Bowdon which is to hang in a prominent place in the new LMCF building in Baton Rouge.

Youth Delegates at Annual Conference: Front row l. to r.: Shawn McCoy, FUMC, Minden; Gene Crosby, Blanchard; Mark Moates, FUMC, West Monroe. Second row l. to r.: Karen Blankenbaker, Asbury; Kathy Allen, Iowa; Becky Shaddock, FUMC, Lake Charles; Gwyneth Hutton, Rayne Mem., New Orleans; Patti Jernigan, St. Bernard; and Eudora Kent, Greensburg. Not shown are: Susan Hill, Denham Springs; and Donna Woodman, Alexandria.

Angola Chapel begun

The Angola Interfaith Chapel Committee, meeting in Alexandria voted to request competitive bids for construction for the chapel at the Louisiana State Penitentiary at Angola. The Interfaith Committee represents the twenty-two members of the Louisiana Interchurch Conference and the Louisiana Baptist Convention. Paul Roy, representing the architectural firm of Forté and Tablada, Baton Rouge, said bids should be received by early July. The committee expects construction of the new chapel to begin by late summer.

Members of the Interfaith Committee who were present and shared in the decision included Dr. Robert L. Lee, executive director of the Louisiana Baptist Convention; The Right Rev. James B. Brown, Bishop of the Episcopal Diocese of Louisiana; The Rev. James L. Stovall, executive director of the Louisiana Interchurch Conference; The Rev. Don Mabry, director of the Missions Ministries Division of the LBC; The Rev. Joseph Wilson, chaplain at the Louisiana State Penitentiary; and Mr. John Tubb, United Methodist layman from Pineville.

Bishop Brown and Dr. Lee said, "Our decision to precede with the building of the chapel was made on the basis that the church's and individuals of the state have given almost $300,000 for this needed place of worship. Although it is expected that the chapel will cost an additional $125,000, we are voting to proceed with construction because we believe that individuals and churches throughout the state will respond immediately with additional offerings. After the chapel has been built by the churches it will be presented to the State of Louisiana as an expression of our belief that Christian conversion and worship will enable inmates to return to society as responsible citizens."

Discussing plans for the Chapel at the Louisiana State Penitentiary at Angola during a meeting at Alexandria recently were (l. to r.): The Right Rev. James B. Brown, Bishop of the Episcopal Diocese of Louisiana; Robert L. Lee, executive director of the Louisiana Baptist Convention; Paul R. Roy, architect with the firm of Forte and Tablada; James Stovall, executive director of the Louisiana Interchurch Conference; Don Mabry, director of Missions for the LBC; and Joseph Wilson, chaplain at Angola.

Rev. J. Henry Bowdon, Jr., spoke on behalf of the Bowdon family when members of the staff LMCF displayed a picture of Dr. J. Henry Bowdon, Sr., to the conference.

Of Special Interest On the Inside Pages

Sunday School weathers 200 years ..... Page 3
Tyranny is tyranny in Korea .... Page 2
Bishops lag on women's rights ... Page 4
Sunday School means 'love' ..... Page 3
Partners with Africa in church development ..... Page 2

Dr. and Mrs. Juan Sanfiel, who came to New Orleans from Cuba, addressed members of the conference about a resolution from the Board of Global Ministries concerning Cuban refugees. The Sanfiel's work in the Spanish-Speaking mission in New Orleans. Offering for the Monday afternoon of Communion and Commemoration was dedicated to help the Cuban refugees.

It is expected that more refugees will be coming into the area and that much more help will be required; so the resolution was directed toward urging people across the church to help.

Editorials

American UMs can be partners in African church development

With the release of every new set of statistics, the growth of Christianity on the continent of Africa becomes more exciting.

There are 60 million more African Christians today than there were in 1970; conversions are averaging 1.5 million each year; and persons keeping track of church growth in Africa say the figures are escalating (see TM/UMR, June 13).

While the phenomenal growth has its roots in the evangelistic efforts of American and European churches begun two centuries ago, current growth is primarily though African efforts to make the Work of God through Christ known among all the people.

As a part of one of the denominations which has had a significant role in helping plant the churches which are now flowering, United Methodists have reasons for special joy at these facts: not only because more people than ever before are reaching out to accept Jesus Christ, but because the one-time "child" of Western Christianity is coming to maturity in such a glorious way.

We hope that in the years ahead United Methodism and other Western denominations will continue to support — in partnership — that effort to which they have given so much as a parent.

In our denomination, a significant way this can be done is through the special fund for "African Church Growth and Development" approved as an Advance Special by the 1980 General Conference in Indianapolis in April. The African churches related to our denomination have already committed $1 million. It is hoped American United Methodists will add $6 million during 1981-84.

The significance of this fund goes beyond the dollars raised, however. In the words of Nathan F. Goto, a General Conference delegate from the African nation of Zimbabwe (Rhodesia): "This program is the first of its kind. It is in substance actually the stage where we are now. The churches in Africa have had a full part in participating in this. (It means) we can work together, move together, in building the church."

We urge all United Methodists to become a part of these efforts for the coming "new day" in African Christianity and contribute to this partnership in church growth and development.

Tyranny is tyranny in Korea

Tyranny — whether from the political right or left, from an outside aggressor or an internal oppressor — is a denial of God's plan for His people and a moral affront which must always be opposed by Christians everywhere.

As martial law continues to be the "order of the day" in South Korea, that perspective needs to be kept constantly in the forefront (see TM/UMR, June 13).

Since the assassination last October of President Park Chung Hee — who himself could scarcely be called a champion of democracy and human rights — the situation has seriously deteriorated for the people of South Korea. Martial law, initially imposed as a way to maintain civil stability, has become a way of life.

Civil rights remain suspended and the prisons are filled with those who demand justice and an end to government-sanctioned brutality — among them numerous United Methodists and other Christians and the Korean head of Amnesty International, a worldwide organization for the promotion of human rights.

As Christians we should express moral indignation at the acts of the military-ruled government there. As citizens of a nation which has a unique relationship with the South Korean government and which maintains an entire division of troops on South Korean soil, we have a significant role to play in ending the reign of oppression there.

We need individually to let our government know that tyranny is tyranny, and we expect the Carter Administration's declared commitment to "human rights" to be applied consistently in our nation's foreign policy relations with all nations.

While it may be in our national interest and our moral obligation to support efforts to prevent North Korean communists from overrunning South Korea, it also is in our national interest and moral obligation to oppose those inside South Korea who cruelly imprison people in body and spirit.

We urge United Methodists to let our congressional representatives and the President know that it should never be considered our national interest to support or to stand silently in the face of tyranny and oppression. We hope our national leaders will use all the influence at their disposal to bring about an end to martial law, to establish a timetable for free general elections, and to begin necessary constitutional revisions in support of human freedoms in South Korea.

Here I Stand

A lesson from the Rev. Gideon: numbers are a tempting idol

By DON McDOWELL

Every year the time comes to fill out those end of the year reports about membership and money. No doubt they are important, but the procedure always raises some serious questions about "success" and how we in the church measure it.

The object, of course, like any other business is to show a gain in numbers. As far as that goes this has not been difficult for me during the last four years. In 1975, I was appointed to begin the first new church in our conference in nine years and while our rate of growth has not been spectacular, it has been good. We have gone from no members to 380. We have gone from a zero budget to $84,000. Our Sunday School has increased this past year by some 30 percent.

And yet, for me, it is this "success" which has raised those questions of how one measures his or her success in this business called ministry and the church in general. Having read books about church growth, I have heard the arguments.

"We have quality and not quantity!" Surely, we in the church who proclaim the gospel of Jesus Christ must be able to distinguish between quality and quantity. The temptation in our success-oriented society is to embrace the god of consumerism and turn the church into another one of those consumer products. And yet, for some the argument for quality may well be another cop-out.

"Numbers mean people and programs!" Numbers like all signs and symbols point to something beyond themselves, and we in the church who have a faith with signs and symbols ought to know something about the importance of them. Those who refuse to deal with numbers at all have not done their theology very well if they dismiss so early the power of signs and symbols — in this case numbers. And yet, as biblical idolatries warn, the important matter is not the symbol itself, but what it points to.

So let me add to the discussion. As I was faithfully filling out my end of the year report, I was wrestling with a sermon about Gideon, something I would not suggest for others to do. The story of Gideon is filled with impressive numbers, but unlike the very report which I was filling out, the emphasis for Gideon was not an increase in numbers, but a rather sharp decrease. Imagine the following:

A bright young minister, well liked, good preacher, excellent counselor and administrator is appointed to serve the largest and fastest growing church in the conference. At the end of last year the church had 32,000 members, a new parsonage, excellent staff and the highest paid salary in the conference.

At the end of the year, this minister (call him Reverend Gideon) sends in his annual report to the conference. Suddenly he is paid a visit by his district superintendent.

"Just want to check something out here," says the D.S. "You must have left out some zeros in your report. What was the membership when we sent you here?"

"32,000," was the reply.

"And how many do you have now?" asked the D.S.

The minister's eyes lighted up and he responded proudly, "300!"

Trying his best to remain calm and supportive of this minister who apparently had lost his mind, the D.S. asks, "How in the world do you lose 31,700 members in one year?"

"Oh, it was easy," replied Gideon. "On my first Sunday I stood in the pulpit and described what it meant to be a Christian disciple and asked those who were afraid to go home. (Notice the reverse image of altar call.)

Next I went around doing my pastoral visiting and watched carefully how people drank water (you figure it out) and decided that only 300 people out of the original 32,000 were really serious about being the church. But you know, the most amazing thing is that not one program has been cut. We have done more this year than ever and the only thing we don't have anymore is 31,700 names."

The district superintendent got in his car, thinking over some words Reverend Gideon quoted from the Bible, "The people with you are more than I need . . . Israel will claim the glory for themselves and say that it is their own strength that has given them victory."

As I turned in my conference report, I wondered to myself, "Do I really believe all that or will I find some way to rationalize the numbers of Gideon?" This whole business with idols must have something to do with what we trust. Numbers are so tempting.

This week's contributor to "Here I Stand," the Rev. Don McDowell, is pastor of St. Timothy UMC in Mandeville, Louisiana (Louisiana Annual Conference).

My Witness

Cobweb in the sanctuary teaches about evangelism

By ROY K. SASAKI

In a lovely sanctuary, I noticed a silky, sticky thread stretched from the window pane to a potted plant. During the preparation period for worship, I asked, "What could be the meaning of having a cobweb in the church?" This is a parable of the cobweb.

The web symbolizes our evangelism program. In most churches, our overall evangelism program is incomplete and inadequate, in that we try to "catch" people through a single commission (Membership and Evangelism), or in a single attempt.

The parable also suggests that occasionally we are discouraged after working hard to set up evangelism programs, only to have some members "whack" down the web, to avoid getting involved by saying, "It wouldn't work."

Evangelism is the responsibility of each member of the church, but so often, the whole responsibility is passed on solely to the ministers.

The tragedy of contemporary evangelism is that it is too much on paper and not enough emphasis on personal change. Then, too, these terrific programs are held in the wrong places! The single string web is a reminder that our task to win persons to Christ is not in the sanctuary, but in the traffic of the world!

"My Witness" is a column through which TM/UMR readers may relate meaningful experiences of Christian life.

This week's contributor, the Rev. Roy K. Sasaki, is pastor of Kahuku UMC in Kahuku, Hawaii (Pacific and Southwest Annual Conference).

On the TM/UMR Beat

Sometimes those on other end of phone brighten day

Sharon Mielke

Give me any assignment but, once in a while, please assign me to talk to some of the saints of the church with many years of living to their credit ledger (see article elsewhere in this issue).

Like this week, I got to talk to several people about the Sunday School — people with years and years of experience of living and doing in the church.

There was Fred Miller, who lives in Honesdale, Pa., which he says is located on Route 6. Retired from his position with the Pennsylvania Power and Light Company, he is anything but retired from life. He has high interest and high hopes in the Sunday School, a new bell choir, his volunteer fire prevention education program and his woodworking business. "I have over 3,000 patterns and I build toys, bird houses, doll furniture, high chairs."

Energy and enthusiasm for life sometimes just bubbles across the thousand miles of telephone wire to Dallas.

Then there was Alice Codamo of Mount Shasta, California, who wanted to know how I knew she had just turned over her Sunday School class after 79 years of teaching and was honored by her church. "I don't like fusses," she said. "You can't do anything anymore but they put it in the paper."

Alice at 89, she told me, has an old yellow pickup truck which she drives four blocks to church and around town. "Everybody knows me."

She admitted that after the special celebration at her church, she decided the next day it was all right. "First I didn't like it a bit." I think she felt the same way after we talked because, at the close of the telephone interview, she said, "Well, I will have to tell that this woman called me up all the way from Texas about the Sunday School."

What I am really saying, I guess, is that the enthusiasm and faithfulness of these people made my day seem brighter and more worthwhile. I hope they felt good, too.

— SHARON R. MIELKE

Letters to the Editor

Reactions offered to article on Bishop Muzorewa

To the Editor:

It was with interest and appreciation that I read Bishop Ralph Dodge's article headlined "A tribute to Bishop Abel Muzorewa" (TM/UMR, June 6).

It appears that Bishop Muzorewa was a man of great stature and played an important role in the peace process. The recent elections do not really reflect the importance of what he did.

I appreciate Bishop Dodge's attempt to give some perspective to the work that he did and at the same time recognize that the road to a political settlement and peace is long and difficult.

The precarious position of Bishop Muzorewa is reminiscent of Mr. Anwar Sadat when he made his historic journey to Israel and was asked about the political risks. He commented to the effect that he wouldn't mind failing politically if it would advance the cause of peace.

Thanks for an article that gives insight and recognition to a man who risked a great deal.

Willard Braker
Topeka, Kansas

Undue credit given

To the Editor:

As a person who works in Africa, and has gone in and out of that continent since 1950, I would like to comment on Bishop Dodge's witness to the contribution of Bishop Muzorewa to the development of contemporary Zimbabwe (TM/UMR, June 6).

I agree that we should praise Bishop Muzorewa for his pastoral heart and that we should honor his leadership in the church which was built on the foundation of one of Methodism's most effective missionary ventures. Our church was a strong force in the historical development of both the Rhodesias and Bishop Muzorewa served her well in recent years.

For all our loyalty, we need to be realistic about the political development of Zimbabwe. The overriding political issue in the last decade was not the achievement of black rule but rather of majority rule. After all, most of the white population of Rhodesia are native-born citizens, but Ian Smith's government was the rule of a small minority. The issue was disenfranchisement on ethnic grounds.

The serious Africans I know — black and white — perceived that Bishop Muzorewa was used by Ian Smith in an effort to continue white minority control accompanied by the symbols of black rule. As Prime Minister, the Bishop and his ministers had very little power under the constitution of 1978. That's why the Patriotic Front remained relentless in their guerrilla war.

One suspects that it was the Patriotic Front's relentlessness and Lord Carrington's shrewd insight and persistence, and not Bishop Muzorewa's foresight, which brought majority rule and independence to Zimbabwe. If, as was apparently true, Bishop Muzorewa's last political campaign was the recipient of heavy financial backing from South Africa, then those who hoped to block majority rule remained solidly behind the Bishop.

Sterling F. Wheeler
New Malden, England

Place in history

To the Editor:

Thank you for publishing Bishop Ralph Dodge's tribute to Bishop Abel Muzorewa (TM/UMR, June 6).

He may not go down in history as the "father" of his country, but he will have his place in history for "birthing" Zimbabwe.

Cecil F. Miller
Valley City, North Dakota

Report incorrect

To the Editor:

It looks like an error to me in the United Methodist News Service (UMNS) report you provided regarding the election of bishops (TM/UMR, May 30). The report said a newly elected bishop cannot be assigned to the area where the bishop was a member at the time of election. In 1972 that was true (par. 624.4).

The 1976 Discipline (par. 507) says a bishop can go back to the area — if the Jurisdictional Committee on Episcopacy gets a two-thirds vote for it and a majority of the Jurisdictional concurs.

However, my Discipline has a footnote referring to two Judicial Council decisions (48,57) and I don't know what they are.

L. G. Jones
Denver, Colorado

Editor's note: Mr. Jones' information is correct. Judicial Council decisions 48 and 57 have no bearing on this matter. TM/UMR regrets having disseminated information that is outdated and is no longer accurate.

Malady defined well

To the Editor:

Just a note to give a hearty AMEN! to the letter by Mr. Robert Dennis Sr. of Jacksonville, Florida in the June 6 issue. The gentleman hit the United Methodist malady right on the head.

Unfortunately, many of my friends and I find the letters that take the church administration and direction to task, the highlight of the newspaper. There are great numbers of people out here who are very upset with the humanistic bent of church policy, and as the exodus from the church shows, if they aren't going to be fed with the real "meat" of the Gospel in the United Methodist Church, then they'll go where they can receive instruction in the full power of the Gospel.

May the Lord Jesus open the eyes of our church leaders so that we might return to the marvelous and basic truths of the Bible and get about being the "lights of the world" that we are called to be!

Robert Stauffer
Havana, Florida

Psalm rewrite

To the Editor:

Why has not some one of the translators of the Bible put the first three verses of the 23rd Psalm on the same personal basis as the last three? At the risk of offending the powers that be, and following the "Today's English Version," I suggest changing a few words so that it reads:

You, Lord, are my shepherd: I have
everything I need
You let me rest in fields of green grass
and lead me to quiet pools of fresh
water.
You give me new strength. You guide
me in the right paths as You have
promised.
Even if I go thru the deepest darkness,
I will not be afraid, Lord, for you are
with me. Your shepherd's rod and
staff protect me.
You prepare a banquet for me where all
my enemies can see me; You
welcome me as an honored guest
and fill my cup to the brim.
I know that Your goodness and love will
be with me all my life and Your
house will be my home as long as I
live.

Thanks for letting me voice an opinion. We enjoy TM/UMR each week . . . couldn't we have a puzzle again sometime soon?

Shirley Loftin
Aransas Pass, Texas

Give away groom, too

To the Editor:

I'm writing in response to the May 30 article headlined "Marriage rite updated." Overall I was very pleased with the changes the alternate rite makes, and affirm them fully. However, I'd like to present an alternate emphasis to one act deleted from the new rite: the giving away of the bride.

I, too, feel the giving away of the bride only is quite inappropriate, for the reason Mr. Emswiler gave in the article. But rather than doing away with this act altogether, however, I'd prefer to see BOTH the bride and groom given away by both sets of parents.

In his book, "I Married You" (pp. 11-20), Walter Trobisch discusses the verse, "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh" (Genesis 2:24; RSV). He breaks this verse down into three parts, the first two of which I'd like to discuss here: leaving, cleaving, and becoming one flesh. Stated simply, the "leaving" is a breaking of the parent-child bond as the primary family relationship (indeed, the man leaving in this verse isn't as sexist as it appears, for in the culture of that time, it was given that the woman left her family and joined that of her husband, but the emphasis on the man leaving is thus quite a radical statement: still, both the man and woman should be involved in the leaving). But there can be no leaving unless there is also cleaving, and here the man and woman cleave to each other, the primary family relationship now being between husband and wife. The two become one.

Thus the act of the parents giving away their children (both groom and bride) to me would further symbolize the important truth of this Genesis verse. Certainly love and respect and an ongoing relationship with the parents should continue. But after all, the woman and man are wedded to each other, and form a new family in and under God.

Timothy Kriebel
Washington, D.C.

Bible missing

To the Editor:

I was glad to see another mother has reservations regarding the "Exploring the Bible" series (TM/UMR letter, May 16). I have been using the materials for children age 3-5. At times there are no Bible stories, or the story is so "watered down" that the original message is lost. How can we teach our biblical heritage without it being lost? Where will children learn the familiar Bible stories if it is not in Sunday School?

I do not consider myself a fundamentalist, yet I can't help but feel we are not communicating important truths to our children. I think they are capable of grasping far deeper concepts than the authors of "Exploring the Bible" are providing.

Lorraine Ehrich
Brainerd, Minnesota

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
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The United Methodist Reporter (USPS 364500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2529 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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P.O. Box 221076, Dallas, Texas 75222
Phone: (214) 630-6495
(Include mailing label with address changes.)

Individual subscriptions: $6.00 per year for national edition; rates for Annual Conference editions, and for groups of 10 or more subscriptions to the national edition, available upon request.

Second Class Postage paid in Dallas, Texas. POSTMASTER: Please send address changes to: P.O. Box 221076, Dallas, Texas 75222.

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In 1979, United Methodists invested a record $4.8 million in their 12 church-related black colleges and thereby touched the lives of some 10,000 students, including Vinie Arnold of Fairburn, Georgia.

Vinie is the youngest of six children and the fifth to attend Clark College in Atlanta. She made the dean's list every quarter of her college career and graduated at the top of her class last June.

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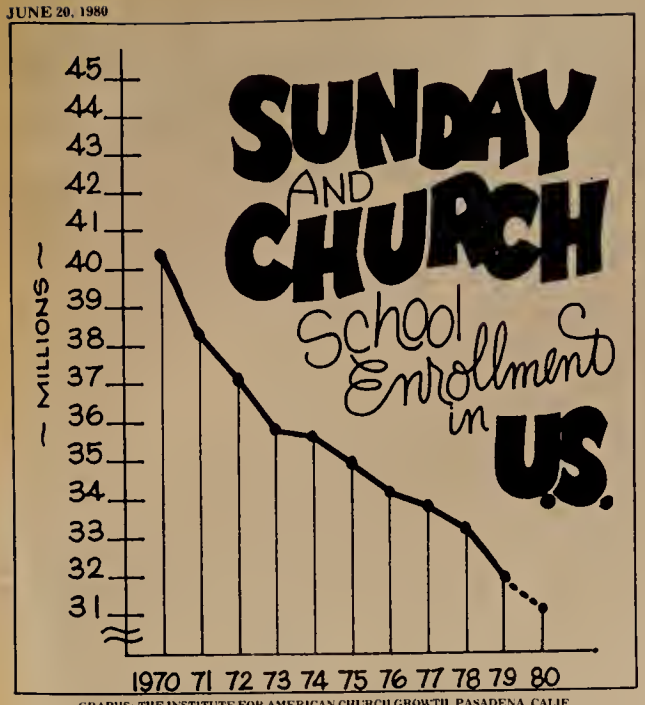
The Black College Fund



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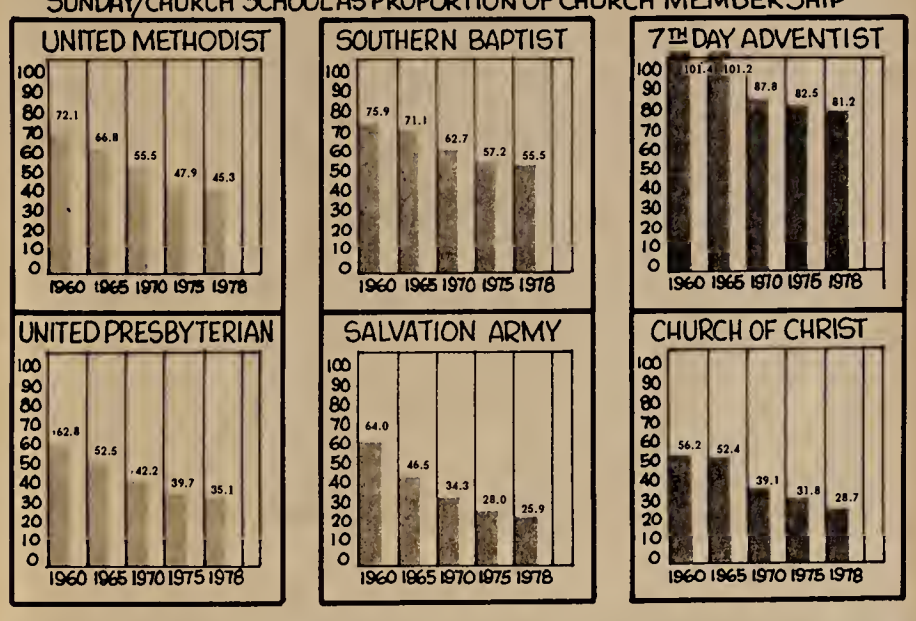


Sunday School weathers storm

200 years old; shows signs of wear and tear but also new vitality

By JOYCE HOPKINS
Staff Writer

The Sunday School in the United Methodist Church had been feeling its age — 200 years in 1980 — with a recent history of enrollment declines and what some believe has been a low priority in the local church.

But its advocates — and this year even the compilers of the numbers which in the past suggested its decline — begin to see signs that somewhere, the old soul has sipped at the fountain of youth.

"The 1980 reports are showing a very good increase — the best figures we've had since we started keeping figures about 20 years ago," reported Dr. Warren Hartman, assistant general secretary for the section on Christian education of the UMC's Board of Discipleship in Nashville.

Despite a decline in U.S. population, Dr. Hartman told TM/UMR preliminary reports indicate there is an increase in the number of annual conferences reporting increases this year in church school attendance in the children's division and the adult division.

With 67 of the 73 conferences reporting for the calendar year 1979, figures in Dr. Hartman's office now form the basis for his optimism, with the children's division showing an increase in enrollment in 17 annual conferences, the youth division in six and the adult division in 37 conferences.

Among the 67 conferences, 15 show an increase in average church school attendance, with most of the gains coming in short-term groups (42 conferences), and in ongoing classes and groups for learning (38 conferences).

"My hunch is that when we have the rest of the conferences' reports, the total decline reported will almost be canceled out by the gains," he speculated, adding that by about 1983, the decline in church school enrollment should have bottomed out.

"We know changes in church school enrollment precede church membership changes," Dr. Hartman said. This upward trend in church school membership will be reflected in church membership "in the next few years," he believes.

Membership totals for all the conferences are not yet available for calendar 1979, but calendar 1978 (reporting year 1979), showed a decline from the previous year in both church and church school memberships.

Church membership was 9.6 million and church school was 4.3 million for 1978. The previous year, figures were 9.7 million for lion for church and 4.4 million for church school.

Future seems brighter

"I think we've weathered the storm," said Mona Dyer of Folsom, Calif., chairperson for the California-Nevada church school task force. "Sunday School is going to become better grounded in philosophy and theology. I hope it is going to be not the very simplified kind of thinking, but that it will have real depth to it.

"Five years ago, I would have said, based on what other people were saying, we were probably going to have to find some other way," Ms. Dyer said, indicating the lack of a future Sunday School seemed to face.

Ms. Dyer, who has spent 35 years in the UMC as a director of Christian education, retired from her local church about two years ago and since has been active in the Sacramento District as a Sunday School consultant.

She taught a section on Sunday School at the conference's winter school for Christian growth, and since then, Ms. Dyer said she has noticed that some of the ministers who attended are taking church school more seriously.

"Ministers have become more aware of its importance," she said. "For some time I've felt they didn't care about it much, but now they are much more helpful to lay teachers. I sense a better feeling about Sunday School than I did four years ago. It seems we're on an upward trend."

The Rev. Roy H. Ryan, director of church school development for churches with one pastor in the UMC's Board of Discipleship in Nashville, feels as do many people when asked about the church school and its future — that a church's minister is a key to its success.

"If the pastor is very much concerned about the church school and shows it in a variety of ways, if he gives it attention in a promotional way, it will make a difference."

Ways of support

Mr. Ryan said pastors may demonstrate active support of the church school in a variety of ways, such as mentioning what is going on in the church school in the newsletter or bulletin distributed to the entire membership, and by being a teacher and resource person for the classroom teachers.

"If the pastor doesn't put emphasis on Christian education, eventually it will suffer," said Marilou Boerum, the Central District education coordinator in the Southern New England Annual Conference.

Ms. Boerum, who served on a national task force to write guidelines for laboratory training in the small church school (see related article on this page) has put special emphasis on the Sunday School in churches with fewer than 200 members in her district this spring in an attempt to brighten its future.

"I'm trying to promote more communication between churches that are geographically located near each other," she said. "This is where the small church can have more resources available to it. One church may have a projector, another a tape recorder and the third a good audio-visual library, and then they can share their resources."

The South Carolina Annual Conference shares this approach for the next phase of its EMLC (Ethnic Minority Local Church) Spinoff Six. This program began with Emmanuel UMC in Sumter as the pilot in a project to breathe new life into the black church school via teacher training and revamping the curriculum.

Training begins in fall

"This fall we will start training local church members by district," Marian Jones, the conference resource person for the project, told TM/UMR. "We will organize local churches into cluster groups based on geography. As they are ready for teacher training we'll send teachers in."

While Mrs. Jones, a certified lab school leader herself, believes the small church school lab also may be helpful for black churches, she said that concentrating on size alone will not be sufficient to give the assistance needed.

Sunday School "materials do not meet the needs of the people in a black church," Mrs. Jones explained. "There's not enough time spent during the labs looking at the needs of the people we teach."

She outlined the difficulty of always showing a young black child a picture of a white, blue-eyed Jesus and telling him that God is his Father. "When you talk about God as his Father, he ought to be able to see some resemblance," she said.

The future for the black Sunday School is not necessarily a bright one, she said, pointing to its enrollment declines nationwide. "I see it failing unless it moves in the direction of its program specifically to meet the needs of the black people."

Awareness of needs vital

Studies show that churches which are responsive to the needs of their potential Sunday School class members are among those showing increases in membership. An example of where this approach is working is among the churches of the North Arkansas conference which shows increases for 1979 in the children, youth and adult divisions.

While youth division enrollments nationally in the UMC are not generally up, they are in this conference and according to the Rev. Earl Carter, the conference Council on Ministries director, at least part of the reason is because the participants help plan the program.

Mr. Carter also cited the increased participation and influence of the conference youth ministries council which features a youth rally each year drawing more than 1,000 young people.

"The Sunday School programs have been developed by the young people themselves — they cover the things they are interested in, for example, human sexuality," he said.

Mr. Carter cited Arkansas as the state with the most teenaged pregnancies and a high incidence of veneral disease, and with an increased number of churches requesting the UMC program on human sexuality. The quality of the curriculum is sufficiently well known, he said, that some public school superintendents have requested the UMCs in their town to include the materials in their Sunday School lessons.

Drama stages Sunday School beginning

DALLAS — The bicentennial of the Sunday School is being marked this year all across United Methodism. Here at the opening session of the North Texas Annual Conference, an original drama capturing the beginning of the Sunday School is performed. Written by Bill Vance, a UM layperson, this scene from "The Planting of a Seed" depicts a conversation between John Wesley, left, (played by Mr. Vance) and Robert Raikes, founder of the Sunday School movement (played by Patrick Henderson). NORTH TEXAS METHODIST PHOTO

Oldsters reflect on 50 year view

Sunday School: it means 'love'

By SHARON MIELKE
Senior Staff Writer

What does Sunday School mean?

Sunday School means "love" to the teachers and students with a better than 50-year view of this Christian enterprise which is now 200 years old.

"What has kept you going for over 50 years?" TM/UMR asked Fred Miller of Honesdale, Pa., who is one of numerous UMs with a perfect attendance record of 50 years or more.

"I just love the people that are in it," Mr. Miller said. "Sunday School always gives you a lot to think about, new ideas, the Bible themes and stories. I think people who come enjoy it and just don't want to miss. We've got a program you can't beat."

Mr. Miller said he started going to Sunday School at age four or five. What did he like best then? "What I liked — I'll never forget it — was when the teacher took us out on a picnic in the summertime."

Later, he said, he was always assistant to the secretary. And, he met his wife at a church Sunday School picnic "over at Peach Lake."

Another person who has found love to be at the heart of the Sunday School is Mae Clem of Corning, Kan. A church school teacher for 65 years at Trinity UMC, TM/UMR asked her what she would tell a new teacher.

Ms. Clem said, "Be real interested and love the ones you teach — and let them know you love them. Every individual has a different need; you have to find that need and help the person with it."

And then there is Alice Codamo of Mount Shasta, Calif., who says, "I just love kids. It's the love of youngsters that has kept me going as a teacher."

Mrs. Codamo has recently turned over her beginners class after teaching 79 years. Her Sunday School teaching career started when she was 10 years old in Ashland, Ore., when her mother needed some help with a new class.

"I just know 'em up to six or seven," she said of her years with beginners aged two through first grade. In 1925 she held her classes in the parsonage kitchen, the grammar school and the Masonic Lodge. She said she has lived and taught through three church buildings.

Plus loving children, she recommends "lots of patience" and "keep it interesting enough so they don't get tired."

The 89-year-old teacher was honored by her church last month with "big doings." She said she was put in a mock trial which found her "guilty of teaching."

Mrs. Codamo and the other two UMs said Sunday Schools have seen some changes over the years, but the basic format is about the same. They noted the disappearance of special programs at Christmas, Easter, Children's Day and sometimes Mother's Day. "They don't do that anymore," Mrs. Codamo said.

She said she has always liked the Sunday School materials but "they seem more advanced now. But, the children seem to like them. Things are changing and we're kind of old to change."

Ms. Clem of Kansas said the Sunday School used to be seen as "the training school for our church" but "people don't take the interest in it they did years ago."

She said, "Going to Sunday School and teaching and enjoying being with those I teach is just my way of life. I believe it has a future but the Sunday School may have to change some. Every church will have to adapt to work with those they have."

And Mr. Miller also believes the Sunday School has a bright future as long as it is always helpful and interesting. "If the people don't come out, though, then you have to start to worry why."

Labs for small churches help classroom teachers

TM/UMR Staff Special

NASHVILLE — Church School teachers in United Methodist Churches with fewer than 200 members now have available to them a training program which can be tailored to their particular needs and to the equipment and supplies their churches already have.

The laboratory training in larger churches on a conference or jurisdictional basis — where local church leaders often learned what could be used in the church school classes if they could have anything they wanted — has been adapted to the smaller church where the sky is the limit only if applied to enthusiasm.

The Rev. Cliff Kolb, director of laboratory training in the UMC Board of Discipleship here, said some church school leaders in small membership congregations have refused to go to conference or jurisdictional labs because larger churches "have so many (resources) to work with."

"Teachers in the small church often feel very neglected, feel they have a limited number of things to do," Mr. Kolb said.

Those participating in the first small church school labs offered this spring, he explained, "get a whole new vision. They learn that effective teaching can occur in a small church. They capture a new self-esteem, and the result is usually some new excitement about the whole task."

Marilou Boerum, Central District education coordinator for the Southern New England conference, helped develop the guidelines for the small church school labs, which became available only this spring.

"It's too easy to look outside the four walls of the small church than it is to stay inside and develop the potential that is there," she told TM/UMR. "It's a copout to say, 'If we had a youth minister, we could do this'."

She is enthusiastic about the small church school lab because of the motivation she has seen it provide for small church school teachers, to show them ways to be creative, even if space and means are limited.

Mr. Kolb said churches may set up a lab either through their district or conference offices, or small churches may contact him, the director of laboratory training in Nashville.

The length of a lab and the specific areas it will cover may be determined by the local church seeking the training session, he said. The main cost to the church usually is to cover the expenses of the lab's leader.

Mr. Kolb said plans are underway to provide additional training for the some 3,000 certified lab leaders so that they may become certified in the small church school lab as well. This means that more people will be available across the country to conduct these sessions.

The program for small church schools is so new, he explained, that only 12 persons currently hold this certification.

For more information on the small church school lab, how to set one up or to become a certified leader, contact Director of Laboratory Training, Board of Discipleship, P.O. Box 840, Nashville, Tenn. 37202.

People in the news . . .

Merwin Kurtz

Ministering by two-wheeler

It may be a slightly unorthodox sight to see a pastor show up for a visit on a Japanese 10-speed bicycle, but the Rev. Merwin Kurtz of Junction City, Kan., says the First United Methodist Church parishioners have been responding positively. "More of us should be doing that," they tell him. Pictured at a drive-in bank (left), he estimates he bikes about 100 miles a week, riding to and from the church, his home, the hospital and other stops.

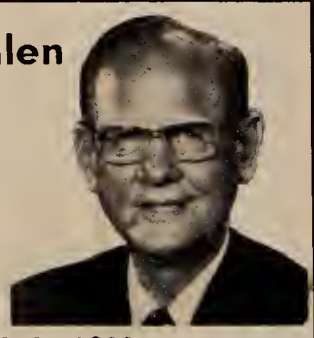
Enthusiasm wins

The story of Mrs. Harry Arthur of Kankakee, Ill., and her telephone is the story of how effective one energetic, enthusiastic member can be to an organization. As president of Ashury UMC's United Methodist Women, she felt the need to renew members and attract new ones. So she got a list of the church membership and started telephoning. She found many were delighted at the call, saying, "I've never been asked." When she finished, there were 169 new members — which almost doubled the membership — four new circles, circles for every age and a babysitting service for mothers with young children.

Dr. Charles L. Allen

invites you on a special

Holy Land Tour



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Faith can slow aging, doctor says

ST. PAUL, Minn. (RNS) — Religion can help the elderly slow down the aging process, says a Menninger Clinic psychiatrist.

This happens if older persons are encouraged to use their religion to become identified with people who are living today, Dr. J. Cotter Hirschberg said at a seminar sponsored by United Hospitals here for clergy and physicians.

"The aging process can be slowed down by the individual's belief in his continued ability to cope, by his activity in reality, and by a relevant faith," Dr. Hirschberg said.

"By concentrating on the present use of faith, the older person can avoid one of the pitfalls of growing old: namely idealizing the past. If the elderly person is helped to think about faith as it is being experienced, felt and used today, not as it was idealized in the glorious past of the sunny summer afternoons of 1910, then the individual is helped out of the past and into the meaningfulness of his faith in the present.

"Religion can be used for relevance, not for reminiscence, but to face and deal with present problems, to cope with today's dilemmas and today's difficulties."

Dr. Hirschberg, who is chief of professional services and William C. Menninger, Distinguished Professor of Psychiatry at the Menninger Foundation, Topeka, Kan., emphasized the joint role of the pastor and the physician in offering to the elderly "a significant human encounter."

He said the pastor and the physician should seek to help the elderly increase their capacity to give and accept love, to deal with their doubts and uncertainties and to provide sustained relationships.

"Every human life at any age is fundamentally a search for meaningfulness and for an individual identity within that meaningfulness," Dr. Hirschberg said. "In every human life at whatever age the search for meaning must always take place through encounters with other human beings. It is experiences which transform the whole person at whatever age. Until the very moment of death, change in a person occurs and will occur because of his encounters with some living fellow creature . . .

"One can believe in immortality by knowing that one lives through the important relationships that one has achieved and which continued after one has gone."

Families conference hits issues

BALTIMORE (UMNS) — It was not hard to imagine yourself back at the United Methodist General Conference, with bundreds of delegates young and old, multi-racial, hearing and discussing such issues as abortion, homosexuality, health insurance, ERA, discrimination, care of the elderly.

But when you opened your eyes, you found it was Baltimore, this was June, and this was at least an inter-faith gathering — in fact the first session of a government-sponsored White House Conference on Families.

Two United Methodist pastors identified among those attending agreed that the conference here was, in general, "very positive" and constructive, that its recommendations were close to those of General Conference. Both the Rev. Charles Kirkley of St. Paul's Church, Kensington, Md., and the Rev. Thomas F. Matthews of St. George, S.C., Church, pointed specifically to the increased awareness of need that the White House Conference afforded.

Mr. Matthews noted that, on issues such as ERA, abortion, gay rights, drugs and alcohol, the conference recommendations were "consistent with the Social Principles" of the church, showing the church to be "a headlight and not a taillight."

While religion was not the foremost factor in the Baltimore session, it ranked well up there, along with economics and government, as influences on family life.

"A lot of the motivation cited by delegates was in the context of religious principles," even though there was wide disagreement on some of those principles or how they were applied, Mr. Kirkley said.

The 600-plus participants adopted a wide-ranging series of recommendations that will be set alongside proposals from two later conferences as an outline for government and private response.

The conference was called by President Jimmy Carter to "examine the strengths of American families, the difficulties they face, and the ways in which family life is affected by public policies."

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ANCHORAGE — Two of United Methodist-related Jesse Lee Home's most famous former residents (left photo) flank a photograph of them (right photo) as they were as children loaded down with turnips at the home in about 1910. Simeon Oliver (left) and Gordon P. Gould, first Alaska Native to become a Methodist minister, were presented Distinguished Alumnus Awards at the 90th anniversary of the home last month. ACS PHOTO BY MERRILL GRUBE

Founded in 1890 in Unalaska

UM home honors Eskimo 'sons'

ANCHORAGE — Ninetieth and 10th anniversaries were celebrated simultaneously here last month by United Methodist-related Jesse Lee Home as two of its oldest "sons" and most famous former residents — men born of Eskimo parents — were presented with Distinguished Alumnus Awards.

Retired United Methodist minister and guiding influence in the founding of Alaska Methodist University (now Alaska Pacific University) Gordon P. Gould was honored at a dinner celebrating both the 90th year of the Jesse Lee Home and the 10th year of its affiliation with Alaska Children's Services, an ecumenical childcare agency. At the dinner attended by 300 persons, Dr. Gould was cited for the "challenges you have met and the inspiration you continue to give to the people of God called United Methodists."

Dr. Gould of Albion, N.Y., born in 1900 on Unga Island, spent seven of his boyhood years (1906-13) at the Jesse Lee Home. He later became the first Alaska Native to become a Methodist minister. He also served as superintendent of mission work in Alaska for the former Methodist Church as well as national executive for the denomination's Board of Missions.

Honored also was Simeon Oliver, a retired author, musician and lecturer of Spokane, Wash., who spent his boyhood years at the Jesse Lee Home. Born in 1903, Mr. Oliver writes under his Eskimo name of Nutchuk and was cited as a "spokesman for the cultural heritage of Alaska's Native people."

Named for a circuit rider who pioneered in the Pacific Northwest — the Rev. Jesse Lee — the home was founded in 1890 in Unalaska, then was moved to Seward in 1925 and finally was relocated on a 25-acre campus here in 1966.

Uses housewares party plan

Texas billionaire peddles Christianity

HOUSTON (RNS) — When billionaire Nelson Bunker Hunt summoned a flock of Texas millionaires to a posh setting here on a recent weekend, it was to let them in on a heavenly investment.

For when he isn't dealing in soybeans and silver, Mr. Hunt is often in the executive vineyards laboring for the Lord. He has borrowed the party plan used so successfully to sell cosmetics and housewares to introduce the wealthy to a product he thinks will revolutionize the world — Christianity.

"You are invited to be our guest at a very important meeting that could help determine the destiny of civilizations . . ." read the invitations they received from Mr. Hunt and his co-hosts. More than five hundred of the invited affluent, some from other states and countries, accepted the offer.

Nearly $20 million resulted from the recent weekend meeting Dallas billionaire Netson Bunker Hunt hosted in Houston.

Two years ago, Mr. Hunt agreed to raise $1 billion in five years to win the world for Jesus Christ. Called "Here's Life," the movement is sponsored by Campus Crusade for Christ, the organization that brought the "I Found It" evangelistic campaign to the United States in 1976.

The 5-year "Here's Life" plan is the dream of Crusade founder-president Bill Bright, whose aim is to fulfill the great commission of Jesus, "Go ye into all the world and preach the gospel to every creature" (Mark 15:16).

Mr. Hunt, Mr. Bright and Holiday Inns co-founder Wallace Johnson kicked off the campaign in Washington in November 1977, with a news conference and a $30 million kitty. No one has disputed rumors that $10 million of it came from Mr. Hunt and at least another million from his brother, Herbert.

Mr. Hunt launched his party plan in Dallas last year when he summoned several hundred well-heeled politicians and business leaders and their spouses here for a secluded weekend.

Although their invitations were signed simply "Bunker," they were written "on behalf of the following concerned individuals" — Dallas Cowboy quarterback Roger Staubach, Pittsburgh Steelers quarterback Terry Bradshaw, former Texas Gov. John B. Connally, news commentator Paul Harvey and king of the cowboys Roy Rogers.

Since then, invitations have been sent to leaders to attend similar gatherings in Palm Springs, Calif., Charlotte, N.C., and Houston. Others are slated for New York in September and Miami in January.

Robert Pittinger of Dallas, Campus Crusade President Bright's executive assistant, said he had rented space for 450 persons at the Houston hotel, but he had received reservations for 530 and he was making arrangements for the overflow.

"It is amazing how this has touched their lives," he said. They come back and bring their friends. I won't tell you who it is, but one man who had split up with his wife came to a meeting. He's coming back, to Houston, with his wife. Praise the Lord."

Mr. Pittinger said $170 million has now been committed to the worldwide evangelistic effort.

Besides the weekend retreats, the "Here's Life" fund-raisers have been buying ads in newspapers across the country. A quarter-page ad that appeared in Eastern papers featured a picture of Mr. Staubach and Mr. Bradshaw.

How does one go about winning the world for Jesus? Through conversions. The first is to convert money into multi-media. Campus Crusades communications representative John Jones explained how cassettes, film strips and feature films are made and taken to the non-Christian world to convert non-believers into born-again Christians.

The Hunts provided $5.5 million, above their other pledges, for Crusade's most ambitious project, the making of a feature film, "Jesus." It has been shown in local theaters in the United States and has been translated into more than 100 Asian languages.

"Tens of millions will see that film this year," said Mr. Jones.

"The biggest problem is getting the message into the rural areas," he said. "Teams of three go there. They announce the film and show it on a portable projector and screen. The next day, one moves on and one stays for a follow-up the next night with special training for those who have invited Christ into their life."

Mr. Jones and Mr. Pittinger say hundreds of thousands have been converted in countries ranging from Africa to India and from all the countries of the Middle East (except Israel) to the Philippines.

In the meantime, Mr. Hunt and his committee are busy passing the executive collection plate to fund the massive undertaking.

the church today

Playboy threat doesn't phase UM minister

TUPELO, Miss. — A United Methodist minister, threatened with legal action by Playboy magazine if he doesn't stop his efforts to persuade advertisers not to advertise in the magazine, has told them that he will stop "when hell freezes over."

The Rev. Donald E. Wildmon, head of the National Federation for Decency located here, sent the reply when Playboy threatened him with legal action if he continues urging advertisers to stay out of the magazine.

Mr. Wildmon recently named the "Top Porno Pushing Advertisers" in his monthly NFD Newsletter based on the amount of advertising placed in 11 porno magazines during January-March, including Playboy. He has asked people to write the advertisers and to cease purchasing their products.

Church World Service helps pay for hostage mail exchange

NEW YORK — The National Council of Churches' International relief and development agency, Church World Service, has granted $3,000 to the International Indian Treaty Council to cover part of the expenses incurred in its mail exchange between U.S. hostages and their families last winter

The mail, which was hand-delivered as a condition set by the Iranian militants holding the U.S. embassy in Teheran, was in some instances the first direct link between the hostages and their families. The request for aid came from the United Methodist Board of Church and Society, which helped the Treaty Council with the mail program.

Tarheel UMs reject church boycott of Stevens

FAYETTEVILLE, N.C. (RNS) — United Methodists in eastern North Carolina have voted to study the issues involved in the J.P. Stevens boycott, after rejecting efforts to either endorse the boycott or to commend the textile firm for "its compliance with labor laws."

The denomination's North Carolina conference, which covers the eastern half of the state, declined to support the boycott even though it had been endorsed by the United Methodist General Conference in April.

Earlier, the South Carolina UM conference had voted not to endorse the boycott. The Western North Carolina conference has established a group to study the matter, and it is expected to report on its findings in 1981

Lack of support of the boycott in the Carolinas comes as no surprise since J. P. Stevens is based at Greenville, S.C., and 62 of its 83 manufacturing plants are located in the two states.

The UMC has 490,000 members in North Carolina and 239,838 in South Carolina

New journal for UM ministers set

NASHVILLE (UMNS) — A new scholarly journal designed as a continuing education tool for ordained and diaconal ministers will be launched in the spring of 1981 by the United Methodist Publishing House in cooperation with the denomination's Board of Higher Education and Ministry (BHEM).

The Quarterly Review will succeed the quarterly journal, Religion in Life, and will take the name of a Methodist magazine which traces its history back to 1818. Religion in Life, produced by the publishing house since 1932, will cease with the winter 1980 issue.

The Review, "a scholarly journal for reflection on ministry," will be a 112-page, digest-size magazine. An advance 64-page sample issue will be available this fall.

The new magazine will be edited by BHEM staff member Charles E. Cole and governed by a nine-member editorial board chaired by BHEM staff executive F. Thomas Trotter.

According to Dr. Trotter and John E. Procter, president and publisher of the United Methodist Publishing House, the Review will have a much broader editorial content than Religion in Life and will not compete with Circuit Rider, a 24-page magazine now provided free to United Methodist clergy by the publishing house. Circuit Rider will continue to present shorter articles on practical, day-to-day concerns

Pair says most bishops lag on women's rights

By SHARON MIELKE
Senior Staff Writer

TROY, Ala. — Across the 200-year sweep of United Methodist history the majority of the church's bishops have dragged their feet on or opposed women's rights and leadership, say two church historians in a controversial new research paper.

The paper may be among 30 selected for inclusion in a two-volume set of books growing out of the Women's History Project of the UM Commission on Archives and History. The papers are to be selected from almost 60 which were first read at the Women's History Conference earlier this year, according to Hilah F. Thomas, coordinator of the project. The book will be published in 1981.

The main contention of the paper, however, has proved less controversial than the authors' findings about the role of bishop's wives and the image of the episcopal family. They find that episcopal families today as well as in the past — for the most part — continue to exemplify the traditional family model, complete with an affluent lifestyle, while women are seeking and embarking on alternate roles and people are seeking simple life styles that has generated the controversy.

Some persons have criticized the paper as "gossipy" and beyond the historian's purview because it covers not only the sweep of history but brings it up to the present day and treats living people as well as the dead.

Ms. Thomas said the paper substantially focuses on women as wives instead of on women in church structure because practically no research has been done on clergy wives. The authors freely acknowledge more research is needed and hope others will pick up on the ground they have broken.

"Supporting, Sharing, Shaking the Patriarchy: 'Women and Bishops in United Methodist History" is written by a husband-wife team. Professor F. Joseph Mitchell teaches philosophy and religion at Troy State University here and has specialized in studying the UM episcopacy for the last 20 years. Dr. Norma Taylor Mitchell teaches early American history at the university and is a specialist in women's history in the United Methodist Church. The two combined their insights and research in the paper. Dr. Norma Mitchell also co-chairs the denomination's 1984 Bicentennial Commission.

Evidence is negative

While no woman has ever been a bishop since the beginning of the American Methodist episcopacy in 1784 and while 416 men have been elected to this office, the Mitchells say they found a new world of women's influence emerges from "scavenging the sources" of Methodist history with an eye to the "interaction of women with bishops."

The Mitchells told TM/UMR, most of the evidence of history is "negative." This means there is "no printed evidence" of bishops helping women of the church gain rights or leadership.

Dr. Mitchell said that after going through hundreds of autobiographies, obituaries and biographies of bishops, he found there is hardly ever any mention of women. "Many bishops didn't even mention they were married; women are just totally ignored and so unimportant they aren't even mentioned."

They reported that the bishops "let it be known" at the 1888 General Conference that they did not want several women who were elected delegates — including Frances Willard — to be seated.

Again in 1918 the bishops of the Methodist Episcopal Church, South, tried to block the seating of women by ruling that it was a constitutional issue that had to be referred to the annual conferences for vote. No doubt, to their surprise, the Mitchells said, the conferences voted in favor of women and by 1922, they were seated.

"We do not overlook the fact that in every decade there are bishops who have been supportive of women's rights – just as there are some today — but over the sweep of Methodist history and the women's movement, that has not been true of the majority of the church's bishops," the Mitchells conclude.

The failure of any UM bishops to speak out in support of Joan Clark, the lesbian fired last year by the Women's Division, while several publicly came to the defense of the Rev. Paul Abels, the avowed homosexual in the New York conference, may be the most recent example of "foot dragging' in the episcopacy on women's issues," Norma Mitchell said.

Mothers are symbols

However, women have supported bishops as mothers and wives all the way from Elizabeth Asbury up to 1980. "Elizabeth Asbury stands as a symbol of many Methodist women who have imparted a lively faith to the men and boys in their lives and who have made personal sacrifices in encouraging their ministries," write the Mitchells. She permitted Francis (Frankey) Asbury to sail for American in 1771 and never saw him again.

While the episcopal mother is often openly honored, episcopal wives have not been given much notice in spite of some of the obvious influences they have had collectively on the office as well as individually on their husbands.

Says Dr. Norma Mitchell, "the church has had some Eleanor Roosevelts, Lady Bird Johnsons and Rosalyn Carters among its episcopal wives, but we've been severely criticized for saying so."

The Mitchells document the various ways episcopal wives have supported and shared the office as well as shaking the episcopacy.

Marriage changes episcopacy

It is well documented that the Methodist episcopacy shifted from a general superintendency to a more regional model after 1816, a form which still dominates the church through the jurisdictional structure. While some historians argue that the shift was for theological reasons, the Mitchells say "there were some practical factors involved." One primary consideration was that a married episcopacy was more interested in family stability and concerned about the lives of women and families left at home while bishops were on the road.

"A married episcopacy — and every bishop was married from 1816 to 1968 when a bachelor was elected — pushes toward a more localized episcopal office — whether it happens consciously or unconsciously," Dr. Joseph Mitchell told TM/UMR.

And, in a similar vein, they say, there can be little doubt that women have significantly influenced the Methodist episcopacy's abandonment of the simple lifestyle which Francis Asbury set at the beginning."

Dr. Norma Mitchell said this is not surprising in the context of American women's history. The middle-class woman was taught the role of the wife is to be a consumer and to express her family's higher standard of living. "United Methodism is 'the most American' denomination and reflects American culture in episcopal family life with a materialistic model of affluence, comfort, sterling, big cars and houses.

"They serve as a materialistic model for the rest of the UM clergy and for the laity," the Mitchells write, and they noted that the 1980 General Conference action to raise the bishops salaries and allowances continues this trend.

"The matter of lifestyle is a place where episcopal families have a real opportunity to lead and influence the church," Dr. Norma Mitchell said. Speaking as the chairperson of the committee planning the Bicentennial of American Methodism in 1984, she told TM/UMR, "What better time than at the Bicentennial for the bishops to demonstrate an intelligent reinterpretation of Francis Asbury's style. That kind of leadership might make for a more effective kind of celebration than all the pageants and props we could dream up."

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The United Methodist Reporter

LOUISIANA UNITED METHODIST

edition

NUMBER 29 | Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 | JUNE 27, 1980

Dr. Jones Davis and Bishop Shamblin were greeted by members of the conference. Dr. Jones, a delegate from FUMC, Baton Rouge, made a $100,000 contribution to the new Area Offices Building. In making the announcement, Dr. J. W. Hearn, Secretary of the Headquarters Building Committee, also included a $100,000 gift by the Frost Foundation and another $100,000 gift by the T. L. James family.

Touring the hospital

By GEORGE PETTINGELL
Public Relations Director
Glenwood Hospital

Today's modern hospital is a warm and generally cheerful place, staffed by professional yet compassionate nurses and support personnel using extremely sophisticated electronic equipment, dedicated to one primary task — quality patient care.

High school and junior high young people — and even elementary school children — are finding out how true that is on Sunday afternoon tours of Glenwood Hospital in West Monroe.

The tours are organized by Glenwood Chaplain, Rev. August Aarnodt, who makes all the arrangements with local churches and their youth and Sunday School groups. Jackie Green, Glenwood Safety and Security Director, leads the hour-long tours, occasionally calling on medical specialists to describe the more technical aspects of the equipment and procedures.

The young people tour most of the non-patient areas of the hospital, like X-ray, the Lab, the Coronary Care Unit, Physical Therapy, and even the Morgue. If the youth are interested, and the group is small enough, they are shown the immense boiler and air-conditioning equipment, and other behind the scenes areas.

Most young people are quite inquisitive, particularly concerning the complex, sophisticated equipment a modern hospital uses. They are amazed at the wide range of services a hospital offers to patients.

Even this brief one-hour exposure gives them a new appreciation for hospitals, and a new image of the medical care field.

One of the highlights of a group's visit comes at the end of the tour when they gather in the hospital's cafeteria. The Dietary Department often has fried chicken, cheese-burgers, french fries, chocolate pie, and soft drinks waiting for them. It's compliments of Glenwood Hospital, and the teens love it.

Sponsoring youth tours of the hospital is one more way Glenwood is opening its doors to the community.

The Ordination Sermon was delivered by Rev. J. Kenneth Shamblin, Jr. Members of the Chancel Choir from FUMC, Alexandria gave the special music. The photograph managed to cut the Bishop off, but you can see from the "engrossed" expressions on the faces of D. L. Dykes and W. D. Boddie just how the sermon was going.

Historic site

The First United Methodist Church in Winnsboro has been designated a "Methodist Historic Site" by the Commission on Archives and History at Centenary College.

The congregation of the church recently dedicated a stone marker placed on the corner of their property on the face of which are cast plates officially testifying to the fact. Topping the marker is the Methodist Church emblem, the cross and red flame.

As Chairman of the Commission on Archives and History for the Louisiana Annual Conference of the United Methodist Church, the Rev. William M. McCutcheon, pastor of the local church, made the dedication.

On behalf of the Board of Trustees of the church, William R. Baker presented the marker to the congregation.

Representing the congregation, Mrs. Charles H. Hatfield, church historian, received the marker saying, that it was dedicated "as a witness to all the world of the presence and work of Methodists in the town of Winnsboro."

Although not the oldest church in Franklin Parish, it is the only one registered at Centenary. It is, however, the oldest Christian fellowship in Winnsboro, with the earliest recorded baptism occurring in 1854.

The lot on which the present church is located was deeded to the fellowship on August 26, 1872, the date celebrated annually by the membership as "Homecoming."

The white frame church built that same year remained until 1927, when it was torn down and replaced with the existing brick structure.

Dr. James J. Caraway, Director of Financial Affairs, reported an increase in church membership, in average worship attendance, and in the number of chartered United Methodist Men's groups reporting.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P. O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference.

We wish to express our appreciation to Rev. Richard R. Meek for the pictures he took of the Annual Conference Session. We hope you enjoy seeing some of the events.

These teenagers are wide-eyed in amazement as they see first hand some of the modern equipment a hospital uses in treating patients.

Senior highs to explore State Government

June 30-July 3 are the dates for the Biblical Faith and Politics seminar to be held in Baton Rouge for senior high youth. A visit to the governor's mansion will be part of the agenda which includes learning the techniques of lobbying, being introduced in the House and Senate, observing committee hearings, and a personal meeting with each participant's legislators. There will be an opportunity to discuss issues with prominent state lobbyists. The group will tour the Capitol City News Room and make a video tape for the Public Broadcasting System. Sessions will be spent in Biblical study and reflection to consider the Christian faith in relation to state government.

Resource leaders include Rev. John Winn, a representative from the Louisiana Moral and Civic Foundation, our United Methodist Legislative Affairs Intern, and the Baton Rouge League of Women Voters. The event has been planned by the Conference Youth Team.

Fellowship activities will include a roller skating party, movie, and dance. Housing will be on the LSU campus. Registration is limited to 100. Cost is $40.00 which includes housing, food, and resource materials. For more details contact Mrs. Kathi Finnell, Conference Youth Coordinator, P. O. Box 3057, Baton Rouge, LA, 70821. Plan now to participate in this opportunity to explore state government from the perspective of the Christian lifestyle. This will be an experience too good to miss!

A dedication service for the historical marker placed on the corner of their property was held by the First United Methodist Church in Winnsboro. Marking the spot a "Methodist Historic Site," the dedication was made by, left to right: William R. Baker, chairman of the Board of Trustees, Mrs. Charles Hatfield, church historian, and the Rev. William M. McCutcheon, pastor and chairman of the Commission on Archives and History of the Methodist Church. (Photo by the Franklin Sun).

Blackwater's newly organized Clown Troupe has visited nursing homes and is working to design a meaningful worship service. The inspiration for starting a Clown Ministry came last October when a group of junior highs (including counselors Ross and Gladys Ford) attended a junior high ministries' weekend sponsored by the Conference Council on Ministries.

The evening worship service at Blackwater on June 1st, was led by the Blackwater Clown Troupe and was dedicated to Randy Nichols. Clown worship makes use of drama, pantomime, music and other creative techniques in presenting the gospel message.

Always a high moment at Annual Conference, the retiring ministers give a brief address. It is a delightful time of inspiration. Shown above, Rev. A. G. Taylor, flanked by 15 colleagues and their spouses, is sharing his moment.

Doris Pennington, Director of Christian Education, St. Paul's UMC, Monroe, was consecrated as a Diaconal Minister on Tuesday evening of Annual Conference.

Mr. W. A. Ford, President of LMCF presented a plaque of appreciation to Dr. Robert F. Harrington for the service he has given as a member of their staff. Dr. Harrington announced his retirement from the Foundation staff to give full-time to Grace UMC, New Orleans, which he has been serving on a part-time basis while doing his duties as a member of the Foundation staff.

Editorial

'Sexist language,' the Bible and our faith

"Language about God" appears destined to be one of the 1980's most hotly debated issues in religious circles.

A bint of the potential explosiveness of this issue was offered just prior to the UMC's 1980 General Conference in relation to a proposal to create a special commission to study language about God. The grassroots response to this idea was swift and large — and overwhelmingly negative. As a result, the proposal never reached the plenary floor during General Conference. Delegates also decisively defeated, following only brief discussion, a proposal to change a reference to God from "Father" to "Creator" in the preamble to the UM Social Principles (see TM/UMR, May 2).

This issue is likely to resurface with even more intensity as an agency of the National Council of Churches considers making revisions in the Revised Standard Version of the Bible to lessen the use of "sexist language" in this most-widely-used Englisb translation (see article elsewhere in this issue).

The primary fuelers of the controversy over "sexist language" are persons espousing extreme positions on both sides of the issue. At one extreme, some opponents of "sexism" and "male-dominated language" would automatically and arbitrarily change all masculine references to God in the Bible to neuter or "inclusive" references. At the opposite extreme are reactionary opponents to any change in traditional English language patterns so as to make our references both to God and to persons less "male-dominated" and "sexist."

We believe this issue quite likely will be the focus of much more attention than it is worth. Some disagreements within the church appear to defy resolution. We believe most aspects of this controversy, however, could be resolved simply by a generous mixture of common sense and Christian charity among all concerned.

Given the absolutely basic Christian notion of God-become-flesh in the specific person of Jesus, it is inconceivable that Christian language about Jesus and God could be completely neutered without changing the substance of the Christian faith. For example, the relatively impersonal word "Creator," while appropriate in some contexts, simply cannot be regarded as an adequate substitute for Jesus' own intimately personal reference to God as "Father." Any project designed totally to expunge masculine references to God in the Bible should be identified and labeled for what it would be: absurd. One need not be a sophisticated theologian to reach this conclusion.

On the other hand, there are many instances of unnecessary "sexist language" about God and about people in our English translations of the Bible, and such references should be altered — both in the interest of accuracy and of lightening the burden of those sisters and brothers in the faith who feel excluded and oppressed by the weight of using masculine terms with a generic meaning. Many biblical terms—especially pronouns—referring to God and to people are more accurately translated from the original tongues in the neuter gender than in the masculine gender. They were originally translated in the masculine gender only because of inherent limitations in the English language.

In many instances, "inclusive" terms such as "humankind" or "people" or "children" can be used instead of generic words such as "man" or "men" or "sons" without altering the substance of Christian theology. We believe that, as an act of Christian sensitivity, persons who consider such changes "inconsequential" or "unnecessary" should defer to the feelings of other Christians who do feel offended or excluded when such generic references are used. We believe that God is probably unconcerned about the specific words we use to address Him, but that He is greatly concerned that all people feel included in the invitation to live as His children through Jesus Christ.

In response to the many petitions it received concerning "God language" and "sexist language," the 1980 General Conference adopted what we consider to be an eminently sensible and appropriate set of guidelines to be used in the preparation of printed materials for the church. In order "both to honor Holy Scripture and sound theological statements from the past, and to move intentionally toward a future church in which unhealthy distinctions are neither expressed nor implied in language and symbolism," the approved resolution recommends: "(1) That Scriptural references...be faithful to accepted texts; (2) that unnecessary attempts to deny the validity of historic biblical imagery be avoided; and (3) that respect be accorded various members of the church" as they seek "to express valid Christian theology in worship and practice."

This newspaper adopted a similar set of common-sense guidelines several years ago with respect to its editorial content. We attempt to use "inclusive" language when it is possible to do so without doing violence either to the substance of the Christian faith or to the English language. In most instances, we have found this effort far less difficult and far more rewarding than we had imagined it would be.

We believe that if persons on both extremes of the issue of "inclusive language" would — through common sense and Christian charity — shed their hangups, the church could be spared a long and divisive series of controversies and be able to concentrate its energies and efforts on more productive pursuits of God's Kingdom on earth.

Isaiah 6:1-5

(A revised, contemporary version)

1 In the year that "students" took hostages, on the celebration of the resurrection morn, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."

4 And the brass ensemble and the great organ proclaimed his glory, and the house was filled with triumphant strains. And, I said, "Lo, the whole earth IS full of his glory!"

Then the great high priest announced that it was time for the children to come forward to the steps. As they arranged their new blazers and full crinoline skirts, the pre-schoolers sat facing the congregation. Elementary children waited awkwardly.

The priest, with a brown bag of surprises took the cutest child on his knees. While juggling the child, the brown bag, and the microphone, the great high priest recited a cute object lesson while trying to elicit such responses from the children as to cause the adults in the temple to laugh at them.

The great high priest passed out the surprises (candy Easter eggs wrapped in crinkly cellophane) and dismissed the children with the heavenly benediction, "O.K. I'm glad you came, Be sure to come back next Sunday. O.K.?"

8 Then said I, "Woe is me! for I am undone; the spirit of worship has been bartered away!"

The foregoing "scriptural revision" is the means used by a couple in one of the conferences served by TM/UMR to express how "we ache when worship is suddenly interrupted by 'children's sermons' " — a practice followed in an increasing number of United Methodist congregations. Requesting that their names be withheld so as to focus discussion on the issue at hand rather than on particular individuals or congregations, they contend that "such grand exploitation of our children should not occur."

TM/UMR will be pleased to receive and publish the views of other readers regarding the perceived appropriateness or inappropriateness of including a "children's sermon" in a congregation's worship service.

My Witness

97 and still giving thanks

By J. T. PARSONS
Pulaski, Tennessee

For some time I find that I am obsessed with a feeling that I ought to give public expression and thanksgiving to my many friends and loved-ones for their kindness to me in supplying me with all the necessities and some of the luxuries of life; far more than I need. I find at this advanced stage of my life — I was 97 years old June 13 — I know of no better way to give public thanks than through the pages of our church paper.

First of all, I wish to thank God for his merciful kindness and patience to me in keeping me in reasonably good health and for providing a wholesome uplift as I look toward the future: I can heartily report the fulfillment of John, the 17th chapter.

I would also like to call the attention of my friends to the tragic significance of this time in which it is ours to live. I fully believe we are entering that time Jesus referred to in Matthew, the 14th chapter: "A time of trouble, such as had never been before and will never be again." We have always needed the Lord, but in times like these we simply cannot do without Him!

In the main, I have had a good life, serving as the pastor of five county seat churches and twice I hosted the Annual Conference. I'm the oldest living member of the Tennessee Annual Conference—Thank God I don't feel it!

My motto is Romans 12:12—"Rejoicing in hope, Patient in tribulation, Continuing constantly in prayer."

Letters to the Editor

Are we meeting the challenge of being Christians?

To the Editor:

As the news media make us constantly aware of the evil and unhappiness so prevalent today, we need more fully to realize the great challenge and opportunity that lie before the Christian churches of all denominations.

We need to think about how different the world would be if all of us who profess to be Christians were more truly to apply the teachings of Jesus Christ to all areas of our lives. There are several questions that we need to ask ourselves.

Are we trying hard enough to see that our material values are controlled by our moral and spiritual values?

Are our words and actions being guided by scriptural teaching?

Do our words and actions counteract the despair and cynicism that prevails today, and help others to find hope and purpose in life?

Are we helping people to see that by stressing the important values in life we can be free from the tensions that go along with a mad race for material possessions?

It is so very important that the Christian churches remain steadfast to their true mission, and do not become bogged down in controversial issues.

We have a purpose to fulfill, and we all need to pray that we will be guided truly to do our part in making our churches an effective Christian witness.

Paul L. Jameson
Holton, Kansas

Here I Stand

Religion can, and should, be taught in public schools

Mr. Dubuque

By RAYMOND P. DUBUQUE

The handful of people who have managed to have religion outlawed from sector after sector of American public life must laugh with hysterical glee whenever they contemplate how powerful we believing fellow citizens have made them. I can't help but wonder how bad things must get before the vast majority of the citizens of this nation gets tired of being bullied by the likes of Madalyn Murray O'Hair. Think about it:

- Why do we continue to imagine that a matter as important and complex as religion can be successfully taught with a token, hit-and-miss, after-hours approach?
- Would our public education be in such a shambles if religion were an honored partner in our schools, instead of an outlawed villain?
- Why is it that drinking Americans were smart enough to have our nation's constitution amended to suit their pleasure, but worshipping Americans think there is no way to get around the prohibition currently in effect against the exercise of religion in their public schools?

From my understanding of the intent of America's deeply religious founding fathers, they would be disgusted and dismayed by the way their effort to prevent the "establishment" of any one religion over the others has been used to establish secular humanism over all religions! Developments since the death of Washington, Jefferson and Adams remind me of spoiled children fighting over a toy, and resolving their problem by destroying the toy so that "every one is even." In this case, however, the "toy" is the religious dimension of our children's education!

No educator would presume to attempt the teaching of an important and complicated subject to students who only came for instruction for one hour a week, if and when they and their parents felt like it. Yet, we Christians, Jews, Moslems, etc. have persuaded ourselves that our religious concepts, traditions, history and moral positions are simple or insignificant enough to communicate in that way. And then we are baffled by the inexorable drift of our society from "the Faith of our Fathers." If we ever expect to have the kind of success in teaching religion that reading, writing, and "rithmetic" teachers have, we are going to have to demand the kind of time, facilities and teachers that they now enjoy (at our expense, of course).

Some of us seem intent on making sure that we do not make a liar or a mistaken prophet out of Jesus, who once complained, "the children of this world are more clever in dealing with their own kind than are the children of light." If the day ever comes, however, when we decide it's time for the teachers of everything else under the sun to make room for the most important subject imaginable, it wouldn't take one full school term to overturn the prohibition of religion.

And what then? Would my atheistic neighbors' kids have to take "Religion 101?" Or would Baptists and Presbyterians have to go to classes taught by rabbis or by nuns? Of course not; not anymore than their parents have to make such choices. Each church or religious group could provide in its own way for the religious instruction of its children and young people. They would do so, however, with the kind of quality time, facilities and personnel that are now enjoyed by many infinitely less important matters. And they would regularly reach and influence for good the great majority of the nation's population, instead of the great minority we are now reaching once in a while on Sunday mornings, despite our best efforts!

"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns about issues facing the church.

This week's contributor, the Rev. Raymond P. Dubuque, is pastor of the UMC in Highland Falls, New York (New York Conference).

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
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The United Methodist Reporter (USPS854500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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P.O. Box 221076, Dallas, Texas 75222
Phone: (214) 630-6495
(Include mailing label with address changes.)

Individual subscriptions: $6.00 per year for national edition; rates for Annual Conference editions, and for groups of 10 or more subscriptions to the national edition, available upon request.

Second Class Postage paid in Dallas, Texas. POSTMASTER: Please send address changes to: P.O. Box 221076, Dallas, Texas 75222.

Election of Hispanic bishop would signify our sincerity

To the Editor:

In the upcoming Jurisdictional Conferences, "business as usual" will simply not be a good enough motto. These Conferences follow on the heels of a General Conference that committed the United Methodist Church to a greatly heightened emphasis in support of our ethnic minority churches. Whatever these Jurisdictional Conferences do will go far to strengthen or to weaken that commitment. The obvious test case will be their episcopal elections — and quite specifically, whether or not they provide us with our first Hispanic bishop.

It is common knowledge that Hispanics constitute the third largest ethnic minority in American society; it is growing in numbers, influence and promise for the future. The choice of a bishop from their midst would signify our sincerity in a very positive way. Failure on this score would signify a tragic lapse of vision; it would be a good deed undone that would drown out a lot of fine rhetoric. This means that a golden opportunity stands before us to do something wise and fair and timely — with no more harm attendant upon it than the thwarting of the episcopal ambitions of just one person in the crowd of eager Anglo candidates.

We are called upon, as Christians, always to be as discerning as we can of "the signs of the times." It seems obvious to me at least that, in this matter of our first Hispanic bishop, the summer of 1980 is precisely such a "kairos"!

Albert C. Outler
Dallas, Texas

Many misunderstand causes of Pacific Homes problems

To the Editor:

The letter from Mrs. Reinicker in the June 6 issue about your May 2 story, "Pacific Homes disputes decried," suggests a real need for your paper to carry a researched article on what has caused the bankruptcy of the Homes and what United Methodists — especially members of the Pacific and Southwest Conference — have done about it.

In writing such an article, you might check the validity of how it looks to us within the Conference, for we feel like victims who have in fact honored moral obligations with the highest Christian conscience, and we always will.

I suggest there are three or four basic roots to the problem, all assignable to the Homes' plan to give lifetime guaranteed care, including most medical services. They made the following miscalculations: (1) Actuarial predictions proved very unreliable, probably largely due to the relatively high cost of entering the homes, which weighed in favor of people who had afforded better-than-average medical and health care all their lives; they usually beat the averages; (2) They did not plan adequately for higher-than-anticipated inflation; (3) Medical care costs rose far, far faster than anyone estimated. In doing so, care improved and further increased the problem caused by extra longevity, and (4) the management of the Homes elected to continue to honor their obligations in spite of severe cash flow problems, apparently hoping that several refinancing and other plans eventually would get them back on a pay-as-you-go basis.

Meanwhile, as trouble came, the membership of the Pacific and Southwest Conference repeatedly absorbed the cost of continuing to insulate the residents from the harsh realities of the real world. They guaranteed loans. They undertook special fund drives expressly to subsidize any resident who could not otherwise stay in the Homes. (Much of this money came from church people who could never be rich enough to get into the Homes themselves, or would have been cold-shouldered out by segments of the residents who had managed to keep the homes almost completely Caucasian.) Until the State appointed an official to make all decisions, no resident ever had to leave a home due to lack of funds! The Conference has repeatedly honored its intent to see that they never would, even though this has meant cutting back or closing down many other forms of ministry. The Conference shouldered a plan which would have committed us to raise over $10 million over a period of six years, I think, until pay-as-you-go could be effected.

All we asked of the residents was to pay the true cost of what they were receiving if they could. The only loss would have been in the size of the estate left to their heirs. And for only a very few (who, along with their lawyers, objected), that wasn't good enough.

As journalists, I suggest you need to get on this one. Thank you.

Galus Thede
Honolulu, Hawaii

You can help resolve the Pacific Homes controversy

To the Editor:

For 11 years, the Pacific and Southwest Annual Conference has been embroiled in a controversy with Pacific Homes—the retirement homes related to the conference. I am a clergy member of that conference and have been here the entire 11 years. I speak solely as an individual and for no one else.

My conference has expended much energy and money over these years and failed, to date, to see any end to the conflicts. I have seen great spiritual and economic drains among us. The Annual Conference has trusted courts and lawyers. A shift is needed. In love, I say a reasonable negotiated settlement — without further delay, litigation and related costs — is the answer.

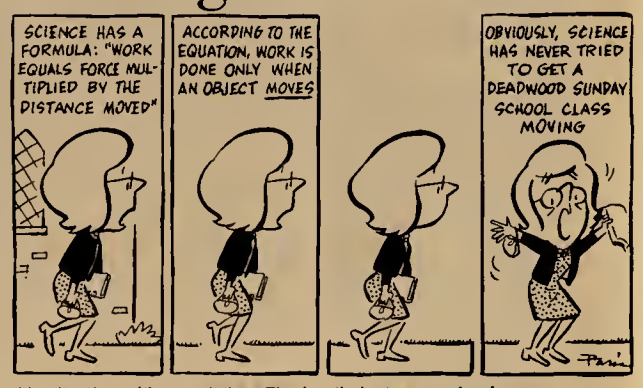
The problem is not who pays the expenses. Since 1976, it has cost the Annual Conference between $500,000 and $1 million yearly in attorney fees and related expenses. The 1980 General Conference agreed to help with these expenses.

The problem is what this seemingly endless legal battle does to the UMC, the Annual Conference, and the individuals therein. It is a "spirit problem"; time, energy, and money are being drained from following the gospel, from the mission of the church, and from many individual members.

I encourage each one of you to write to the key people involved in this controversy and express your opinion. I believe a reasonable negotiated settlement is possible. The key ingredient is belief that God will give a settlement and the means to fulfill the settlement. The key persons are: Bishop Charles F. Golden, Resident Bishop, The Los Angeles Area, The United Methodist Church, 5250 Santa Monica Blvd., Los Angeles, California 90029; and Mr. Richard E. Matthews, Trustee of Pacific Homes Corporation, 5250 Santa Monica Blvd., Los Angeles, California 90029.

Please join me in sharing your responses and energies to help resolve this situation with negotiation. Thank you for your efforts.

Donald C. Thompson
Long Beach, California



Don't forget the hostages

To the Editor:

When any government permits any of its citizens (students, terrorists or whatever) to invade the embassy of any other country and to hold hostage the citizens of that country — that action should be of utmost concern to the entire world. When such a government then attempts to use those hostages in negotiations, it further accentuates the gravity of the offense. Communication between nations is vital to the peace of the world, and is fantastically difficult at any time. Until, and unless, the use of hostages is a matter of world outcry, we might wonder if it could conceivably become a device more widespread in international negotiations.

With the passage of time, there seems less concern among our own citizenry. Our own publication, TM/UMR has carried no mention at all of this matter in several recent issues. Please consider using a box on the front page of each issue, with the length of time in captivity as of that date. This is the absolute minimum we should do, and our local churches should be reminded to do the same in the weekly church bulletins until the hostages are freed.

Frank G. Flegal
San Clemente, California

An unwelcome change

To the Editor:

The United Methodist Church used to teach people to honor God and the Ten Commandments — and to boycott the devil and his temptations.

Now the United Methodist Church teaches people to honor ERA states and labor unions and to boycott J. P. Stevens Co. and nuclear power plants (TM/UMR, May 16).

God hasn't lost me — but many of the present day United Methodist church leaders have.

Dorothy Pfeiffer LaBorde
Amarillo, Texas

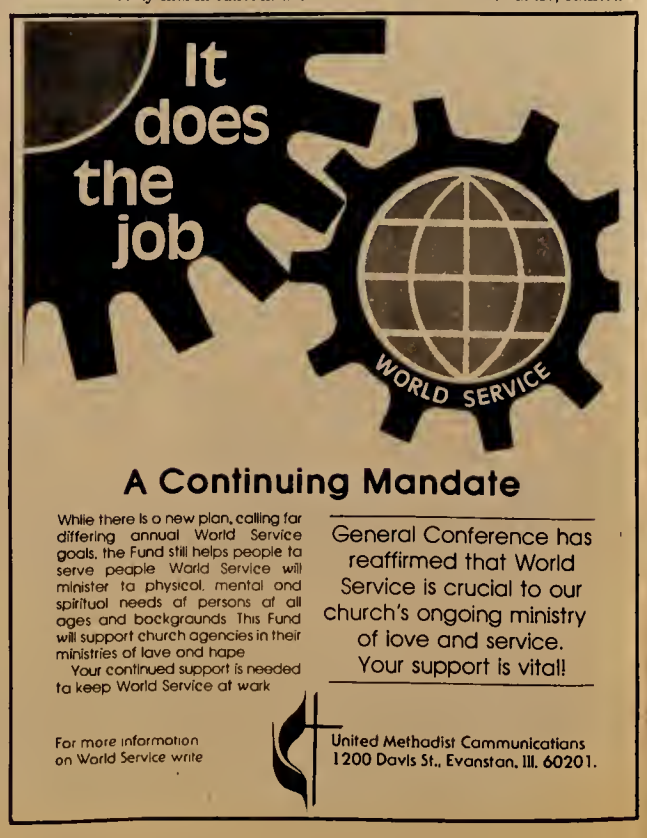
What happened to revivals

To the Editor:

I heartily agree with Richard Wilkins of Union City, Pennsylvania, in his plea for less emphasis on social concerns and more action in the field of evangelism (TM/UMR, May 23). I, too, say, "Let's talk about Jesus Christ and His power to change the lives of people and make them new creatures."

At 91, I remember the revival services of 1900-1910 in the Methodist Episcopal Church. Why have such services become almost non-existent?

F. Lee York
Los Gatos, California



A Continuing Mandate

While there is a new plan, calling for differing annual World Service goals, the Fund still helps people to serve people World Service will minister to physical, mental and spiritual needs of persons of all ages and backgrounds This Fund will support church agencies in their ministries of love and hope

Your continued support is needed to keep World Service at work

General Conference has reaffirmed that World Service is crucial to our church's ongoing ministry of love and service. Your support is vital!

For more information on World Service write

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Family impact concern

Touch families with more sensitivity, delegates say

SHARON MIELKE
Senior Staff Writer

MINNEAPOLIS — Institutions that touch American families need to get a new grip on how their actions impact family life.

That was the over-riding message 650 delegates agreed to most strongly at the second of three regional sessions of the White House Conference on the Family held here June 19-21. A resolution requesting every private and public agency to increase sensitivity to American families and their diversity by developing a "family impact statement" as part of policy development won more votes than any other issue.

Next highest was the message that the people of this nation will not tolerate racism and discrimination in community services to families of any kind . . . regardless of race, sex, age, religions, culture and moral tradition and values.

Third, they want help for the epidemic crisis of drug and alcohol abuse — both preventive approaches and treatment.

Also high on the list of 51 recommendations approved by the conference were: concern that sex and violence and crime on television be reduced, families with a handicapped member be given support, that housing for families and older people be accessible, home care for the elderly instead of in institutions and elimination of the "marriage tax" which unfairly taxes two-worker married couples.

Eighth on the list was a call for more flexible work place policies such as flexible work hours and leave policies which would make it easier for working people to care for their families.

The common failing of institutions, both governmental, private and religious, is to focus programs on individuals in crisis and ignore their family context — both in treatment and prevention, several spokespersons said.

Conference chairman Jim Guy Tucker of Little Rock, Ark., said during his eight years in congress he never once heard a witness discuss the impact of proposed legislation on the family.

Dr. Kinsey Green, executive director of the American Home Economics Assoc. said public policy should be concerned about "all families not just families with small children" and with "whole families" — not just selectively focusing on an elderly person, an adolescent, displaced homemaker or pregnant teenager. "Talk about them as part of a family constellation."

She said another failure is a consistent focus on crisis intervention instead of on preventive approaches. One example is the proliferation of crisis hotlines while access to family support information and the development of family support groups lags or is unheard of.

Churches and religious institutions are often guilty of the same policies of focusing on individuals instead of on the family, but there is evidence that "the family" is getting new attention from several religious communities. The Roman Catholic bishops have declared the '80s to be the decade of the family; the Jewish communities are studying their family life, the National Council of Churches is having several meetings, according to Joseph Giordano who heads a coalition of 54 national voluntary and religious organizations which supported the holding of a White House Conference on Families and were determined it be "open and fair."

Mr. Giordano contends that the "real significance" of the conference is in the activity it has generated outside and around it in the hundreds of meetings and conferences held by these organizations on family life.

"After the hullabaloo is all over, we are the groups which will continue to be closest to families and will be the core around which to organize new energy and action. There will be positive results even if the recommendations go nowhere in Washington."

Dr. Leon Smith of the United Methodist General Board of Discipleship section on family life agreed. "The fact of the conference dramatizes a national interest in the family. A lot of organizations, and especially the churches, will follow-up. But just sensitizing Congress to the fact that their actions impact families is an important accomplishment."

The United Methodist General Conference refused last April by a close vote of 449-376 to make family life a top church concern, but rather included it in a special program on strengthening the local church. The Board of Discipleship was given permission to raise special funds for the program as a World Service Special.

Survey reports family life deteriorating

MINNEAPOLIS — (RNS) — A Gallup Poll conducted for the White House Conference on Families (WHCF) showed almost half of all Americans believe family life has deteriorated in the last 15 years.

Asked to list the three most important problems facing their families, 81 percent cited the high cost of living, 53 percent said energy costs, and 23 percent listed government policies.

At the same time, 90 percent of Americans said they are "very" or "mostly" satisfied with their own present family lives. Most of them said their "ideal" is to marry and have children.

The poll on American families was based on interviews last March with 1,592 adults across the nation. WHCF chairman Jim Guy Tucker said the poll will help delegates in making recommendations for changes in government and business policies that affect family life.

Role of religion

Half of the respondents (50 percent) said religious beliefs, practices and organizations had the most positive effect on the quality of their family life next only to the interaction between family members (61 percent).

Those surveyed also put religious organizations at the top of a list of 10 community institutions rated as having very positive influence on family life. Schools and health care institutions were also rated high.

Asked where families seek advice, assistance or encouragement in family matters, 32 percent listed the Bible and 22 percent the clergy. Other family members and friends were cited most often — 49 and 40 percent, respectively.

Forty percent, on the other hand, cited decline in religious and moral values as one of the things most harmful to family life. About 60 percent listed alcohol and drug abuse, 29 percent listed poverty. Other harmful influences listed included crime, overuse of prescription drugs, teenage promiscuity and homosexuality.

Family most important

The survey showed that most people consider the family the most important part of their lives. About 90 percent said they want more emphasis on "traditional family life." Some 75 percent of women view marriage with children as the ideal. One third of the women said they wanted to combine having a family with a full-time outside job, but 40 percent preferred to be full-time mothers and housewives.

About 18 percent of respondents said they personally knew families in which a child was abused. The same percentage said they had first-hand knowledge of a serious instance of husband or wife abuse.

George Gallup Jr., said Americans are eager for private and government actions to help families. He said most support changes in tax, health, welfare and housing laws to help families. They also favor tax credits to businesses and community groups giving day care and other child care, and government funding of day care.

The survey found substantial support for more flexible time on the job and for new forms of sick leave so workers can stay home to help all family members not just children.

Americans also cited the need for health care for the elderly, including more home care; and tax breaks for parents with handicappedchildren and for working mothers. Mr. Gallup said people want "supportive services" from the government, but don't want government to run their lives."

Parents honored for taking 'unadoptables'

SMITHFIELD, R.I. (RNS) — Adopting and caring for 11 severely handicapped children in addition to raising three children of their own has won a Roman Catholic couple from Ellington, Conn., the annual social justice award of the Southern New England United Methodist Conference.

Carl and Rachel Rossow, a former computer scientist and a former nurse, received the award at the close of the conference at Bryant College here.

After having three children of their own the Rossows in 1970 adopted a boy who had been thought "unadoptable" because he had an open spine. Other children adopted by the couple have such handicaps as missing limbs, cerebral palsy, sight and hearing impairments.

One-year-old Benjamin, the youngest, was born with only the stem of a brain and cannot hear or see.

Mrs. Rossow held him in her arms while nine others sat in wheel chairs during the presentation ceremony.

Benjamin "probably won't be with us much longer," Mrs. Rossow told the 800 conference delegates from churches in Rhode Island, eastern Connecticut and most of Massachusetts. "But he has been very special to us. His purpose here on earth has been to show how important it is to love one another."

Another child, Eddie, she said, was not used to physical closeness when they took him in "and would scream every time someone came near him."

But Susan, another child, hugged him whenever he screamed.

"The more he screamed, the more she hugged," Mrs. Rossow related. "Then one day Eddie closed a door on Susan's finger, and then she began to cry.

"Eddie reached out his arm to Susan for the very first time. And that taught me. I learned from Susan never to stop hugging."

The Rossows support their children largely through fund-raising dinners and donations on their behalf to the Alpha and Omega Corporation which they formed in 1974.

For the last two years they have lived in a $200,000 house designed specifically for wheel chairs which the state helped them buy by paying $160,000 of the mortgage.

Violence decried

Irish Methodists defy danger in Belfast to rally for Christ

BELFAST, N. Ireland — More than 20,000 people defied the dangers of traveling at night in this terror-filled city to attend a three-day series of evangelistic meetings as a part of world Methodism's Mission to the '80s.

Irish Methodists had prepared for two years for the mission led by Dr. Alan Walker, director of world evangelism for the World Methodist Council. Buses and cars brought people from pick-up points across the city to the downtown auditorium to overcome the peril of violence. Some bombs exploded in 18 hijacked cars left throughout the city, but still the people came.

"Violence in Northern Ireland haa failed," Dr. Walker declared in the opening rally. "We plead for a turning to the non-violence of Jesus to bring about necessary social and political changes."

The main target of the Belfast Mission — which included a three-day seminar on evangelism attended by both Roman Catholic and Protestant clergy — was the hatred and violence which has divided the province.

"Violence in Northern Ireland is gravely hurting the cause of Christianity around the world," Dr. Walker said at one public rally. "Following Jesus in Ireland means belonging to a spiritual church which far transcends Protestantism and Catholicism. The Spirit of God must first demolish the walls of bitterness and prejudice in human minds before outer walls of partition come tumbling down."

BELFAST, N. Ireland — Noonday strollers stop to listen to the Rev. Alan Walker, World Methodist Council evangelism leader of the recent Mission to the '80s, as he speaks in the center of the city.

BELFAST, N. Ireland — Methodist youth — 1,300 strong — parade prior to Youth Night during the three-day Mission to the '80s sponsored by the World Methodist Council. Hundreds of young people also attended a nightly youth coffee shop following the evening meetings.

Lunch-time open-air meetings, women's meetings, evangelism seminars and children's mission were also held, marking what many said was the outstanding event in the recent history of the Methodist Church in Ireland.

WORLD METHODIST COUNCIL PHOTOS

Charges against 'gay' UM pastor dismissed

By SHARON MIELKE
Senior Staff Writer

RYE, NY — A majority of the members of the Committee on Investigation of United Methodism's New York Annual Conference did not find "reasonable grounds" to bring an avowed homosexual minister to trial on the charges of "immorality and unchristian conduct" during a hearing here June 18.

Charges were brought against the Rev. Paul Abels of Washington Square UMC in New York City by the Rev. John Hill, the pastor of Clinton Avenue UMC in Kingston, N.Y. Both are members of the New York Annual Conference.

The Rev. Richard Thornburg, the district superintendent who convened the hearing, said the decision was made after an inquiry of four hours which brought the accused and accuser face-to-face. He said "all persons in the hearing should be commended for their sincerity and brotherly concern for each other."

Mr. Hill said he based the charges on scriptural grounds and cited as additional evidence news reports of Mr. Abels publicly testifying that he was homosexual, was living with another man and was performing homosexual marriages. Also, reports were introduced indicating that he was advocating such a stance in seminars and workshops across the country.

Mr. Hill told TM/UMR that he had no proof of Mr. Abels performing homosexual acts outside of Mr. Abels open admission that he is homosexual, which Mr. Hill deems as evidence of immorality based on Scripture.

However, Mr. Abels said his response was that immorality and unchristian conduct have to do with matters of willfulness and intent. "I have no control over being a homosexual; it is not a matter of choice. I believe that to accept oneself and to use what you are as a gift of God is the Good News of the Gospel."

According to Mr. Hill, Mr. Abels and the committee members understand Scripture to be only part of the picture — that it is not the sole basis for decision making. "No one refuted me on scriptural grounds," he said.

Mr. Abels said Mr. Hill's "view of Scripture which pulls out specific references in a literal way for the purpose of accusing someone is inadequate."

Mr. Hill said he did not bring the charges as a personal attack on an individual but on his sin for "the good of the church." He said he "probably" will file charges again in 1981 when a new rule approved by the 1980 General Conference goes into effect. General Conference added as a chargeable offense against ordained ministers "practices declared by the United Methodist Church to be incompatible with Christian teaching."

Won't 'monkey' with God terms, though

Sexist language in the Bible to undergo change

Compiled from News Services

NEW YORK — The National Council of Churches (NCC) is taking a lead in eliminating sexism in the Bible in reference to human beings, but feminists' pleas that God be depicted as female there have failed to gain acceptance.

"Personally, I'm unwilling to monkey around with God language," declared Dr. Bruce Metzger, member of the NCC task force that prepared a report on sexism in the scripture. "I'm not prepared to cut myself off from the continual Judaeo-Christian tradition and cease calling God father."

The report, commissioned by the NCC's Division of Education and Ministry, was accepted by the division's unit committee at a meeting here on June 12. The committee will vote on implementation in November after the report is studied by churches belonging to the national council.

Suggested by the task force as an immediate step is preparation of a new lectionary containing the Bible passages usually read at Sunday worship services on a three-year cycle in many Christian churches today.

Also proposed is action to change the language about persons in the Revised Standard Version (RSV), the most popular modern Bible in American English.

Comments by Dr. Metzger and other task force members present indicated that the body of eight men and five women had held some hotly contested sessions during the almost two years of preparation of their report.

'Ambiguity' in the report

Dr. Krister Stendahl, New Testament professor at Harvard Divinity School, acknowledged the "ambiguity" in the report. "That's the actual situation in the committee," he added. "We're a kind of middle group between two extremes."

Dr. Stendahl said he was among those favoring extensive changes, but warned, "The reality of the language of the biblical tradition should not be pushed under the rug. Or it will come back to haunt us. But there is a problem here. We know that."

Half in jest, he added, "Maybe, the Bible should carry the same warning as cigarette packages — 'may be dangerous to your health.' "

The report says that the RSV, "of all translations, must not lend aid and comfort to sexist attitudes and interpretations. It should not disenfranchise half of humanity by being addressed to 'the brethren' alone. It should not speak of God or Christ in a manner that makes males feel superior or closer to God or Christ."

"We know that the present RSV is liable to such interpretations — conscious and unconscious. Lectures by grammarians about the inclusiveness and generic sense of the English word 'man/men' miss the point," the report says.

Some male pronouns changed

Dr. Metzger, a Princeton University scholar who is also chairman of a committee preparing a revision of the RSV, said his group is eliminating use of male pronouns in English where they do not exist in the original Greek. For example, Revelation 3:20, which reads, "If anyone hears my voice," has previously been translated "If any man hears my voice."

References to "brethren," which in Greek does not refer to men only, can be changed to "brothers and sisters" in places where Paul was writing to churches which included women, he added.

Dr. Metzger said he favored "eliminating all masculine language consistent with faithful rendering of the original Hebrew and Greek," but had grave reservations about changing the historical accuracy of any text.

The task force report on sexism in scripture says in language about persons "it is both possible and proper to apply with more consistency" the principle of using such words and phrases as "the one" for "he," "human beings" for "men" and pluralizing so aa to avoid "he" in subsequent sentences.

"It is also possible to substitute 'children' for 'sons,' " the report says and recommends even bolder moves by adding such phrases "and Eve" or "and Sarah" in references that now speak only of "Adam" or "Abraham."

Male connotations of God as Lord, King, Father or He, the task force report says, "are accidents of the limitations of human language."

In language about Jesus Christ, the report recommends, "we would like to overcome the undesired suggestions that the incarnation makes Christ's maleness crucial in such a way as to overshadow the primary import of the Word having become Flesh and the Divine having become human."

Continuing, the report says: "Toward that end, we would aim at a language which expresses the force of Son of Man, Son of God, etc., in the sense of a relationship of a parent to child. We think it proper to speak of Jesus Christ as the Child of God and we believe alternate renderings for Son of Man should be explored."

The report also challenges current usage of referring to the Holy Spirit as "He," and urges retranslations that retain either the Greek neuter or the Hebrew feminine in language about the Spirit.

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MINNESOTA — For many persons, the most sacred moments of an annual conference are during the ordination service. Here Bishop Wayne Clymer gives the final charge to 17 newly ordained elders of the church earlier this month at St. Cloud.

PHOTO BY R. A. JAMES

At UM annual conference this spring

Scenes combine familiar, novel

NORTH TEXAS — Calling the annual conference to openness to women at all levels of the church and for an end to inequities which are present in the church, Jan Wiksten, chairperson of the conference's Commission on the Role and Status of Women, delivers a report to the members in session at Dallas.

N. TEXAS METHODIST PHOTO

ALABAMA-WEST FLORIDA — Captain YSF (Youth Service Fund) makes a flying visit to Montgomery to promote among the 1,015 lay and clergy members the projects sponsored by the annual conference's Youth Service Fund.

PHOTO BY AOA STOREY

NEW MEXICO — Banquets honoring bishops who are retiring or moving to new areas were held in many UM conferences this year. Here Houston Area Bishop Finis Crutchfield (left), brother-in-law to Bishop Alsie Carlton, of the Northwest Texas-New Mexico Area, reminisces as the banquet honoring the Carletons (bishop, center; Mrs. Carleton, right) begins at Glorieta. "The first time I ever remember seeing Bishop Carleton," he laughed, "was when he came to our home and I caught him smooching with my sister!"

NEW MEXICO UMR PHOTO

CALIFORNIA-NEVADA — Judy Harmon, an interpreter for the deaf and deaf and blind, coordinated a signing effort for hearing impaired persons for the major addresses at the sessions in Sacramento. A member of First UMC in Modesto, she has conducted sign language classes at the church and developed a sign choir. For people who are not only deaf but also blind, she uses a touch language.

CAL-NEV UMR PHOTO

NORTHERN NEW YORK — Retiring from active service, the Rev. and Mrs. Charles Steward receive a certificate of appreciation from Bishop Joseph Yeakle and recognition from the conference meeting at Utica.

NORTHERN NY. UMR PHOTO

KANSAS WEST — Lay Leader Marvin McReynolds (left) hands the first plates of food to Bishop and Mrs. Ernest Dixon at the conference picnic at Salina. Mr. McReynolds, a cattle and wheat farmer from Woodston, provided the barbeque for the entire conference. Both he and Bishop Dixon have served the conference for eight years and both will leave their positions this year.

PHOTO BY JOHN GOODWIN

Draft sign-up alerts UMs

Procedures for conscientious objectors outlined

By SHARON MIELKE
Senior Staff Writer

WASHINGTON, D.C. — The U.S. Senate's approval of the funds to register about four million 19- and 20-year-old males this summer and the expected House of Representatives approval has intensified United Methodist activities on the issue.

Of particular concern to local churches are the procedures to certify conscientious objectors (CO) as approved by the General Conference in April. Also of interest is exactly how the registration will be handled according to Dr. Herman Will, who heads the church's Division of World Peace.

Dr. Will is also the United Methodist representative on the board of the National Interreligious Service Board for Conscientious Objectors (NISBCO), a group of 47 religious bodies including the UMC working with several government agencies in reference to COs.

After a meeting with Selective Service officials last week, Dr. Will told TM/UMR that registration is expected to begin shortly after July 16 at all classified U.S. post offices.

Dr. Will reported that it will be "very acceptable" for persons to write in black ink on the card that they are conscientious objectors, since there will not be a blank for that information. By writing in a CO position, the card — which will be microfilmed — will provide a permanent record.

Within 90 days the registrants will receive a two-part letter repeating the information requested and asking for corrections. The person will be asked to keep one copy as a record but will not be required to carry it.

The information will go into a computerized data processing system, and sit there until, and if, Congress authorizes inductions, Dr. Will said. In that event, the national system would control, through a lottery as before, the order of persons called, to provide uniformity.

If induction were to come, the inductee would receive notice 11 to 13 days ahead of time. At that time conscientious objector or other exemption claims would be filed. Such claims immediately stop the process until the claim is adjudicated, according to officials, although a physical exam would be given anyway, he reported.

Dr. Will and NISBCO officials emphasized that individuals wishing to declare themselves conscientious objectors should file a certified CO status claim with the denomination since the registration process makes no provision for indicating such a claim.

"It puts them on record before possible induction, and it is helpful to the local draft board to know that these persons are in touch with their church," he said. "It also establishes a date when the person made such a decision — an indication that it was not a hasty act taken after an induction notice arrived."

The General Board of Church and Society's Peace Division provides CO cards to any person who writes to ask for them. The card simply states: "As a member of the United Methodist Church I wish to affirm my position as a conscientious objector. I understand the General Conference in its official statements supports me in the action I am taking."

In addition to the board office making such cards available, Dr. Will said six or eight annual conferences have already ordered enough to distribute them in every local church. "Western North Carolina produced a card of their own before we had ours printed," he noted.

The resolution adopted by the General Conference proposes that every local church select a person or committee to implement a churchwide process to certify the decision of members who seek to be identified as COs.

The church's theological statements, Social Principles, and historic statements on war, peace and conscription should be primary information in informing members that conscientious objection, as well as conscientious participation, are valid options for Christians, Dr. Will said.

The General Conference said the local committee does not have to agree or disagree with the convictions of an applicant member. Rather, their task is to record the member's position and assist him in securing proper counsel. The certification is also to be recorded with the annual conference and General Board of Church and Society.

Cards may be obtained by writing the General Board of Church and Society, 100 Maryland Avenue, N.E., Washington, D.C. 20002 or calling (202) 488-5600. A longer statement form can be obtained from NISBCO, 550 Washington Bldg., 15th and New York Ave. NW, Washington, D.C. 20005.

Grant lacks churches to take funds

TM/UMR Staff Special

ELKHART, Ind. — The Samaritan Institute based here has received a $700,000 grant to help local church-affiliated groups look into setting up 50 pastoral counseling centers throughout the country. But something is missing.

"What we're most interested in now is churches who want to start centers," said the Rev. R. J. Ross, the institute's executive director and a Presbyterian minister.

Samaritan Institute provides consultation for local churches and church-affiliated institutions to establish pastoral counseling centers under its name and according to its model. The Martin Foundation chose the institute for its grant which covers preliminary organizational expenses.

The Martin grant covers the expenses of the Samaritan Institute which puts locally gathered information into its computers for analysis and discussion of the results with local groups. It does not cover operational costs for local centers. Local groups which wish to establish a Samaritan Center do not pay any of the fees for contracted services to Samaritan until the decision is made to organize a center and its incorporation papers are signed.

"A pastoral counseling center has to be responsive to the church and to the community where it is located," Mr. Ross explained. "All of our centers have local boards made up of local church people. There are more United Methodists in our system than any others, primarily because they have put more emphasis on training pastoral counselors than other denominations."

The Samaritan model for its centers is a holistic one, regarding clients as a combination of elements in balance, according to Mr. Ross. The physical, mental and spiritual spheres of a person all are considered and taken care of. The 1978 President's Commission Report of Community Support Systems has commended Samaritan's use of this approach.

"What we're doing is parallel with American Association of Pastoral Counselors (AAPC) standards," Mr. Ross said (see related article this page). "Probably the main difference between a pastoral counseling center and a Samaritan Center is that we require all of our centers to have a non-psychiatrist physician on the staff, or as a consultant, as well as a psychiatrist."

Each new clients' case is discussed at a clinical staff meeting where a multi-disciplinary team reviews that clients' problems or symptoms. The Samaritan team includes ministers, physicians and psychotherapists. Each member of the team must be certified in his speciality by his professional organization. For pastoral counselors, this is AACP.

Both federal and Samaritan Institute research shows that many Americans turn first to the church when they are troubled (see related story on this page). It is in response to this need that Samaritan requires all of its affiliates to be housed in a church or in church-related institutions.

Stress victims helped by pastor-therapist group

By JOYCE HOPKINS
Staff Writer

CHAMPAIGN, Il. — When Americans feel stressed to the edge of their abilities to cope with tension, a National Institute of Mental Health commission report shows that among those who seek help, nearly half turn to their clergy or church-related institutions.

And the American Association for Pastoral Counselors (AAPC) says it can assure people who are looking for that kind of help that a pastor who holds its certification has met basic standards both as a minister and as a therapist.

"In the last few years, especially, we have been more careful to say to people interested in becoming a counselor, "Unless you have a keen sense of being an extension of the community of faith, you can't be a pastoral counselor," explained Dr. Donald C. Houts, the United Methodist minister who is AAPC president.

"AAPC is dedicated to trying to guarantee to people coming to our counselors that if someone is certified by us, he or she has met standards of clinical and theological excellence and that the counselor operates within the community of the church," he said.

Dr. Houts, whose doctorate is in pastoral psychology, is director of pastoral care and counseling for the Illinois Area of the UMC. His organization provides crisis counseling for UM clergy and their families.

He is a "diplomate" in the AAPC, the highest level of professional membership in the group. The other levels of membership include "members" and "fellows." Levels of professional membership are determined by an individual's academic training and clinical experience. Affiliate memberships are available for persons in related professions who are not ministers.

Dr. Houts said most "diplomates" and "fellows" have at least master's degrees in pastoral counseling beyond their basic theology degrees. To be certified, the ecumenical association requires a candidate for membership to be ordained unless the minister's faith does not include that classification.

Services offered by AAPC pastoral counselors differ primarily from secular therapists in that they tend to focus more on the values of, or the loss of, meaning in a client's life instead of a major reconstruction of personality, he said.

"I function with my clients here as I would as a psychologist in private practice. There is a contract, however, that they are coming to me as a member of a community of faith, as a representative of the church," Dr. Houts added.

Dr. Houts stressed, however, that clients need not expect AAPC counselors to pass judgment on them on the basis of their activities or what ill has befallen them.

"I believe in the New Testament teaching that the rain falls on the just and the unjust," he said.

Dr. Houts said people are more likely to run into counselors who condemn them instead of counseling about their problems when they go to "self-appointed pastoral counselors."

"We don't have a monopoly on the name (pastoral counselor). The public doesn't know how to distinguish the difference" between competent or incompetent counselors, Dr. Houts explained.

"There are some people who peddle very damaging ideas that are not biblical and are not Christian in the best sense," he added.

Emphasizing that he is not saying all pastoral counselors who do not hold some level of AAPC certification are incompetent or harmful, Dr. Hout explained that if a person is looking for help, he will at least know AAPC counselors have met rigid qualifications. Candidates for certification must also show evidence of having developed some knowledge of themselves.

"A pastoral counselor must have done a personal search to be sure one is relatively free of unresolved problems in order to avoid putting one's own problems off on one's clients," Dr. Houts said.

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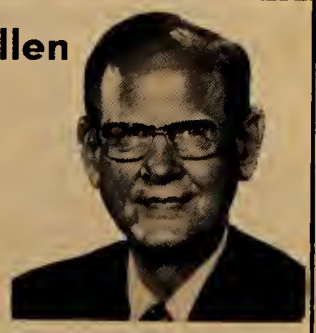

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The United Methodist Reporter

LOUISIANA UNITED METHODIST

edition

VOLUME 8 NUMBER 30 — Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 — JULY 4, 1980

Pictures from the United Methodist Men's Retreat have not been developed in time for this edition of the paper; but P.E. "Judge" Yates sent us a picture from last year's retreat, and, after all, the faces still look the same! Shown above, l. to r.: Dr. Tom Matheny, Conference Lay Leader; Bishop J. Kenneth Shamblin; Ernest Arnold, Conference President, UMM; and Charles Goodgame, the one who makes the arrangements and does a good part of the work for the Retreat each year.

Director honored

Dr. Ken Ward, Executive Director of the Louisiana Moral and Civic Foundation, has announced the retirement of Robert F. Harrington from the staff of the LMCF.

Dr. Harrington, who came to the Foundation as Director of Promotion and Education, had formerly been Area Provost. He has a rich professional experience, having been Executive Director for the Louisiana Interchurch Conference, District Superintendent for the New Orleans District, Dean of the Chapel at Wiley College, President of Huston-Tillotson College, Lecturer in Religion at Dillard University, Chaplain in the U.S. Army, and pastor of churches in South Carolina, Georgia and Louisiana, including Mt. Zion, New Orleans.

A luncheon honoring Dr. Harrington was held in Baton Rouge on July 1st at the Capital House Hotel. Dr. Harrington has been serving Grace UMC, New Orleans on a part-time basis while on the staff of the Foundation. He will now assume full-time duties there.

The Annual Women's Day for St. James UMC was held with Mrs. Angenetta Lott — the President of Shreveport Alumnae Chapter Delta Sigma Theta Sorority/Caddo Parish School System Curriculum Specialist — as the featured speaker. In the picture Mrs. Emma Lawson, General Chairperson of the Women's Day is shown crowning the winner of the Mrs. St. James UMC 1980 Contest — Mrs. Hestella Austin, who raised $1,337. A runner-up plaque was presented to Mrs. Mattieleen Kelly. Mrs. Ethel D. Brown, Coordinator of Communications, said "This Women's Day Program was the most successful in the history of St. James." The pastor is Rev. James A. Graham.

"It was a glorious day at St. James, enjoyed by all!" The reason for such ecstasy is shown in the picture above as members of the congregation participate in burning the mortgage at St. James UMC, New Iberia. In the Methodist polity, a church cannot be dedicated until the mortgage is paid-in-full; so now Bishop Shamblin will dedicate the church on September 28th. The major reason members of the congregation show so much happiness in the picture, is that the indebtedness was paid off 8 years earlier than originally stipulated. Speaker for the mortgage-burning ceremony was Mrs. Ester Heard, seen on the front row, right side.

The Older Elementary Youth of FUMC, Pineville, participated in a 5-day program at Camp Brewer, near Forest Hill. Mrs. Brenda McCartney was the director; Ray E. Tuma was the assistant, and Ron Denson, Church Youth Director, assisted and drove the bus. According to the account we received approximately 60 youth, counselors, and workers were present for each day's session of fun and Bible Study.

Around the Conference

LAFAYETTE — Twelve members of the youth group of Asbury "fasted for World Hunger" recently. A total of $462.55 was raised in the 24-hour period after the young people obtained sponsors for each hour they could go without food. Informative games and filmstrips on the world food situation, movies and fun games were part of the hours spent locked in the gym of the church. The contribution was sent to UMCOR for the relief of World Hunger.

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LAKE CHARLES — Dr. Hayden Sears, pastor of the UMC in Mesa, Arizona, was one of the featured speakers for a "Old Time Family Camp Meeting" at the Lake Charles District Campground. Other persons on the staff were: Rev. Conrad Murrell, Rev. Claude Barron, Rev. John Scarf, Rev. Sam Jacobs, and Rev. Joe Hoover.

• • •

BATON ROUGE — The sanctuary of University UMC was the setting for the Children's Ministries' production of The Rainbow Express. The two children's choirs, the Asbury Singers, directed by Valerie Meiners, and the Wesley Singers, directed by Margaret Langford, made up the animal chorus of 46 elementary children. Dr. Lamar E. Smith played the role of Noah and Dr. Robert Vaughn Brock, Noah's Conscience. Instrumentalists included Delores Keutemeyer and Mary Helen Hamilton, piano; Jerome Calhoun, drums; and Kathleen Ingraham, violin.

• • •

SULPHUR — The Wesley UMC held a week-long Revival with Dr. Carl Lueg, Sr., as the guest preacher. According to Rev. Rick Hebert, the unique note of the Revival was that the services were led by a father-son team. Carl Lueg, Jr., was the Music minister for the week.

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BATON ROUGE — Rev. Henry C. Blount, Jr., Senior Minister of the Broadmoor UMC, will offer three lectures at the Cayce Conference Center, Virginia Beach, Virginia, in August. He is to speak on "The Healing Ministry of Jesus," "Healing Negative Tapes," and "Meditation Versus Stress." Mr. Blount will share the conference with two other speakers: Dr. Jerry Teplitz and Dr. Morton Kelsey.

• • •

GONZALES — Rev. and Mrs. Craig Taylor, former residents of Gonzales, were honored with a tea and baby shower recently. Mr. and Mrs. Taylor both grew up in Gonzales; Craig has completed his Seminary studies and is working toward the Doctor of Ministry degree at Candler School of Theology, and Cathy has a degree in Elementary education from Georgia State University and is now teaching in Atlanta.

• • •

RAYMOND — Damon Hine was presented the Harper's Encyclopedia of Bible Life by Rev. Douglas Davis as a result of his work with UMY of the church. Damon will be attending McNeese in Lake Charles in the fall.

New pension

Dr. Lamar E. Smith, new chairman of the Conference Board of Pensions, encourages all Conference members to read James F. Parker's article in the June issue of The Circuit Rider. In this article, beginning on page 12, the author discusses the General Conference legislation on the new pension plan. The article is entitled "How the Pension Plan Benefits You."

Read especially carefully the decisions that the Annual Conference will need to make at next year's session.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
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Official publication of the United Methodist Church in Louisiana Conference.

These graduating seniors were honored recently at a special service at Zachary United Methodist Church. The Zachary UMW presents each senior with portraits and corsages annually. L. to R.: Brent Yantis, Jimmy Babin, Blayne Honeycutt, Alison Barkley, Laura Pope, Leanna Fuchs, Karla Baxter, Sherry Jenkins, Susan Dickey, Jan White and Lisa Smith.

Tech senior honored

A senior from Jennings at Louisiana Tech University, Ruston, who majors in Marketing, has been selected the recipient of the Carrie P. Love Memorial Award. Miss Tisdale Knight is an active member of the Tech Wesley Foundation. She is serving on the Council for her third year as Sunday Vesper Chairman. She has also served on the Luncheon Programs Committee, Mid-Winter Retreat, Distinguished Speaker Series Committee, Council Fall Planning Retreat, Christmas Candlelighting Communion Service, Holy Week Services, and Deputation Teams.

Miss Knight is a member Alpha Chi Omega Sorority, where she served as treasurer of her pledge class. She has been on the rush committee for two years, pledge guidance committee, and has played intramural sports. She received the Best Pledge Award. She is also a member of the Student Government Association, holding a cabinet position on student services and Pi Sigma Epsilon.

The Carrie P. Love Memorial Award serves to name the outstanding student of the Tech Wesley Foundation. This award of $600 dollars has been given annually for a number of years. A student must be either a junior or senior to receive the award. Persons are nominated from the Wesley students, the nominations committee selects top nominees who fill out an application form, and these forms are used by the committee to select the final recipient.

Miss Tisdale Knight, second from right, holds the Carrie P. Love Memorial Award, presented to her by members of the Love family. From left are: Jimmy Love, Mrs. J.C. Love, Jr., Miss Knight, and J.C. Love, Jr.

Hospital Chaplain leads workcamp to Costa Rica

By GEORGE PETTINGWELL

Imagine spending $650 of your own money to sleep on the floor, carry a back pack through hot steaming jungles, and work from dawn to dusk rebuilding a broken-down church.

Twenty-one persons from Louisiana and Alaska did just that during the Easter holidays, spending two weeks of their own time in the Central American country of Costa Rica. The workcampers, ranging in age from 14 to 74, spent half their time in the coastal city of Limon rebuilding a termite-devastated church, and the other half of their time in remote jungle villages providing medical help to Indians, some of whom had never seen a doctor before.

Rev. Augie Aamodt, chaplain at Glenwood Hospital in West Monroe, Louisiana, led the workcampers. This was his 26th trip into Central American jungles, frozen Alaskan backlands, and other needy areas of the western hemisphere.

The Costa Rica workcamp this year was sponsored by Glenwood Hospital, the Monroe District of the United Methodist Church, and the West Monroe Rotary Club. The three groups provided $5000 worth of construction and medical equipment for the trip.

"While the church helped sponsor this trip and most of our previous trips, our purpose is not to preach, teach, and evangelize, but to build facilities and provide medical help that people need but aren't able to provide by themselves," Augie explained. "We do try to be a Christian witness in everything we do. We worship with the people, we bring our guitars and join in evening sings with them, we participated this year in a memorable Easter sunrise service with them. As we work and live with the local people, we try to set a good example for them as followers of Christ."

Doctors and nurses have accompanied Augie on many of his trips. The medical help they have provided has been an extremely important part of the workcamps. In Costa Rica the team often had to fly into small remote jungle clearings, then paddle upriver in canoes, and hike another several miles before they could even begin to treat the Indians. Because they had to fly back to Limon before nightfall, the medical team usually had only a short time to help the people. One day, for example, they treated 72 people in one village in only a five-hour period.

Their medical help consisted of administering various drugs and medicines to combat jungle diseases, taking blood pressures and temperatures, delivering babies, and performing minor surgery. The team treated some Indians for parasite infections who might have died if they had remained untreated. The Medical Society of Costa Rica was very appreciative for their help.

Katy Hebert, a registered nurse at Glenwood Hospital, called the trip "an experience of a lifetime."

Alvin Goodwin, an industrial arts teacher in Monroe, said he went because it was something the Lord wanted him to do. "It's really different. If you go on a vacation, you don't see how people live or what they're really like. You get to experience that on one of these trips," he said.

Dr. J. Robert Kemmerly, a gynecology/obstetrics specialist at the Women's Clinic in Minden, Louisiana, said, "I feel that I learned really first hand something of another people and culture — their joys, problems, and strong Christian faith. It has made me a more complete person in relating to all of God's creatures."

28th homecoming

The Southside UMC, Monroe, will observe its TWENTY-EIGHTH HOMECOMING on July 13th. The service will be conducted by the 14 persons who have gone into the ministry since the church's beginning. The sermon of the morning will be delivered by the Rev. Pete Medak, pastor of Woodlawn UMC, West Monroe.

Southside was organized on July 13th, 1952 with 126 charter members. At the present time the membership is 2,056, with a property valuation of well over $1,500,000 and an indebtedness of only $89,000. Church members all participate in an active program of visitation evangelism and, through the years, the church has averaged 60 persons a year on profession of faith. Other activities include: Girl Scouts, Boy Scouts, Hospital and Jail visitation, Youth Programs and Neighborhood Concern Program. The Rev. Lea Joyner is the only minister the church has ever had.

There will be a special musical program in the afternoon of the celebration and Lloyd Barnett and the Rev. Joe Solomon, pastor of the Kilbourne UMC, will participate.

Members of the church hope that all of their friends and former members will make an effort to be present.

Rev. Pete Medak, Pastor of the Woodlawn UMC, West Monroe, will be the preacher for the TWENTY-EIGHTH HOMECOMING at Southside UMC, Monroe, in July.

Of Special Interest on the Inside Pages

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Editorial

Evangelism: no method effective that doesn't include whole Gospel

One of the most frequent complaints registered about the United Methodist Church by TM/UMR readers in "Letters to the Editor" we receive each week is that, despite the UMC's avowed "missional priority" on evangelism, the job is not getting done. Readers specifically say in letter after letter that fulfillment of Jesus' "Great Commission" (Matthew 28:19-20) is, in fact, a low priority among United Methodists.

If statistics mean anything — and we believe they do — it is difficult to dispute these charges. Not only is church membership continuing a ten-year decline, but the number of new members received by first-time profession of faith is shockingly low.

And from our direct observation of a variety of UM local congregations, we believe most United Methodists are in no danger of being overzealous in their evangelism efforts.

At the same time that readers critique United Methodism's lack of commitment to evangelism, they frequently cite other religious groups who are deemed to be engaged in the kind of effective evangelism we are neglecting — among them Bill Bright's Campus Crusade for Christ through his "Here's Life" program. Mr. Bright currently is attempting to raise $1 billion to "make the Word known around the world" through a media blitz (see TM/UMR, June 20).

It cannot legitimately be denied that "Here's Life" has a worthy aim in seeking to proclaim the Gospel and lead persons to make first-time personal decisions to accept Jesus Christ as Lord and Savior — something the UMC obviously deemphasized in recent years.

But for those who see the "Here's Life" effort as the "best possible model" for evangelism, we submit that — in its own way — that campaign is as lacking in wholeness and faithful witness to the Christian Gospel as our own.

One needs only look at the results of the first "Here's Life America" campaign, undertaken several years ago under the slogan "I Found It," to see in part the problems inherent in such an undertaking. Even discounting the theology expressed in the campaign — which itself could appropriately be challenged at points — the measureable results did not begin to match the amount of time and money it required. Test studies done in cities where the campaign was focused showed that six months later less than three percent of those who had "made decisions for Christ" could be found in local churches.

While the program was big on flashy media hypes, it was obviously inadequate on follow-through and nurture of new converts. Nothing about the latest "Here's Life" campaign leads us to believe the approach has been changed enough to make it a better example of either Christian stewardship or Christian evangelism than its predecessor.

Since "Here's Life" focuses almost exclusively on verbal proclamation and seeking verbal assent to the Lordship of Christ, without an equally vigorous emphasis on the meaning of Christian discipleship, we believe the current "Here's Life" campaign is just repeating the mistakes of the "I Found It" campaign. Unless the important first-step of securing verbal commitment to Christ is coupled with a program of ongoing nurture in the faith, lasting and life changing "conversions" will always be few in number.

Secondly, the emphasis of "Here's Life" on accomplishing evangelism via the raising of colossal amounts of money to be poured into media gimmicks appears doomed — by the very nature of the mass media — to produce only superficial results. And the implication that Jesus' Great Commission will be fulfilled only if we raise and expend enough money "to get the Word out" is a shallow misrepresentation of the Gospel.

If the UMC and other churches and religious groups wish to engage in effective evangelism, there first must be the conviction that we have a life-changing message to share and a mandate from Jesus Himself to share it with all persons. This is, perhaps, the most critical need within the UMC, if we as a church are to regain our evangelistic zeal: recognizing that it does make a difference whether or not a person hears and answers Jesus' call to "Follow me." We must recognize the great importance of a person's first-time experience of the Lordship of Christ and consequent first-time decision to follow Him, and provide many more opportunities for this to occur in our churches than at present.

Those such as Mr. Bright, who already are committed to the importance of fulfilling the Great Commission, need to recognize and deal with the fact that there is much more to fulfilling that Commission (i.e. "making disciples") than just verbal proclamation leading to a person's verbal assent to the Lordship of Christ. Following Christ also must lead the Christian to engage the "principalities and powers" in our world — sometimes at the cost of bearing a cross.

Evangelism is one of the most important purposes of the church. Not all that passes for evangelism, however, is worthy of the term. All evangelism efforts, if they are to be faithful to Christ, need to include both what has traditionally been called "justification" (acknowledging one's sinful condition and accepting forgiveness/redemption by God through Christ) and "sanctification" (taking up Christ's banner and growing in the faith, so as to carry it into all walks of life — including both the sanctuary and the market place).

Emphasis only on "decisions for Christ" (justification) leads invariably to a "cheap," partial Gospel — one which allows a person to say "I am a Christian" and "I am saved" without accepting the demands of Christian discipleship.

Emphasis only on "doing the gospel" (sanctification) leads invariably to an attempt to save ourselves through our good works, without acknowledging our absolute dependence on God for salvation and for strength to cope responsibly with the demands and challenges of life.

The proclamation of half a Gospel won't pass for fulfilling the Great Commission. It won't pass for the United Methodist Church. It won't pass for "Here's Life."

Pride

By LON WOODRUM

While listening
to a man's confession
of his sins I got
the strong impression
that he could have
been parading
sings like generals their legions!
And also I might mention
that I felt he might
be masquerading
human weaknesses as sins
sufficiently important
as to merit some attention!

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Joyce Hopkins, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS964500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2529 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or in any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

SEND CORRESPONDENCE AND ADDRESS CHANGES TO:
P.O. Box 221076, Dallas, Texas 75222
Phone: (214) 630-6495
(Include mailing label with address changes.)

Individual subscriptions: $6.00 per year for national edition; rates for Annual Conference editions, and for groups of 10 or more subscriptions in the national edition, available upon request.

Second Class Postage paid in Dallas, Texas. POSTMASTER: Please send address changes in: P.O Box 221076, Dallas, Texas 75222.

Here I Stand

The quiet patriot dies without fanfare

By WELDON S. CROWLEY

Weldon Crowley

On August 1, 1973, a little bit of America died. The event was not marked by elaborate ceremony nor was it known very far beyond the confines of Navarro County, Texas. Yet there were national dimensions to the event, perhaps because of its very obscurity.

Sam Crowley died — quietly, unobtrusively and without fanfare or resistance. Born four years before the twentieth century began, he had seen most of the modern miracles of American technology and had marvelled at them all — the automobile, refrigeration, radio, television, space travel. But the marvels he saw did not control him and were not the primary goals of his life. He was much too close to the soil for that.

All of us are products of our history, and this at a personal as well as a cultural level. As citizens of the United States we share in the long term the Western European tradition; in the short term the uniqueness of our "grand experiment" on these shores. Our history is characterized by the stages of puritanism, enlightenment, democratization, scientific progress and neodemocratic process. Sam Crowley in his simple, quiet way embodied all these.

Sam was a puritan of Methodist stripe and there was no doubt about it. He really believed that things were divisible into right/wrong, good/bad, black/white. In the narrower definition of puritanism he believed that people ought to "toe the mark" in areas of moral behavior; he did not hold with drinking and carousing around. To him man was placed here by God to work hard, live simply and accept whatever came his way as testing and strengthening. He was secure in the belief that God would reward moral purity and hard work — he always believed that — even when he could barely support his wife and five children on the meager earnings of a small cotton farm which he never owned, but rented.

In a larger sense Sam was also a puritan, believing that ultimately life was good and purposive. He knew that hard work was frequently its own reward and that the contradictions of life could only be overcome by activity. He never ceased to be active and even in his darkest days of depression and lack of direction he found something useful to engage his faculties. If an idle mind is the devil's workshop, Satan had few opportunities with Sam, who could fashion a bicycle pedal out of a leftover piece of wood or a firing pin out of a steel scrap.

Without knowing much about Jefferson and Madison, Sam did know that some rather intelligent men framed our Declaration of Independence and Constitution. He also knew that many of the founding fathers were farmers whose formal education was tempered by a profound awareness of the rigors of daily life. I doubt seriously that Sam knew anything about the influence of eighteenth century French ideology on our system, but he certainly liked the tolerationist tendencies expressed by Voltaire, and he was committed to the notion of progress of Condorcet and he sensed the validity of the balanced constitution of Montesquieu.

Sam's ten years of school had adequately prepared him for the practical life, and he believed that most of what has been of enduring significance is part of the reflective man's intuition. He admired intelligence and education, but felt the continuing need for practicality and had little patience with people who "put on airs."

Beyond his puritanism and appreciation of the American enlightenment tradition, Sam had much of nineteenth century democratic sentiment in him. As that century was marked in our country by the clearing and settling of the frontier, so Sam moved, both cooperating with and subjugating nature. And he realized that there was a levelling tendency involved — that somehow men shared a commonality that ought to find expression in political life.

To the best of my knowledge he never voted, partly because of the poll tax exacted for so long in Texas and partly because of an innate shyness. But he knew what democracy was all about and he treated people with due respect for the dignity of the individual. He believed that station in life should be open to talent and accomplishment and not based on birth or inherited wealth. Although he never read them, he gloried in the sentiments of possibility popularized by the Horatio Alger stories.

As modern science came more and more to dominate existence, Sam shared with many of his contemporaries an uneasiness. While never clearly enunciating his anxiety, he wondered if man had gone too far. Had man's expertise outpaced his capacity for humane adjustment? Could the essential goodness of life be accommodated to the rapid movements of science? Sam never attempted elaborate answers to these questions, but he knew that his mood was shared by millions.

And what of society's adjustments? How far could the New Deal be applied? To what extent was the democratic sentiment of an agrarian society adaptable to the urban masses? Did equality refer to opportunity or was it an innate right of all? How was justice modified when measured by the norm of national security?

In the face of such deep probings Sam Crowley did what many of us have done: He waited. He waited for things to clear up — in the confident hope that a new synthesis could and would be found. He went into his shop each day and worked with his hands. He visited with his children and grandchildren and took joy in the companionship of his wife of fifty years. And those of us who had known him when his patience was short and his fears great began to see a serenity about him that encouraged and strengthened us. And his community respected him, almost as if there were those who believed that he was privy to a secret denied to many others.

And then Sam died. I lost my dad and America lost a real patriot, for after all, what is patriotism but the daily embodiment of the best elements of one's heritage?

"Here I Stand" is a column through which TM/UMR readers may express concerns and opinions about the church.

This week's contributor, Dr. Weldon S. Crowley, is chairman of the Department of History at Southwestern University in Georgetown, Texas. He is a member of the UMC's Central Texas Annual Conference.

Letters to the Editor

Why make children 'flunk' church camp?

To the Editor:

I speak not just from my own experience, but from my sharing of this experience with other parents who have borne the same burden.

After a struggle with reading during the first two years of school, we decided that our son did, indeed, have a learning handicap, and should be recycled in the second grade. It was a painful decision, but one we felt was wise.

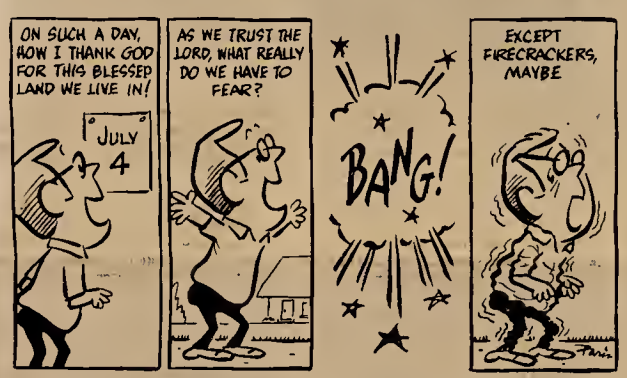
However, this has also meant that he was retained in church school and tracked with a lower age group. Therefore, because he is behind in public school due to a reading — not a comprehension — problem, he is studying material below his comprehension level.

This has also meant that his long anticipated wait for church camp has become a year longer. Church camp also goes by the public school grade.

Cub Scouts and little league baseball group the children according to age, and grade is not a barrier to their enjoying these experiences.

Wouldn't it be wonderful if we took the lead of the secular groups and decided that a child who has been retained in school has not also "flunked" church school and church camp? Couldn't we contribute, instead, to the positive uplifting of the child and help lessen the scars of retention? What a small move for us, but what a large plus for the child involved!

Doris Dace
Owensville, Missouri



Pope also in politics

To the Editor:

Writers of the "Letters to the Editor" in the June 13 issue regarding Rep. Robert Drinan's ouster from Congress by Pope John Paul II seem not to have understood the full implications of the Pope's action.

While telling certain priests — Fr. Drinan and a very few others — to get out of politics, John Paul, himself a priest, thrust himself into the American political process by denying an American citizen, Robert Drinan, the right to hold public office and denying the voters of Massachusetts' Fourth District the right to send the person they want to Congress. While scorning politics, the Pope operates a sovereign microstate with diplomatic relations with over 100 countries.

If the Pope really wants priests out of politics, why doesn't he give up his own status as a head of state, and why doesn't he order Fr. Donald Shea, head of the Republican National Committee's Catholic/Ethnic Division and chief architect of the unsuccessful 1978 Packwood-Moynihan bill to give massive federal aid to parochial schools, to get out of politics?

Rep. Drinan will be missed by those who value religious freedom. He had consistently worked for church-state separation in Congress on such issues as aid for parochial schools, government mandated prayer in public schools, and freedom of conscience on abortion.

Edd Doerr
Silver Springs, Maryland

Learn to witness

To the Editor:

The "Here I Stand" article on Hare Krishna was excellent (TM/UMR, June 13). There is another religious group making deep inroads on "seeking young people" most successfully: The Jehovah's Witnesses. They find a frustrated Christian and visit — making friendly overtures first, following scriptural study of an hour in the lonely home.

In our case, the church was informed (minister, educational director, and nursery superintendent), and they responded with a letter. The Jehovah's Witnesses heard about the family (new baby) and visited the lonely mother, helping out with chores and company. Then they offered their message. What is their message? I know it is based on Daniel and Revelation, but I do not understand their belief concerning Jesus Christ and the Trinity. Please have someone explain these two points.

Christians can learn a valuable lesson from these people on how to witness for Christ. Jesus did not say write a letter. He said "go."

H. P. Tilton
Jacksonville, Texas

Church must speak

To the Editor:

I find it very disturbing that the church has remained so quiet during the recent turmoil in Korea. At the 1979 School of Christian Mission, sponsored by the Minnesota Conference for United Methodist Women, I learned that Korea has been known for its repression and political imprisonment and torture of those who disagree with the government, including many Christians. It is an example of another regime which can only continue because of our nation's military presence.

Who gains from all this? A few U.S. industries who hire their people for a pittance then turn around and sell tennis shoes and clothes in the U.S. at expensive prices; a dictator and perhaps our military.

I feel our church leaders need to speak out loudly and strongly against oppression of this sort. We each need to put pressure on the U.S. industries which enjoy a protected status in that country, either through stockholders action, or simply boycotting Korean-made items.

If the church will not speak out for the oppressed, who will? It is not enough to try and pick up the pieces after another man-made disaster.

Lorraine Ehrich
Brainerd, Minnesota

Letters too grim

To the Editor:

Correspondence appearing in your "Letters to the Editor" column leads one to believe that United Methodists are too grim.

To lighten things up a bit let me report a scrap of the proceedings of the Minnesota Annual Conference held at Red Wing, Minn., August 22, 1860. I glean these items from papers left behind by my grandfather, then a candidate for deacon's orders:

Bishop Scott: Question # 12 — "Will you endeavor not to speak too long or too loud?" (What happened to that?)

On itself the conference decreed that no more young men should be admitted into the conference who used tobacco except as medicine. At which a committee returned this report: "All free from the use of this filthy weed with one exception and that candidate used it as a prescription from a doctor."

Edward L. Peet
San Francisco, California

"Letters to the Editor" may be sent to: Box 221076, Dallas, Texas 75222.

On the TM/UMR Beat

Little league 'super stars' and right field summers

Bud Herron

I was a right fielder.

In the big leagues that may not mean a lot, but from where I stood in the Little League some 25 years ago, that meant I wasn't very good at baseball. Except for left-handers like Mean Eddie Penske (who we all suspected was a short adult rather than a big kid), no one ever seemed to hit to right field. That was fine with the coach and that was fine with me. We both knew I couldn't catch the ball anyway.

But I was a well-rounded player, I recall. What I lacked in fielding abilities I also lacked in hitting. Had I been batting for the other team (which was often suggested) a player like me could have played any position on the field successfully. No one had to worry about having to catch the ball except the catcher who squatted behind me trying to keep out of the way of my flailing bat.

It was a humiliating summer for a ten-year-old. I learned to joke about my ineptness which made everyone assume I didn't care. But when I walked up to bat to the patronizing encouragement of the adults in the stands and the "not-him-again" whispers from the kids on the bench, I felt like a prisoner taking a short walk to the gallows.

The only bright spot that summer was that my Mom and Dad didn't come to the games or the practices. Dad worked in another town and didn't get home in time to make it to the field where we played. He would ask me about how things were going and I would spin yarns about home runs and unassisted double-plays. The lies made me feel even worse. I eventually even decided that it was God punishing me for the lies, as much as my lack of physical prowess, that was responsible for the ball always dancing away from me.

The season dragged on. Only two games were left. We were playing the Yankees. I struck out in the second inning. I hit a little blooper back to the pitcher for an out in the fourth. I chased down a grounder in right field in the fifth and threw the ball to the wrong base (which made the coach throw his hat in the dirt).

As I was coming up to bat in the sixth — and final — inning, I noticed him . . . my Dad, in the stands. Something started pounding in the back of my head. My knees felt like someone had let the air out of them. He waved at me.

"How long has he been here?" went through my mind in a panic. I wanted to run away somewhere. But there was the pitcher, there was the catcher, and there was Dad's "super star." My eyes were blurry so I didn't see the ball go past me three times to end the game. I don't recall today who won the game. I only remember sitting in the car on the way home, first trying to explain I had had an "off game," then breaking down in tears and confessing to being the most useless baseball player who ever lived. I told him about my lies. I told him about the taunts from the kids. I told him about how I had let the team down. I told him about my misery.

Dad listened to it all. He never interrupted me.

Then when I had let it all out, he stopped the car, pulled me over next to him and hugged my head up against his big chest.

"I love you, son," he said. "You don't need baseball to make you who you are. And I like who you are."

I can't say that his words made all the pain go away that summer, or even today as my own 10-year-old son plays baseball and I struggle with trying to "like" the game and not "protect him" from it. But they did help me begin to understand something about love — between a parent and a child, between the Parent and His children.

We all play right field sometimes, but God still sees us as though we were the first baseman.

—BUD HERRON

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Top Scout lauds UMC support

IRVING, Texas — In front of the national headquarters of the Boy Scouts of America located here in metropolitan Dallas stands a bronze statue of a Scout sculptured in 1937 by R. T. McKenzie and presented by the Scouts and Scouters of the Philadelphia Council in 1952.

By CLYDE CHESNUTT
Associate Editor

IRVING, Texas — From Bobcat to "top dog" — in 48 years.

That's the story of the rise of James L. Tarr who joined a Cub Scout pack in 1931 in the beginning rank of Bobcat and last year became the chief executive of the Boy Scouts of America. He now heads the nation's largest youth organization that includes three million young people, one million adult volunteer leaders and 4,000 professional workers.

Mr. Tarr, though, is not only a dedicated Scouter, he is also an active United Methodist layperson.

"If the United Methodist Church only knew what Scouting could mean to it in developing a quality of leadership, it would double its efforts to support the organization," the chief executive declared.

"Scouting can help the church accomplish its mission," Mr. Tarr continued. "Number one obligation for the church is to serve the neighborhood, which Scouting does, and number two is to develop new families and leaders for its membership. One pastor in another denomination reported he recruited 105 families into the church through an active Scouting program."

United Methodists must agree with some of Mr. Tarr's opinions for the UMC ranks first nationally in the number of youth involved in church-sponsored Cub Scout packs, Boy Scout troops and Explorer posts (289,771 youth in 10,744 units), and second in the list if all sponsoring organizations. Heading the list of sponsors is the Parent-Teachers Association (PTA) which numbers 486,437 youth in 14,270 units.

Additionally, the UMC encourages Scouts to work for the God and Country Award and in 1979 established the Bishop's Award of Excellence (see related article on this page).

"It's obvious to me why a local church should sponsor a Scouting unit," Mr. Tarr said. "The church must and does care about young people. Here's one way to accomplish that. And the church is the primary place to find men of character who are interested in helping youth.

"Scouting provides a code of values for a young person," he continued. "The Scout Oath and law emphasize reverence for God and respect for the convictions of other people. Those personal values carry over into adult life. I am a product of those values learned as a boy."

Mr. Tarr decided as a senior in high school to make Scouting his life's work. He began his professional career in 1941 and worked his way to chief executive in April 1979. During that period of time he has seen the highs and lows of the organization.

"Membership in Scouting has decreased since 1972," he said, "just as the youth population in America has. That decrease has affected the church, school and families. Social pressures also have affected us, such as working mothers and less discipline in the home and school."

Yet he believes "good signs" are on the horizon for Scouting. Currently, the Explorers are showing a slight increase in membership; the percentage of decrease in high school membership in Scouting (1.2 percent) is less than the percentage of decrease in the over-all youth population (2.5 percent), and 42 percent of the 416 Boy Scout councils are reporting increases in membership.

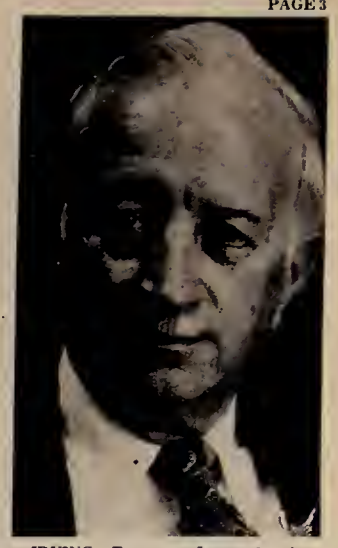
He is further encouraged by the response of females to Explorer posts, which were opened to them in 1969. "This affords the opportunity of boys and girls working together toward positive results, such as developing vocational interests. Many girls have gone into law enforcement and medical careers from an interest sparked in Scouting."

A member of Walnut Hill UMC in nearby Dallas and a person who does not smoke or drink, Mr. Tarr is a missionary for developing the youth of America.

"Unquestionably, young people today have more idealism and abilities than previous generations," he said. "Along with that they are confronted with a lot more pressures and temptations. That is why Scouting is needed more today than it was 70 years ago when it started. Our society needs the values exemplified by Scouts."

Someone asked him recently if Scouting is still relevant."

"As long as character and citizenship and fitness are relevant," Mr. Tarr replied, "the Boy Scouts of America is going to be relevant. When those qualities of life are not relevant then we won't be, either."



IRVING, Texas — James L. Tarr, United Methodist layman and chief executive of the Boy Scouts of America, says that Scouting can help the church accomplish its mission, particularly in developing "quality" leadership.

Women outline problems

Church Women United holds fifteenth assembly

By JOYCE HOPKINS
Staff Writer

LOS ANGELES — The fifteenth ecumenical assembly of Church Women United (CWU) here brought warnings about current domestic and foreign situations to participants and gave them 62 forums and workshops in which to learn how to survive — and maybe even defuse — the problems.

United Methodists were among the Protestant, Orthodox and Roman Catholic Christians at the four-day meeting last week themed "The Spirit of the Lord Among Us." They heard that through ecumenism and through action inspired by the Holy Spirit, that there is still hope.

"The Scripture tells us that the Spirit is a gift from God — a source of power," the Rev. Joan Campbell, first of three major speakers, said.

"I would submit to you that the clearest manifestation of the presence of the Spirit in a person's life is not the plastic, placid, peacefulness that is promised by some of the charismatics, but rather the sign is a bold expression of courage born out of a freedom from fear," she said.

Ms. Campbell is executive director of the Committee on Regional and Local Ecumenism of the National Council of Churches of Christ in the United States.

Her address included an admonition for women to learn to abolish fear through faith.

"My friends, it is fear that keeps each of us from being all that God intended us to be. That is what powerlessness is all about — unrealized potential," she said.

Ms. Campbell also warned of those who would use that fear for their purposes.

"One of the most frightening things of all is that here in the most powerful nation on Earth we run the risk of allowing the radical right to run this nation — this world," Ms. Campbell said.

"Fear is their organizing principle and the status quo their god. They are defeating ERA, swelling the ranks of the Ku Klux Klan, buying up time on the airways, building huge congregations and misusing the Holy Spirit by projecting Her as the carrier pigeon of peace and prosperity," she continued to scattered applause.

Sister Mary Luke Tobin, a former mother superior of the Sisters of Loretto, now retired, and a former director of Citizen Action for Church Women United, echoed this warning in her major address.

"This country stands in danger of fascism. What we have seen in other nations may be at our doorstep," she warned.

"We live in a time when the Good News is difficult to recognize a time of oppression," she said, referring to a "widening gap between the poor and us, caused by the increased greed of the wealthy."

She spoke of the oppression of women and the risk of nuclear war.

Ms. Tobin recalled the indifference she felt in the 1940s to what was occurring in Europe at the time, the persecution of the Jews.

"Indifference is like a stone, without life. It keeps us from any of the actions that should come from the reflection that our action is God's will," Ms. Tobin said.

Canon Burgess Carr of the Episcopal Church, currently visiting lecturer and professor of ecumenical relations and studies at the Harvard Divinity School and the Boston University School of Theology, gave a personal example of oppression in his address.

"My own mother is languishing under detention and house arrest (in Liberia) only because she is my mother," he said.

Mr. Carr lauded women for their stands against oppression directed at them and at others. He called for their support for such causes as an economic boycott against South Africa and of Nestle products because of the companies sending baby formula for use in developing countries.

Referring to the human dignity that is within each individual, Mr. Carr called it a symbol of liberation.

UM women evaluate ecumenism

TM/UMR Staff Special

LOS ANGELES — "Church Women United is not trying to create one faith or one anything. It demonstrates wholeness, all the family members coming together with their gifts."

Martha Edens, outgoing general director of Church Women United (CWU) after a five-year stint, said this as she reflected on the ecumenical nature of the movement from which much of its strength comes.

Ms. Edens is only one of the United Methodist Women attending the assembly here to express this view of the group which was organized in 1941.

"Ecumenism is a freeing kind of thing. We've begun to realize what kind of power there is when you pull people together to meet one kind of need," Patricia Brown of the Hemlock UMC in Michigan said.

Shirley James referred to the "joy of working together." Ms. James is an active member of the UMC in Dunedin, Florida.

"There is so much of the feeling of Christ, it overcomes so many of the differences" of the denominations represented by CWU members, explained Winifred Wrisley, the deaconess-pastor of the Waterbury Center Community Church, a UM congregation in Vermont.

Dorothy Kuntz of Fircrest UMC in Tacoma, Wash., attended a pre-assembly meeting with the more than 175 women from some 50 foreign countries.

"We found we each had some of the same concerns," Ms. Kuntz said.

Institutional racism said to plague church

FAIRFIELD, Conn. (UMNS) — "Institutional racism is the social arrangements whereby colorful people are kept in their places, their humanity denied," a staff member of the United Methodist Church's watchdog committee on racism told the annual missionary conference of the World Division here June 17.

Samuel Wong, associate general secretary of the General Commission on Religion and Race, added that since racism was made by men and women, it can be "unmade by men and women."

"The United Methodist Church is implicated in institutional racism," Mr. Wong said. "Open itinerancy, which we affirm, is often bypassed and ineffectively implemented by most annual conferences. Ministry to the growing racial and ethnic minority population in the U.S. is lukewarmly supported. Churches in racially changing communities are, as a rule, not responsive to the needs of their communities. And theological schools have hardly begun to prepare their students for serving an inclusive church or a pluralistic society."

He also noted that autonomous Methodist churches outside the U.S. are placed in a "subordinated relationship" with the UMC, and whites predominate among policy makers of the general boards and agencies.

A more subtle form of institutional racism, according to Mr. Wong, is when white church leaders equate the agenda of black UMs with the agendas of all ethnic minority church members.

He was critical also of the fact that no "senior staff" of the general church is Asian or Hispanic, except for his agency and the Commission on the Status and Role of Women. "And the Council of Bishops is yet to have its first Hispanic bishop," he stated.

Racist systems sized up for full scale attack

NOORDWIJERHOUT, Netherlands (UMNS) — Church representatives from more than 70 countries ended a five-day meeting here June 21 by calling on the World Council of Churches (WCC) to continue its fight against racial oppression in the 1980s.

Setting the struggle against apartheid practices in South Africa and Namibia as the priority for WCC member churches, the "Consultation on Churches Responding to Racism in the 1980s" also explored the problem of migrant workers, indigenous groups' struggles for land rights and the role that militarism, economics and national security concerns are playing in racist systems worldwide.

A concluding statement adopted by the group of over 100 people called racism "an assault on Christ's values and a rejection of his sacrifice."

1980 'Discipline' readied for fall release

NASHVILLE, — Armed with scissors and tape, Assistant Editor Jeannie Crawford cuts newly enacted legislation from the recent General Conference and pastes it down on galleys of the old "Discipline," in preparation for printing the new book of church law. Editors and printers at The United Methodist Publishing House are under mandate from President and Publisher John E. Procter to produce the 1980 "Books of Discipline" and "Resolutions" by September 1. Ms. Crawford is assistant to the managing editor of Abingdon, the book publishing arm of the publishing house. Normal production time for a 330-page book is 12 to 14 months. However, the 732-page "Discipline" and 192-page "Resolutions" will be simultaneously produced in four months.

UM PUBLISHING HOUSE

New award offered for Scouts

By JOYCE HOPKINS
Staff Writer

NASHVILLE — All Cub Scouts, Boy Scouts and Explorers pledge to fulfill their duty to God, and for some United Methodist scouts, the Bishop's Award of Excellence is public recognition of how well they fulfill this commitment.

"This is an award of significance, and it requires a demanding, intentional attention to their duty to God," said the Rev. William E. Pearce, of Nashville, director of the Office of Scouting Ministry for the denomination.

To qualify, a troop must be affiliated with or sponsored by local UM churches or organizations, and half of its members must have completed the requirements for the God and Country religious emblem.

The God and Country series is a "study-action program," Mr. Pearce explained, and as a basic requirement, a workbook must be completed and the troop have demonstrated activities involving local church, national and global missions. Without completing activities involving all three, a troop is ineligible.

"In the Ohio West annual conference, there were 12 troops nominated this year for the Bishop's Award of Excellence," Mr. Peace said. "All 12 were refused because they had not completed all three mission levels."

Which troops will be honored by receiving the awards, usually at a regular session of the annual conference in which the troop's sponsoring church is located, is determined on the conference level.

Despite common belief that the God and Country program is a scouting program, Mr. Pearce explained that it is really a church program, with as many as 26 different denominations providing study materials for young people working toward the religious emblem. It now may be earned by Girl Scouts, Campfire Girls and 4-H Clubs.

Although a scout troop may be sponsored by a UM church, scouts of other denominations may do their religious studies with emphasis on the beliefs of their own faiths.

The emblem awarded for the completed God and Country series was the object of a resolution at the recent UM General Conference, Mr. Pearce said. The proposal was to substitute the ecumenical emblem now given to UM scouts with one specifically for the UM church. It was defeated and a substitute resolution passed.

"The substitute resolution calls for developing a new recognition not tied directly to the God and Country series," Mr. Pearce said. "It could be for a combination of things, as in a young person's work in scouts and in the local church."

The second resolution involving scouting at General Conference would have established a UM God and County program for adult scout leaders, Mr. Pearce said. This resolution calling for a "study-action program" similar to the series by the same name for scouts failed, leaving intact the existing God and Service Recognition program given to adults for their outstanding work with young people.

Mr. Pearce described this recognition program as including men and women who have led young people in "their spiritual, social and physical development through church and community programs."

People in the news . . .

Beauty blooms at home

Herman Miller

A look around United Methodist-related Folts Home in Herkimer, N.Y. reveals much beauty — and part of the reason is resident Herman Miller. He grows orchids from babies to blooming plants and shares them with other residents and friends. He says it takes anywhere from four to eight years to grow such varities as Cattelya, Phalaenopsis and Ascendas.

The greatest thrill

Mamie Ko

The Rev. Mamie Ko says the "greatest thrill there is — is to see someone turn to Christ." She graduated this month from Fuller Theological Seminary and becomes the first woman to be an ordained minister of a Chinese UMC in the Los Angeles area. She says "We UMs need to get back to more of a biblical basis for our church activity — more Bible study, more spiritual growth." So she is working to start a Bible study group for Cantonese-speaking students at California State U. in Long Beach.

Takes the Bible literally

Bailey Smith

"I believe Jonah was a literal person, swallowed by a literal fish, spit out of a literal stomach, and in a literal mess." That's how the Rev. Bailey Smith describes his approach to the Bible after he was elected president of the Southern Baptist Convention this month. The 41-year-old pastor of the 14,000-member First Southern Baptist Church in Del City, Okla., has baptized more than 1,000 persons in each of the last six years. He also says that "every denomination which has gone liberal has gone down, but that won't happen to Southern Baptists because we are people of the Book."

the church today

Zimbabwe's president praises the insights of Marxism'

SALISBURY, Zimbabwe (RNS) — Christians concerned with social justice ought to take a leaf from "the insights of Marxism," without giving up their fundamental commitment to the Gospel, according to Zimbabwe President Canaan Banana, a Methodist clergyman.

Mr. Banana made the observation in the course of a meeting here recently.

"Western Christians must be willing to learn from the insights of Marxism without giving up their fundamental commitment to the Gospel," he said. "This includes realizing the reality of the conflict among different economic classes and the need to structure society so that all people can share in the wealth of the land."

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Cuban refugees are target of 270,000 Spanish Bibles

NEW YORK (RNS) — The American Bible Society (ABS) has provided more than 270,000 Spanish Scriptures for the use of Cuban refugees who recently arrived in the U.S.

Roman Catholic and Protestant churches and groups, chaplains, relief agencies, and individuals are participating in the Bible distribution program, ABS officials said.

Scriptures include editions of Dios Habla Hoy, the Bible in Today's Spanish Version; Dios Llega Al Hombre, the New Testament in Today's Spanish Version; and Encuentro, a popular version of the Spanish New Testament; as well as Scripture portions and selections.

• • •

Texas college president becomes Chancellor-elect

GEORGETOWN, Texas — President Durwood Fleming was named Chancellor-elect of United Methodist related Southwestern University here last month.

Dr. Fleming, who is completing his 19th year as president, will continue to serve as president until a successor assumes responsibility sometime during 1981. At that time he will relinquish responsibility as chief executive officer and direct his efforts as chancellor toward the completion of special university projects currently underway.

"Details of the process for a selecting a new president will be announced late in the summer," said A. Frank Smith Jr., of Houston, chairman of the Board of Trustees.

Under Dr. Fleming's leadership Southwestern University has become one of the leading liberal arts insitutions in the Southwest. Its student body of slightly more than a thousand is taught by 80 full and part-time teachers and its endowment of approximately $25 million (book value) is one of the highest in the country for a school of its size.

• • •

UM community secession voted down

OCEAN GROVE. N.J. (RNS) — Neptune Township voters overwhelmingly rejected a referendum to separate the United Methodist Ocean Grove community from the township.

The New Jersey legislature authorized the referendum after the courts ruled that the Ocean Grove government, limited to members of the UMC, violated the constitutionally required separation of church and state.

Ocean Grove, a quasi-municipality in Neptune Township, has been a seaside sanctuary for Methodists for more than a century. The New Jersey Supreme Court in 1979 overturned a state law enacted in 1875 giving the Camp Meeting Association the power to pass ordinances and enforce compliance with them. The U.S. Supreme Court upheld the decision this year. Ocean Grove subsequently sought to secede from the township.

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UM missionary receives high Japanese honor

NEW YORK (UMNS) — Mary C. McMillan, a United Methodist missionary in Japan 36 years, received the Fourth Order of the Sacred Treasure from the Emperor on May 23, her last day in the country.

A certificate framed in a chrysanthemum border bearing the seals of the Emperor, the president of Japan and the head of general affairs accompanied the medal. Prime Minister Masayoshi Ohira also sent a message shortly before he suffered a heart attack and subsequently died.

Ms. McMillan, the last pre-World War II missionary in Japan, has retired after teaching Latin and English at Hiroshima Jo Gakuin for many years and serving on the school's religion committee and official board.

Five English churches take bold step in effort at unity

LONDON (RNS) — England's boldest and most imaginative step towards unity has been proposed by five churches who envisage making a covenant — probably in 1985 — in a great national service.

The five churches are the Church of England, the Methodist Church, the Churcbes of Christ, the Moravian Church and the United Reformed Church (which was created out of the merger in 1972 of English Congregationalists and Presbyterians).

They announced their proposals in a 100-page report in which they said that, within the covenant, the churches involved would welcome one another's members at Holy Communion and recognize and accept one another's ministries as true ministries of word and sacrament.

There would be a common ordinal for all future ordinations, baptism, confirmation and reception of members would be by agreed rites. At the practical level, the churches would bind themselves to develop methods of joint decision making and action.

ONLY, Tenn. — Jackie Russell and other Turney Center prisoners concentrate during one of the group sessions in the three-day Cursillo behind prison walls. Sponsored by the Upper Room, the program focuses on a study of being a Christian.

BD. OF DISCIPLESHIP PHOTO

Inmates take Christian course

'Cursillo' goes behind bars

ONLY, Tenn. — The Upper Room Cursillo Movement of Nashville went behind bars to bring its study of Christianity to 39 inmates at Turney Center Prison here this spring. Of these, 37 participated for the full 72-hour program.

The movement, inaugurated by The Upper Room, a division of the General Board of Discipleship of the United Methodist Church, is a three-day short course with emphasis on spiritual life, study and Christian action. The name, Cursillo, links the program with its origins in Majorca and Spain about 30 years ago in the Roman Catholic Church.

The Rev. John Gebhart, chaplain of the correctional institution, and the Rev. Robert R. Wood, director of The Upper Room Cursillo Movement, planned the details and prepared the candidates for the event.

The prisoners' program differed little from what is offered elsewhere, with talks, discussions, chapel visits, Holy Communion and two group worship experiences including people from outside the prison.

"I have never experienced this much love in all of my 22 years of life as I have experienced here these three days," one prisoner commented.

"When I heard the story of the Prodigal Son, I realized that I did not have a loving father to go back to. Therefore, I need to find a family to go to when I get out of here," another said.

The team for this event included a retired Detroit police officer, a retired FBI agent who is now a priest, and an ex-convict. The prisoners indicated they were surprised that people involved in law enforcement would bring the Cursillo program to them.

The Upper Room hopes to continue with Cursillos at Turney Center and to see if they can be held at selected women's prisons in Tennessee, Mr. Wood indicated.

Through Faith, Hope and Love, a non-profit prison ministry in Peoria, Ill., The Upper Room is providing Cursillos in Illinois state prisons. This group originated after participants in several prison Cursillos decided more needed to be done in the ministry of criminal justice.

Through cooperation with the Peoria Catholic Diocese and many Protestant churches, a half-way house was established in that city to help rehabilitate prisoners after their release.

'Greenhouse' grows teen section of Christ's body

By JOYCE HOPKINS
Staff Writer

MESA, Ariz. — A greenhouse is a controlled environment where young plants can be nurtured to grow to their full potential. At Grace United Methodist Church here, it is a concept which applies to young people as well.

"The Greenhouse is a controlled experience where beautiful things happen, where young people grow as a part of the body of Christ," the Rev. Magee Wilkes, Grace UMC pastor, explained.

The youth program, which was named with the concept of a plant greenhouse in mind, is a once every six weeks gathering sponsored by the church in which young people 12 to 18 have learning experiences — and a lot of fun.

"We run the agenda minute by minute," he said. "We have a lot of unexpected things."

The first Greenhouse brought 60 young people together for a session which included discussing with psychologists the problems typically plaguing teenagers. The result included a list of indictments against their parents.

Greenhouse number two a month later brought 75 teenagers — and some of their parents — to a mock trial with a real judge who reviewed "the case" against parents. The jury of six young people and six parents brought out a six and six vote, which was greeted with cheers by the teenagers.

As an example of the unexpected that is a fun part of the Greenhouse experience, during the most sombre moment of the trial, Mr. Wilkes said the "courtroom" was disrupted by a screaming young woman, dressed in a grass skirt and chased by a young man with hedge trimmers.

"This whole thing operates on the serendipity of the thing, the unexpected pleasure that comes from surprise," Mr. Wilkes explained.

The young people do not know what has been planned for the three hours of entertainment, nor even what the menu includes. They continue to come, however, in increasing numbers, he said.

The third Greenhouse brought 87 young people, and the only reason the last one in June brought only 70, Mr. Wilkes explained, is because the summer is a big vacation season for Mesa residents, who seek to escape 115 degree temperatures.

Mr. Wilkes explained that the success of The Greenhouse, to which Grace UMC young people may bring guests who are not active in other local churches, is spilling over into other church activities.

"We're not trying to evangelize kids from other churches," he said. "We're getting kids that nobody is getting."

As an example, he noted that one young woman came to The Greenhouse and decided to join Mesa UMC. Her parents who had been raised in another denomination, but were no longer active, joined also. This is not an isolated example, Mr. Wilkes said.

The Greenhouse involves fun and games as well as the more serious moments. The June session included an Olympics substitute, with "chariot" races and other team games.

"What we do, we bootleg the other — the realization that the framework for the experience is Christian," Mr. Wilkes said.

Town turns out for health fair

By JOYCE HOPKINS
Staff Writer

DARROUZETT, Texas — Over half the population of this small West Texas town turned out on a rainy spring day recently for the first Lipscomb County Health Fair, sponsored by First United Methodist Church here.

"We were real thrilled with the turnout — somewhere in the neighborhood of 200. That's something like 50 percent of the local population of Darrouzett, maybe a little more," the Rev. Billy Wilson, pastor of First UMC, told TM/UMR.

The idea of Dorothy Wilson, a licensed vocational nurse and wife of the First UMC pastor, the health fair featured 13 booths by health care groups that were more than just exhibits to view.

Agencies participating in the fair screened participants for kidney disease or malfunction, as well as diabetes, TB, high blood pressure venereal disease, hearing and glaucoma. Adults were offered tetanus and diphtheria immunizations.

"In rural areas, we just don't have access to these agencies," Mrs. Wilson, who works for the Panhandle Health Agency, explained. "The majority of these tests offered, people would have had to go to Amarillo for, and that's a three-hour drive away."

The screenings uncovered some health problems that had not previously been diagnosed, Mrs. Wilson said. The individuals with the problems were referred to their family physicians for follow-up and treatment.

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Poor family life target of black leader's drive

HOUSTON (RNS) — Poor family life in the black community accounts for the high crime rate among blacks.

The high rate of crime committed by blacks is a big barrier to healthy family life in the black community.

Those may sound like contradictory statements, but the Rev. C. Anderson Davis, one of Houston's best known black community leaders, says both statements are true. He says they represent the "vicious cycle" that black leaders face in trying to do something to combat the high rate of crime in the black community.

"Nationwide, 36 percent of all arrests in 1978 were of blacks," says Mr. Davis. "The percentage would be about the same in Houston."

Rather than attack the police or call for changes in the criminal justice system, Mr. Davis says something must be done to change the underlying sociological reasons for the high crime rate.

"In spite of the fact that we have economic problems, we in the black community have advanced enough to realize crime must stop. We (blacks) must stop it ourselves. No one knows the black and Mexican-American communities like those who live in them. Those who live in a community should be responsible for the problems in it."

Mr. Davis is the former director of the NAACP here. He is now the director of the National Emanicipation Association, a group dedicated to improving the life of blacks, especially black family life.

He says his organization is trying to rally support among the various black institutions in the Houston area for its plan to reduce crime and raise the quality of family life in the black community.

"The church is one of the strengths of the black family," he says. "The church is absolutely necessary for a campaign like this to succeed in the black community.

"The black church has been the salvation of the black community. It has been the black preachers who have given the vast leadership to the black community.

"The church in the black community plays a similar role as the church in the white community, with a plus," he says. "It is an integral part of life and death and is inseparable from the black family. Therefore, it must be brought into the making of any plans for change or advancement."

Since slavery, the black church, "has been more than an institution of religion," says Mr. Davis. "It has always expanded itself to include the whole community. Its influence is a little less today than in the past because there are other meeting places for blacks, but the black church is still central in the black community."

Correction

Reference to Dr. Norma Taylor Mitchell of Troy, Ala., in the June 20 issue of TM/UMR, in the article "Pair says most bishops lag on women's rights," as the co-chairperson of the United Methodist 1984 Bicentennial Commission is in error. She served as the vice-chairperson of the 1984 Bicentennial Planning Commission.

Members of the Bicentennial Commission appointed at the recent General Conference have not as yet held an organizational meeting. TM/UMR regrets the error.

MINNESOTA UMR PHOTO

Tours church

MINNEAPOLIS — Though 35 years a member of Minnehaha United Methodist Church here, Dervin Beseman is getting his first complete tour of the building. His sister Ardyce Nieman is taking him on the elevator completed this year which makes all four floors of the complex accessible to him. Plans to make Minnehaha UMC a barrier free building actually began 23 years ago when the building committee provided for an elevator shaft. New cove lighting in the sanctuary to aid persons with impaired vision and a new bathroom with handicap facilities are finishing touches also added.

'Family' fuels feud

Disagreement divides White House Conference

By SHARON MIELKE
Senior Staff Writer

MINNEAPOLIS — Every family has disagreements, but now there is also a big disagreement over what is a family.

The tug-of-war between traditional and moderate views is a central piece of the action at the three sessions of the White House Conference on Families now in progress. Two sessions — at Baltimore and Minneapolis — have been held (see TM/UMR, June 20, 27) with the Los Angeles conference just ahead in mid-July.

While the delegates appear unanimous in being "for" families, they are split on what kind of families they want to strengthen. Traditionalists want family defined in terms of "pop and mom at home and the kids" — a model they say is divinely ordained.

Moderates insist, on the other hand, that the traditional "Little House on the Prairie" or "Father Knows Best" definition is inadequate in the face of the diversity of today's families. They say the traditional family has all but disappeared. Furthermore, it leaves out single parent families, varied ethnic and poverty family patterns, extended families and cooperative units created by elderly friends living together.

"Traditional families have ever only existed for the privileged in America," said a black delegate. "It has never existed in black and poor families where children are frequently brought up by non-blood relatives." Members of the black caucus said minority and poor families are more concerned with survival issues of housing, employment and food to care much about wrangling over a definition of the family.

Phyllis Schafly of Alton, Ill., serving as a spokesperson for the conservative Pro-Family Coalition, said the reason the majority of delegates "don't want a traditional definition of the family is because it would offend those who want social approval for their immoral lifestyles."

Although the Pro-Family Coalition delegates also supported anti-abortion and anti-ERA (Equal Rights Amendment) resolutions, the statements failed by thin margins here.

Mrs. Schafly said she could not see one "positive" good aspect to the White House Conference — that it was anti-family, dishonest, rigged and predetermined to "punish the traditional family with the mother in the home."

The delegates at the Minneapolis conference from 15 states representing the Midwest and South agreed to some extent on a definition of the family as "two or more persons related by heterosexual marriage, blood or adoption," (see box for UM statement on the family).

'Family' defined in UM Social Principles

"We believe the family to be the basic human community through which persons are nurtured and sustained in mutual love, responsibility, respect, and fidelity. We understand the family as encompassing a wider range of options than that of a two-generational unit of parents and children (the nuclear family), including the extended family, families with adopted children, single parents, couples without children."

The conference was called by President Jimmy Carter in 1976 to "examine the strengths of American families, the difficulties they face, and the ways in which family life is affected by public policies." After a series of controversies over staff, the planning for the event got underway in 1979.

A series of 48 state conferences and hearings proposed the agenda for the three national meetings. Delegates were both elected and appointed. They worked over the mass of material and wrote recommendations based on the state conferences and hearings. The recommendations were then voted on in a final plenary. A national task force elected at the three regional conferences will gather the recommendations together in a single report by September.

United Methodists were involved as both delegates and observers. Among them was the Rev. Ken Unger of Ashtabula, Ohio, who heads the UM anti-abortion movement. He told TM/UMR he felt the conference was not representative of the folks in rural America where he lives. He said tremendous reaction is building to "changes that have come too fast." Mr. Unger said sentiment is so strong "we could almost have a civil war on the abortion issue."

Nancy Gleason of Good Samaritan UMC in Minneapolis, a volunteer worker at the conference, said, "It's good to see so much participation. I think it is always better to work inside the process rather than walk up and down the street with a picket sign."

While the Rev. David Sharpe of Manawa, Wis., was dissatisfied with the process which he felt resulted in many poorly defined recommendations, he was pleased with the attention being given family life.

An observer, Marian Brown of Apple Valley, Minn., compared it with a UM annual conference. "By comparison, this is chaotic!" she said.

Ruth Hathaway Jewson, a Minneapolis UM who is the executive officer for the National Council on Family Relations, told TM/UMR she believes churches should be doing more for families. She would like to see more family life education "from the cradle to the grave" with well-trained people and good materials. She would also like to see ministers better prepared to counsel families and to encourage marriage enrichment opportunities.

"What could be more important than for the church to strengthen families and enrich marriages. This is not the time to be cutting back," she said.

Ms. Jewson was referring to the proposal in the UM General Board of Discipleship's reorganization plan to cut the two member staff in the family life ministries section to one half-time position now under consideration.

Ideal marriage has Divine partner

PROVIDENCE, R.I. (RNS) — "It doesn't take ideal men and ideal women to make ideal marriages," Roman Catholic Bishop Louis E. Gelineau declared in launching a 10-year campaign for the renewal and enrichment of family life in the Diocese of Providence.

"Ideal marriages are made by ordinary men and ordinary women in partnership with Jesus Christ," he told more than 700 persons — mostly mothers, fathers and children.

"It is in the family where human beings can best fulfill their needs of intimacy, personal development and self-identity. The more impersonal the rest of the world becomes the more these needs will be fulfilled by the family."

Report asks attitude shift toward unwed couples

TORONTO (RNS) — An Anglican Church report says it's time to drop "conventional prissiness" and the habit of "passing by on the other side" because of the growing number of couples who live together without being married.

The report upholds the traditional view of marriage but takes a much more positive view of "living together" than any previous study by the Canadian wing of the 65-million member worldwide denomination.

It says that some forms of informal cohabitation can be sacramental and a "means of grace" for the couple involved. It distinguishes between various kinds of living together and says that where "free consent and sexual consumation" are found in the context of a life commitment, a marriage already exists "in substance" if not conventionally or legally.

The report notes that many clergy across Canada have been asking their bishops for an "open and consistent" pastoral policy toward such couples and suggests that the time is ripe for new rules which avoid the old judgmental approach on the one hand and an overly permissive stance on the other.

Bishop Geoffrey Parke-Taylor, assistant bishop of Huron and a member of the committee that prepared the report, said in an interview that the church in the past had fallen into the trap of being overly condemnatory.

"There are a lot of anachronisms in our attitudes; more and more people are living together without formal marriage and the sooner we face this reality the better. But we walk a knife edge on the issue. If we condone such relationships, we're seen as too permissive; if we're rigid and judgmental, we turn people away just at a critical time when they need our ministry."

The report, issued by the church's Marriage and Related Matters Sub-Committee of the Doctrine and Worship Committee, was scheduled to be discussed by delegates at the General Synod meetings at Trent University last month.

Although the church has traditionally limited the word "sacramental" to church weddings, the report says, "In an age when devout Christian men and women are found living together without the official sanction of marriage, we know from their experience that they minister God's grace to one another."

God, the report says, is not confined to his sacraments, nor is the sacrament limited to the church's actions and thoughts.

"We must be prepared to marvel in silence when we see that he can make 'common law marriage' on occasion a means of grace."

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LOUISIANA UNITED METHODIST

edition

VOL 28 NUMBER 31 — Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 — JULY 11, 1980

School of Christian Mission

Shown above are the instructors for the Conference School of Christian Mission which will be held at Centenary College during this month. From left to right, Mrs. Warren Blakeman; Mrs. Willa Curry; and Dr. John Holdbert, who will be instructors for the sessions on "Biblical Understanding." Mrs. Estelle Dameron; Teena Hemphill; and Nancy Carter Goodley, will be instructors for "The Interior Life." Mrs. Ardelia Scott and Mrs. Leora Trice will lead the study on Latin America.

The Conference School of Christian Mission will be held at Centenary College in two parts — as is usual each year. The first section will be held Tuesday, July 22nd through noon, Friday, July 25th. The second portion will be held from 2:00 p.m., on Friday, July 25th trhough noon on Sunday, July 27th.

Biblical Understanding

There will be three instructors for the course "Biblical Understanding." Dr. John C. Holbert was born in Indiana, but moved to Phoenix, Arizona with his family at an early age. He attended Grinnell College in Iowa, majoring in Philosophy. He has a Ph.D. in Old Testament from Perkins School of Theology at Southern Methodist University, where he graduated with high honors. Dr. Holbert served as Associate minister of University UMC, Lake Charles, Assistant Professor of Religion at Texas Wesleyan College, and is now a Professor of Old Testament at Perkins School of Theology.

Mrs. Willa Curry has served as Dean and teacher in her South Carolina School, as well as in other Jurisdictions. She has been active in all levels of work in the United Methodist Church. She is currently a member of the Women's and World Divisions and has served as a delegate to the World Methodist Conference in Ireland. Mrs. Curry is a graduate of Clark College in Atlanta and holds a Master's in Education degree. She is a Guidance Counselor by profession. She recently participated in the United States/China travel study. She also has served on the Task Force for Africa; and she was a member of the Task Group that did research for "To a Higher Glory" — the history of Black women organized for Mission in the United Methodist Church.

Mary Lou Blakeman is a native of Louisiana and received her degree in Secondary Education from Centenary College. She is married to Rev. Warren Blakeman, minister of the Aurora UMC. Mrs. Blakeman has served as District President and Vice-president and presently is the membership Chairperson for the Louisiana Conference, United Methodist Women. She is Vice-chairperson of Louisiana Delegation of Perkins Lay Advisory Counsel, a member of the La. State Board of Education Committee on Student Concerns, District Delegate to Annual Conference; National Reading Program Evaluator; and Speaker for the Regional Satelite meeting of World Federation of Methodist Women.

Interior Life

There are three instructors for the sessions on "Interior Life." Nancy Carter Goodley is editor of program resources for the Education and Cultivation Division of the United Methodist Church. She edits the spiritual growth study, the program resources book and the call to prayer material in addition to other duties. Dr. Goodley has an A.B. in English and Bible and a Ph.D. in Literary Studies. She has done post-graduate work at Union Theological Seminary. Before joining the staff of the Board of Global Ministries, she was Vice-President of the Salisbury District UMW in Maryland. She is presently worship chairperson at Washington Square UMC in New York City.

Teena Hemphill was born in Norwood, Louisiana and attended school in Centreville, Mississippi. She received her Master's degree in Mathematics and she teaches in high school. Mrs. Hemphill has served as a local, district and conference officer in Women's work and has taught youth and adult church school classes. She has been Dean of her Regional School in Christian Mission and was a member of the Women's Division. She was a delegate to the World Federation of Methodist Women and is presently President of the North Mississippi Conference United Methodist Women and Vice-Chairperson of the Conference Council on Ministries there. She is a delegate to the 1980 General and Jurisdictional Conference.

Estelle Dameron is a native of Baton Rouge and a graduate of LSU. She did graduate work at Scarritt and Iliff School of Theology. Estelle has served as Conference President and a member of the Board of Missions. She has been a delegate to two General Conferences and President of Church Women United of the state. She serves on the Conference Commission on Religion and Race; the Alexandria District Council on Ministries; and has just completed a term as Conference Chairperson on the Constitution By-Laws and Standing Rules of the UMW.

Latin America

There will be two instructors for the course "Latin America." Leora Trice is a native of Dallas, Texas. She was educated there and received a degree in Journalism from S.M.U. She has done graduate study in political science at LSU. Mrs. Trice has served as a teacher in several Schools of Christian Mission within this Jurisdiction. She is also a former Conference and District Officer in United Methodist Women both in Louisiana and Texas. She serves as President of her local unit and also teaches an adult study class in her church. Mrs. Trice also works as a substitute teacher in the Dallas high schools.

Mrs. Ardelia Scott, a native of Bastrop, received her B.S. degree from Grambling University and studied further at LSU and Northeast State University. She has served as a leader of many leadership development teams. Ardelia has been very active in the United Methodist Church, serving in many leadership positions at all levels. She has taught in several schools of Christian Mission on District and Conference levels. She serves on the Council on Aging as Chairperson. This organization serves the needs of hundreds of elderly people each day.

These are some of the people who will be responsible for what happens at the School of Christian Mission when it meets later in the month. If you plan to attend, you should make the proper arrangements through your local church.

Noel Memorial received this Confirmation Class on Pentecost Sunday. Pictured from l. to r. are: (First row) Kenny Latham, Rebecca Ruffin, Cassie Sherwin, Melissa Johnson, Melanie Eanes, Jim Holland, Rick Day. (Second Row) Jeff Mead, Greg Andrews, Melissa Beadles, Marcie Goins, Suzanne Noland, Carla Hall, Chip Nelson. (Third Row) Tina Sibley, Kathy Kamm, Mollie Ann Mcgee, Elissa Siskron, Elizabeth Bryson, John Whittington, Mark Davis, Guy Keith. (Fourth row) Rev. Stone W. Caraway, Rev. John L. Vining.

Around the conference

CLINTON — Mt. Carmel celebrated its Annual Men and Women Day Program. Speaker was Mrs. Mildred Matthews from Hyman Chapel AME church. The Mens speaker was Mr. Frank Scott, from the Pilgram Rest Baptist Church in Wilson.

• • •

NEW ORLEANS — We were interested in an article from the Algiers Bulletin, which was listing some of the items taken from the church cornerstone. The minister told about a Sunday bulletin of August 25, 1918. It announced the Thursday night prayer meeting: "Next Thursday night the prayer meeting must be boosted to 100. We have been talking about this long enough. All who have served on the Prayer Meeting 100 Attendance Committee are asked to do special work from now until Thursday night to get out a full attendance." We are tempted to make all kinds of comments, but suppose the announcement can stand for itself!

• • •

TICKFAW — Speaking of faithfulness, Carlton Faller, from Nesom Memorial, was recently awarded a pen for 21 years of perfect attendance in Sunday School. Carlton, we don't know if this is a record, but congratulations!

• • •

SHREVEPORT — A trust in loving memory of Arthur R. Gammill has been given Noel Memorial by Mrs. Dorothy Gammill, A. Ray Gammill, and Mrs. Janet Gammill Andrews. "This gift" according to the Noel Bullentin, "will be a continuing reminder of Art Gammill's faithful witness to Christ and self-giving devotion to his church."

• • •

JEANERETTE — St. Peter sponsored a joint "Men and Women Day Program." The picture they sent could not be printed, but winners were Freddie Johnson — Mr. St. Peter; Mrs. Linda Marks — Mrs. St. Peter; Terrance Edwards — Prince St. Peter; Mrs. Elvira Marks — Runner-up to Mrs. St. Peter; and Arlanda Marie Owens — Princess St. Peter. The contest is an annual church affair; Pastor is Rev. Eddie Francis.

• • •

SHREVEPORT — The Barksdale Eighth Air Force Band Brass Ensemble presented a "Patriotic Celebration" in the Noel Church Fellowship Hall to celebrate Independance Day. The UMW of the Church sponsored the event.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shomblin, Bishop
Byrl Morelond, Editor
P.O. Drower 3057
Boton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference.

Bishop J. Kenneth Shamblin has announced two changes in appointments for the Louisiana Annual Conference, effective July 1, 1980: Robert C. Carter - Maplewood; and John M. Braden - Summer Grove.

Of Special Interest On the Inside Pages

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Our missional priority today

Samuel W. Walker, Sr., Director of Special Ministries — Since 1976 when the General Conference adopted a series of Missional Priorities, strong emphasis has been placed on each. They are evangelism, world hunger, and the ethnic minority local church. I think evangelism has for a long time been neglected in local churches, sometimes because of bad experiences with overzealous leaders and poor planning. We must overcome these kinds of faults and be about the business of calling men to Christ and his church in our time. I do not mean to imply that this is the work of the preacher only. We should not forget that we are all ministers in he service of the Lord. Thus, we must always work together to build the kingdom in harmony, peace and love. Evangelism is highly essential if the church is to blossom, grow and develop into what it is to become for the great cause of Jesus Christ our Lord.

Our great church has not been able to solve all of the hunger problems of the world with its focus of interest and expenditure of funds during the last four years, but I think we have sensitized ourselves and a host of others to God's love and his movement in history to help feed the hungry all their days. Let us praise God for he is "at work in history today, refreshing lives, tearing down unjust structures, restoring community life, engendering faith, hope and love, and holding before us the vision of his kingdom . . . is the Holy Spirit which not only sustains this vision of God's future, but also impels us to take action even when perfect solutions are not apparent. Thus, we engage in the struggle for bread and justice for all in the confidence that God goes before us and that God's cause will prevail."

In my former pastorate a youth approached me and asked, "What is a Missional Priority?" My immediate reply was that a missional priority is a response to a critical need which calls for the church's massive and sustained effort through primary attention at every level of the church as adopted by the 1976 General Conference and in accordance with Par. 1005.1 of the Book of Discipline.

Our Missional Priority today is the Ethnic Minority Local Church, which is composed primarily of Blacks, Hispanics, Native Americans, and Pacific and Asian Americans . . . persons with a history of being exploited, oppressed, and neglected, but who have a rich heritage of culture, life style, and theological insight. The distinguishing focus of this priority shall be placed on developing, and strengthening the ethnic minority church. By developing, I mean starting new churches, and improving present church facilities. By strengthening, I mean mixing those ingredients which will enable new and existing churches to fulfill their ministries, such as evangelism, nurture, worship and outreach. These could very well be referred to as goals.

We have a lot of work to do and loads to lift. Let us shun not the task for the sake of Jesus Christ our Lord.

Roberts UMC, Denham Springs, held a worship service in honor of mothers recently. Annette Odom gave the prayer; Sharon Gross presented a reading and William Lockheart gave special awards to the youngest mother — Mrs. Joyce Gross, the oldest mother — Mrs. Ora Lee Scott, and the mother with the most children — who was also Mrs Scott. Mrs. Scott is the mother of 13 children.

Folks at the Hodge UMC dragged out their Sunday "fineries" and enjoyed an OLD-FASHIONED SUNDAY. "Over-hauls" and long dresses, bonnets and "brogans" were worn proudly as the church celebrated its heritage and gave thanks for its past. The day began with an outdoor Sunday School, followed by an outdoor Morning Worship Service in the shade of an old oak tree. Dinner-on-the-grounds was next, and the tables were piled high with "mouth-waterin' " goodies. That afternoon old-fashioned games were enjoyed by all, and a time of "good ole" gospel singing rounded out the day.

Editorial

Election of women and Hispanics would benefit bishops, church

Later this month, during five Jurisdictional Conferences around the country, the United Methodist Church will elect 16 new bishops to replace those who will be retiring.

The election of these leaders to head annual conferences and to serve as "general overseers" of the entire denomination is a task which requires the best and most prayerful thought of jurisdictional delegates. It is also a task we bope will be the subject of prayer by our denomination's members in local congregations throughout the nation.

Candidates for the episcopacy — as always — are numerous. Following legislation adopted in 1976, an increasing number of candidates will go to the Jurisdictional Conferences backed by their annual conference and/or annual conference delegations. There may even be a soon-to-be-elected bishop somewhere in the church whose first major public notice will be in election; it has happened before, but not often.

As a matter of policy, TM/UMR endorses no candidates for the episcopacy. We believe our unique role as the only nationally-circulated newspaper serving United Methodism makes such endorsements inappropriate. We do, however, believe we would be remiss as the 1980 elections draw near not to go on record with our hope that among those elected will be our denomination's first woman bishop and first Hispanic bishop.

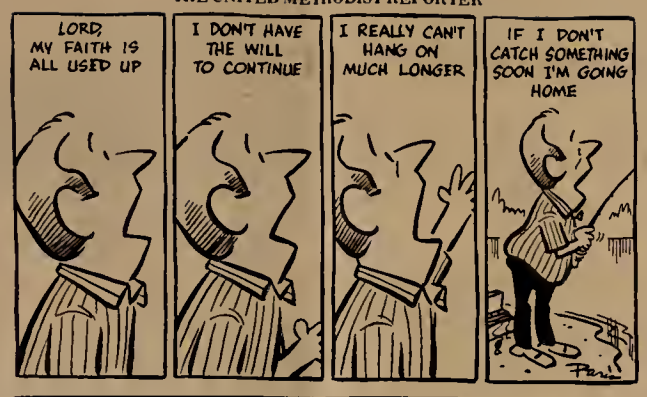
We do not express this hope on the basis of affirming any type of "quota system" for the election of bishops. We believe persons should be elected to the episcopacy on the basis of their perceived leadership abilities, with "quality" the primary goal. With "quality" as a given, however, we believe the election of women and Hispanics to the episcopacy would offer both symbolic and actual benefits to our church.

Concerning the election of women, we feel the contributions of female bishops to the episcopacy and the church-at-large as we enter the 80's would be significant. Aside from the fact that more than half of the church's membership is female, an increasing number of our clergy are also women. With about 40 percent of the students in our seminaries women, the ratio of female to male clergy is expected to considerably escalate in the next decade.

Concerning the election of Hispanics, we need only to look at American population growth figures to see the potential benefit for our denomination of having among its top leaders persons who intimately understand and relate to the needs and potentials of Spanish-speaking Protestants. Statisticians predict that by the end of the decade Hispanics will surpass blacks as the largest minority group in the United States.

While it would be no service to either the church or women or Hispanics to elect ill-prepared or otherwise unqualified persons on the basis of these "special qualifications," we urge Jurisdictional Conference delegates not to overlook qualified women and Hispanic candidates when deciding for whom to vote.

Such persons are needed in the Council of Bishops of the United Methodist Church if our church is to witness to the world that it truly is inclusive, and if it is to fully benefit from its diversity.



My Witness

African reality often not understood

By LEROY C. HODAPP

I suppose that the most significant insight experienced when visiting Africa last year was the tremendous gulf which exists between reality on one continent of our human society, and the understanding of that reality on another. Whether it results from over-simplified or distorted news reporting, ideological prejudice, or just plain misunderstanding — our Western comprehension of African life and thought is filled with distrust, distortion and alienation.

For example, the average American — and certainly most United Methodists — believed a year ago that if Robert Mugabe became Prime Minister of Zimbabwe, he would establish a communist government which would murder Christians, destroy churches, drive all whites from the land, and give Russia a strong base in the heart of Southern Africa.

Now that this apparent dreaded possibility has become actuality, we discover that Mr. Mugabe has named a Methodist pastor as the new president, that he is urging whites to stay and assist in strengthening the capitalist economy, that church missions are being urged to continue and expand their work, that American State Department observers contend that Mr. Mugabe is one of our greatest allies in Africa, that a recent widely distributed news photo shows Mugabe and his wife in a worship serving singing hymns alongside Bishop Abel Muzorewa, and that Bishop Joshua Dube of the United Baptist Church (a member of the new parliament) is quoted in the June 6 issue of "Christianity Today" as saying that Zimbabwe, under her new government, stands on the threshold of a great spiritual revival.

Why, then, all the furor just a few short weeks ago because the World Council of Churches provided humanitarian relief to Patriotic Front refugees. and our United Methodist Board of Global Ministries made a small grant to assist the American people to hear what news reporters and TV commentators were not permitting them to hear?

History has demonstrated again and again that the universal church has a far better communication and interpretation system than any governmental agency, including our own State Department. Still, many Christians apparently distrust their own international linkages, and prefer to listen instead to the distortions and misrepresentations of others.

Let us pray for a new spirit of reconciliation to enable Christians to trust Christians — even when their viewpoints may differ and their opinions be in conflict.

Bishop Leroy Hodopp serves the UMC's Illinois Area. This is an excerpt from an address he delivered to the Central and Southern Illinois Annual Conferences in June.

Here I Stand

What happened to excellence?

Kenneth Conners

By KENNETH WRAY CONNERS

Why is it that amidst all the outcry, controversy and hysteria provoked by the Three Mile Island mishap, we have overlooked — or refused to face — the basic unpleasant truth about ourselves which the accident reveals? Instead, we've been preoccupied with warnings about the hazards faced by those living near nuclear power plants; with charges of inadequate evacuation plans; with demands by environmentalists that existing nuclear plants be shut down; with the accusations of investigative agencies seeking to pinpoint blame for the accident.

But all of this has been dealing with specific nuclear symptoms, and not with the broad-based malaise which underlies the incident — a malaise which can endanger all Americans, regardless of where they live.

I refer to the widespread decline of pride in workmanship, in dedication to excellence, and the growing feeling that "getting by" is all that matters. For whether the Three Mile Island incident was due to faulty equipment, faulty maintenance, faulty operating procedures, or a combination of these, the underlying cause — and one which should arouse in us grave concern — was a failure on the part of the personnel involved to carry out their tasks with a sense of responsibility to the public. And a similar charge can be leveled at the regulatory agencies.

TMI, then, is not merely an example of a modern energy problem, but is symptomatic of a pervasive weakness in our personal and corporate attitudes which threatens not only our individual safety, but America's business reputation and its ability to compete in world markets. Significantly, West German authorities reacted swiftly to the TMI accident by questioning whether they should award contracts for American-built nuclear equipment.

Moreover, this national malaise is not confined to those concerned with the generation of nuclear power. Consider for a moment the DC-10 tragedy which snuffed out more lives than had any previous U.S. plane crash. In striving to detect the cause of the disaster, investigators suspected aeronautical design flaws, manufacturing faults, improper maintenance procedures . . . all reflections of inadequate quality control by the aircraft builder and/or the airline.

Or consult your personal experience for examples of what happens when tasks have not been performed conscientiously. Has your American-made motorcar ever been recalled to correct some defect? Have you ever purchased a household appliance and had it fail during the first months of use?

From a world trade viewpoint, it is an economic disgrace that the imprint "Made in U.S.A.," once a hallmark of quality, has lost much of its prestige. So we drive more and more foreign-made motorcars, and rely on imported cameras, TV's, tape recorders, electronic calculators, and scores of other products.

The decline in our dedication to excellence can be tragic, too. Living in an increasingly complex technological age — an age of supersonic jet travel, delicate surgical procedures, hygienically processed foods, volatile chemicals — our lives are so interdependent that our health, our safety and even our survival can hinge on the skills and dedication of thousands of persons we may never see nor meet. In that context, we all are our brother's and sister's keepers!

But although the risk of harming others through indifference is great, it is even more frightening to contemplate what this lack of dedication can do to us — to our character, our integrity, our self-respect.

Do you recall the fable of the carpenter who was hired to build a fine house for a wealthy man? Hoping to reap an unscrupulous profit, he cheated at every stage of construction: on materials, on workmanship, on the specifications. And when he had completed the inferior structure, to the carpenter's dismay, his employer presented the house to him as a gift.

Are we Americans too often like that scheming carpenter? Building cynical attitudes, using devious practices, only to find that we neither like nor respect the personality we have developed and are forced to live with? And does this explain something of America's current mood of frustration?

Bureaucratic Washington to the contrary, we may not get what we pay for, for ultimately we pay for what we get — often painfully! So let us reaffirm the spirit that made America great by reappraising our basic values, reestablishing excellence, and recapturing our spiritual vitality.

This week's contributor to "Here I Stand," Kenneth Wray Conners, is a member of First UMC in Germantown, Pa.

Letters to the Editor

Children's sermons: exploitation or valid worship?

To the Editor:

Every person who participates in a worship service ought to feel that he or she is an important part of the family of God, irreplaceably necessary to that particular worship experience. Likewise, every service ought to say something specific for every person who is participating, speaking to each person's life situation in language which communicates effectively with that person. Children have the right to expect such consideration as members of the worshipping community (see TM/UMR, June 27).

I find a children's sermon to be one effective means of communicating the Gospel to the children in my congregation (I constantly seek, and use, additional means). Like any sermon, the children's sermon deserves careful preparation and delivery. It is not a light moment of comic relief in the midst of the service, nor is it a whimsical moment to convince the children that church is really fun.

The children's sermon is an important moment when I, as preacher, share the good news of God's love with several unique individuals who happen to be children, in language they understand and with reference to life situations they face. When the children come to the front for the children's sermon, it is because I can communicate more directly and personally with them there. They sit near me and face me because that is how communication takes place most effectively — the children are not "on display."

I use object lessons because they communicate effectively. Sometimes there are humorous moments (the Gospel is not devoid of humor, and people sometimes chuckle during all my sermons). Sometimes the children respond vocally and share their own thoughts and experiences (I wish more adults did!). But always, the children's sermon is a moment when an individual may encounter God's claim on his or her life, and therefore I treat it with the same seriousness and dignity I give to any other sermons.

Your correspondents raise some valid criticisms, which apply to all kinds of sermons. How many sermons demonstrate manipulative techniques, cute tricks and emotional stunts for outward show rather than for practical, life-changing impact? Simply because children's sermons are sometimes poorly done is not reason to ban them from our liturgies entirely. Let us preach to children — and to youth, young adults, families, single persons, middle-aged adults, older adults, and all people — in order that they may know the love of God in Jesus Christ and cooperate in His work.

Alan L. Newhall
Waverly, Illinois

Reply to 'scrooges'

To the Editor:

I would like to reply to the "scrooges" who object to the children's sermons in church. Surely they have heard the words of Jesus when he said "Let the little children come unto me."

Unless a church is large enough to provide an excellent "Junior Church" for children, the moments set aside for them are most appropriate. After all, it is their church too, and they are the future of the church and need to be made to feel a part of the worship service.

Our minister handles this most beautifully. It is usually an object lesson from life that touches all of us. It certainly is not an interruption of the worship service but an important part of it for all.

Mrs. Wilbur Smith
Columbus, Ohio

Against prostitution

To the Editor:

The June 27 issue of TM/UMR contained a fitting comment regarding the exploitation of children in many of today's United Methodist churches.

Having lived, studied, and served Methodism all my life, I am shocked at the use and misuse of children whose parents are unconscious of the gimmick part their children are playing. Superficially, the congregation is enamored, exacting precisely the effect that the minister has designed; however, as thinking parents, United Methodists must remember that a child's mind and soul are innocent and impressionable, and delicate and should not be tampered with.

Although a decision to use or misuse children in a church dramatization, vignette, or other entertainment device remains with the minister and a select few, we parents can exercise better, more responsible judgment concerning children's religious sense.

I, for one, have chosen not to prostitute my three sons on the church "stage." Because the article "Isaiah 6:1-5" inspired me to voice my private feelings, I am hoping this letter will reach other United Methodists who do not wish to be entertained, who do not condone the exploitation of their children in this practice, and who truly seek ministry for themselves and their children.

Sarah A. Peel Mabry
LaGrange, Texas

Far from truth

To the Editor:

The revised, contemporary version of Isaiah 6:1-5 in the June 27 issue by a couple in one of the conferences could not be further from the truth in my estimation.

Children are made to feel important and look forward with anticipation to their special time in the service. Our pastor gives a very meaningful spiritual illustration — often an important truth some adults have forgotten, too. No, the children are not exploited but lifted up as Christ said "for of such is the kingdom of heaven" in Matthew 19.

I read your paper from cover to cover each week and appreciate being kept informed on United Methodism throughout the world as well as the diverse beliefs and opinions of United Methodists. Thank you.

June Nicholson
Hillsdale, Illinois

Wrong question

To the Editor:

I write in response to the June 27 article "Isaiah 6:1-5" on the issue of Children's sermons in congregational worship.

In the editor's note, you speak of withholding the author's name(s) "so as to focus discussion on the issue at hand." And that's what I hope gets the focus. As I see it, the issue is not to have vs. not to have a time of the regular congregational worship service set aside specifically for the youngsters among us. Rather the issue is HOW we shall best use that time. And I for one will be helped by responses to that issue.

For starters, let me share some ideas used here: First of all, it's labeled "Time with the Children." That breaks some of the supposed limits of an expected "sermon."

Secondly, children from around four to eight years old join the pastor at the front of the sanctuary and usually, they all sit down on the floor for a discussion. Other times they stay on their feet to explore some item around the worship setting.

Thirdly, the content ranges from a discussion on how we're the same and how we're different for a Sunday where World Communion or the Equal Rights Amendment are specific topics, to why the butterfly is a good reminder of Easter resurrection. We've also had our hands — and at least one head — in the Baptismal font, and we all sat and listened to an older man from the Swedish Methodist background of our congregation sing to us the much-appreciated Swedish words of the hymn: "Children of the Heavenly Father."

I am sensitive to the abuses made possible by parading the cutest ones of the children, and by setting them up to help the rest of us laugh a little more freely in our worship setting. And I think I am guilty of using that time as a means of getting the Advent candles lighted and of using them to explain to their parents why the paraments happen to be green this week when everyone really does like the red.

Finally, I am convinced that creating good memories for the youngsters in worship is a benefit which outweighs the potential for abuse. HOW we include the children is the question I recognize, admittedly taking it for granted that they are, by virtue of God's creation, already included in congregational worship.

Bill Humphreys
Two Harbors, Minnesota

Sermons important

To the Editor:

In these days of declining church attendance, why are we suddenly asked to present an even more formal service as suggested in the article "Isaiah 6:1-5?" We are forming habits of church attendance for our children while we still have the opportunity.

Praise God if part of the service is aimed directly toward them, so that when they are making choices in their lives they think of the lessons learned and happy times spent in the sanctuary. Has it been so long that you forget how hard the pews and how long the hours when you were a child?

Everyone in our church looks forward to the children's sermon. It is always presented after the children's choir sings. They sit in the first two rows — and there is no confusion — no juggling — only joy. As I remember Jesus' life, the children were always important. God help us keep them in the fellowship.

Shirley Gartley
Cochranville, Pennsylvania

Pros and cons

To the Editor:

For two years, I have been doing children's sermons at our church; and, actually, I am not sure just how I think about them.

At the present time, I seem to agree with the couple who thinks they are not necessary. For two years, I conducted children's services in another church in another part of the building, at the same time of the regular services. We were fortunate to have a basement auditorium, and what noise we made did not disturb the main worship services. I suppose the best thing to do would be to have separate services. The children could come into the main church services once in awhile, and leave during one of the hymns while the congregation is standing.

On the other hand, the children do seem to receive an understanding from the children's sermons. Many of the adults tell me they, too, enjoy the children's three-minute sermons. Is this exploitation as the couple said? I believe it is!

We "oldtimers" can remember when we were taken to church, and we attended the main worship services. As far as it is possible for small children to behave we BEHAVED or else.

Do children get anything out of the main church services? The following true story will, I believe, illustrate this point.

The preacher's small son was sitting on the front seat with several other small children. They were doing the usual things small children do. The preacher told a personal story, and the small son interrupted and said: "Now, Daddy, you know it didn't happen like that."

"To have or not to have" that's the question. Each church will have to decide for itself.

Thomas M. Giles
Birmingham, Alabama

Christ makes difference

To the Editor:

With regard to the Rev. Paul Abels of Washington Square UMC, New York City, (see TM/UMR, June 27) I am reminded of something that happened at the Aldersgate '79 meeting in Louisville, Kentucky, last year:

When Dr. Robert G. Tuttle, theologian, author, teacher and student of Wesley, addressed the convention, he introduced a surprise speaker at the end of his speech. I'll call this very attractive young man "Russell." Russell gave us his testimony of how Jesus had redeemed him from a homosexual lifestyle.

"If any man will come after me, let him take up his cross daily and follow me" implies total commitment. Evidently there is an area of his life that Rev. Abels has not turned over to Jesus. He is so right when he says "I have no control over being homosexual; it is not a matter of choice." What he is saying is that he cannot change his style of life by himself. But praise God, Jesus CAN.

As Christians, it is fitting that hundreds of us pray for this minister . . . that Christ will touch his life in a very special way and cause him to commit his whole life to the Lord, making Him king of his life.

Minnie Moon
North Little Rock, Arkansas

Conference negative

To the Editor:

The White House Conference on Families in Baltimore, as mentioned in your June 20 issue, did not represent the mainstream or grassroots of society. The conference was dominated by professionals, or semi-professionals, whose main interest was to keep programs active that promote their own philosophy and/or jobs.

The conference was not positive, but was a "troubled and turbulent conference," according to the Washington Post. There was a walkout on Friday afternoon protesting the direction of the conference.

Recommendation No. 49, according to Mrs. Ira Barnett Harrison, a delegate from Florida, was most controversial. The incorporated subjects were ERA, unlimited sexual preferences (homosexuality) and abortion. The vote was 292 to 291 in support of the recommendation. This represented 583 delegates out of 670 registered. A total of 87 delegates did not vote. They had walked out in protest on Friday or abstained on Saturday, June 7.

Mary M. Middlebrooks
Tallahassee, Florida

Teach the Bible

To the Editor:

I would just like to say a quiet "Amen" to the letter from Lorraine Ehrich in the June 20 issue. While it is true that great Bible truths can be taught without identifying them by chapter and verse, it is also true that very small children can learn early that those truths do indeed come from the Bible.

Exploring the Bible should be just that — reading the actual word to the children. Let them hear them again and again. If small children are considered very cute when they sing all the words to television commercials, will they be thought strange if they quote the Bible and know what it means?

Many thanks for the greatest paper in print today!

Joe L. Marine
Bluff City, Tennessee

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Joyce Hopkins, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS964500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Views mixed on abortion ruling

Women's Division said to have no leagal standing in court challenge

By JOYCE HOPKINS
Staff Writer

WASHINGTON — The U.S. Supreme Court ruling last week that neither the federal government nor the states have to pay for all abortions sought by women on welfare brought strong — but mixed — reactions from United Methodists.

In a 5-4 decision the court ruled constitutional the Hyde Amendment which restricted Medicaid funding for abortions to those cases in which a woman's life is threatened by childbirth or for cases of rape or incest which have been promptly reported.

With this ruling not only federal funds are cut off, but states which were paying for abortions due to court orders no longer have to continue to do so.

The decision also declared none of those who challenged the Hyde Amendment, including the UM Women's Division, had legal standing for the challenge.

The majority opinion, written by Justice Potter Stewart, indicated none of the indigent pregnant women who initiated the suit alleged she sought an abortion for religious reasons.

The suit, originally filed as McRae vs. Califano will go on the record books as McRae vs. Harris, with Patricia Harris, secretary of Health and Human Services, replacing Joseph Califano, the original defendant.

Justice Stewart further wrote that because officers of the UM Women's Division did not allege they were pregnant or eligible to receive Medicaid they "therefore lacked the needed personal stake in the controversy."

Division views differ

Since the division conceded its members had differing views on abortion, the court ruled this further reduced the group's right to challenge the amendment on religious freedom grounds.

Theressa Hoover, head of the UM Women's Division, told United Methodist News Service (UMNS) that she was "very disappointed in the Supreme Court decision on McRae vs. Harris, particularly as it affects the right of access of indigent women to federal funds for abortion by choice. I assume this will mean continued efforts to educate the American people to the right of abortion and to the use of federal funds for it as long as they are made available for medical services. Obviously our task continues."

Not a good solution

The Rev. Ken Unger, a UM pastor who heads the Protestants Protesting Abortion movement, however, takes a somewhat different view of the decision.

"I once favored abortion, but factually, it is not a good solution to a woman's problem — or there are very few cases when it is," he said. "I feel good about the ruling because too many arguments used to justify abortion are half-truths or lies. A mythology surrounds pro-abortion."

The UM Women's Division joined the original suit in 1977 as a plaintiff-intervenor, along with the original pregnant plaintiffs, several doctors, Planned Parenthood and other organizations.

The primary reason for becoming involved in the suit, division officers explained, according to a UMNS news release, was their traditional concern for the health care of poor women.

The division backed its stand with a statement made during the 1976 UM General Conference which held that when an "unacceptable pregnancy occurs . . . the path of mature judgment may indicate the advisability of abortion." The policy includes as examples pregnancies which endanger a woman's life or health or which posed "other serious problems concerning the life, health or mental capability of the child to be."

The recent ruling, which overturned a lower court's decision which threw out the Hyde Amendment in January, has no effect on the court's ruling in 1973 on the Roe vs. Wade decision which legalized abortion.

Justice Harry Blackmun, a UM who wrote the 1973 decision, wrote his own dissenting opinion in the ruling which puts the Hyde Amendment back into effect. He wrote that the government "punitively impresses upon a needy minority its own concepts of the socially desirable, the publicly acceptable and the morally sound."

In his principal dissenting opinion, Justice William J. Brennan writes that "The Hyde Amendment is nothing less than an attempt by Congress to circumvent the dictates of the Constitution and achieve indirectly what Roe vs. Wade said it could not do directly."

In the majority opinion, Mr. Stewart wrote that financial need alone is not considered a class "for purposes of equal protection analysis." He indicated the amendment "is rationally related to a legitimate governmental objective, . . . its legitimate interest in protecting the potential life of the fetus."

The opinion added that "Congress has established incentives that make childbirth a more attractive alternative than abortion for persons eligible for Medicaid."

Mr. Unger said the United Methodist Church as well as the government should also "support alternatives to abortion," such as having more host homes for women who wish to complete their pregnancies and to put "some effort into more adequate adoption policies."

He advocated adolescent pregnancy prevention programs with emphasis on education which would teach "a responsible Christian ethic of sexuality for teenagers." Mr. Unger also would like to see more responsible family planning services.

Other views

Ann Coker, assistant editor at Good News, the unofficial evangelical caucus in the UMC, shares these views.

"I'm hoping the ruling will cause people to think more about what they are doing. It's not just a matter of a right to do what they will with their bodies, but it includes the rights of the unborn," she said.

Bishop Joseph Yeakel, Syracuse, N.Y., president of the General Board of Church and Society, told UMNS that the ruling "means that persons, because they are poor, will be excluded from their right of choice. The burden rests on these individuals by virtue of their economic condition."

Bishop D. Frederick Wertz, president of the General Board of Global Ministries, said it was "unfortunate the court failed to recognize the violation of the equal protection guarantee of the Fifth Amendment and religious freedom guarantee of the First Amendment."

NASHVILLE — The Rev. Dogan W. Williams (third from right) joins with five of the 12 ministers to come from Gordon Memorial United Methodist Church here. From left are Donald Jenkins, Daniel M. Hayes, Alvin R. Goodwin, William G. Petway and Luther Allen. NASHVILLE BANNER PHOTO BY DON FOSTER

Pastor sets record for inspiring youth to ministry

NASHVILLE — The Rev. Dogan W. Williams of Gordon Memorial United Methodist Church here not only preaches the gospel, but he also may have set a record for inspiring young people to do the same.

In the past 12 years, 12 people have gone into the ministry from his church. Dr. Williams and other ministers here think that may be a record in the Tennessee conference and perhaps even in the UMC.

"I feel God has used me and this church in giving the kind of leadership that motivated these young people," Dr. Williams said, "giving them opportunity for service in the local church and then at the district, conference and jurisdictional level."

The young people who decided at Gordon Memorial UMC they wished to become ministers either were raised in the congregation or joined the church when they came to Nashville to go to college.

"Some knew early that they wanted to be minsters. Others needed a little push from Dr. Williams, who recognized their potential for preaching even before they did," Frances Meeker, a member of the East End UMC here, wrote in a story about Gordon Memorial UMC in the Tennessee conference edition of TM/UMR.

Dr. Williams remembers the 12 ministers' days at the church, sometimes recalling childhood incidents that showed their promise as masters of the pulpit.

The Rev. Daniel Hayes, now 23 and serving churches on the Murfreesboro Charge, was 10 years old when he indicated he wanted to be like Dr. Williams.

"That made me feel good, and I encouraged him to start making speeches to the children's group," Dr. Williams recalled. "He would always ask for a glass of water to be put on the podium before he would speak because I always had a glass of water near me when I spoke."

The mentor for the 12 ministers, some of whom are still in school, is not without other, more traditional rewards for his work. Dr. Williams had his own day in 1979 when Nashville Mayor Richard Fulton declared June 3 as Dr. Dogan W. Williams Day to honor his 12th anniversary at Gordon Memorial UMC.

"The honors make me feel humble and I am appreciative," Dr. Williams said. "But I was not thinking of awards or seeking recognition — just working as the Lord leads me."

His mission has made him an advocate for free legal services for the poor, improving Nashville's ghetto areas and fighting crime in black neighborhoods. His latest cause is seeking a federal investigation of the Metro Police Department after several police shootings.

"I want to work wherever the Lord plants me and I have no special geographic area I prefer to serve," he said. "I like to think I have the spirit of John Wesley — the world is my parish — and wherever I am sent, I will go."

Churches urged to "embarrass" Congress

Child, family problems debated

WASHINGTON (UMNS) — Churches may have to "embarrass" Congress before it acts to correct the continual problems facing America's youth and families.

The results and recommendations of The Child and Family Justice Project, a two year program which examined the problems of children and families in 20 communities around the nation, were presented here July 1.

In their recommendations the communities called on Congress and government agencies to create and enforce public policy which will deal with such problems as youth unemployment, inadequate child care and educational facilities, the lack of bi-lingual and bi-cultural education, inadequacies of special education programs for handicapped children, militarism, environmental hazards, the lack of national health plan and housing.

You're going to have to "challenge Congress to do for the nation's children what it proposes to do for the nation's corporations," said Representative George Miller (D-Ca.) in his response to the recommendations. For six years Mr. Miller has been actively involved in proposing legislation that will benefit America's youth.

While the project is entitled Child and Family Justice, Mr. Miller's response, like the other speakers during the presentation, dealt with children's problems and what should be done to solve them.

"More and more I find reluctance of my colleagues to speak out" on social issues, said Mr. Miller adding that "more wish to remain silent or not have the issues debated.

"It's time we start speaking in terms of investing," he continued. ". . .what the churches have to do is take this blueprint (of recommendations) and challenge Congress to ignore it . . . you can take these proposals and embarrass Congress with the price (the U.S. will pay) if they don't do" what the recommendations suggest, he added. "I believe that an early investment has a long term pay off."

Mr. Miller said that the mission of the churches is far more important than at any time. He also said that while the problems, cited by the communities were not new ones, the churches will have to play an important role in making sure that something is indeed done to correct them.

The Child and Family Justice Project was established in 1978 by the National Council of Churches and is a program of the Division of Church and Society. It received funding from six foundations and 13 denominations including the United Methodist Church.

Dolores Huerta, first vice president, United Farm Workers, gave the group a few suggestions, based on her union experiences, on organization and how to get citizens in the communities to participate in programs that might solve some of the problems.

"The best way to build community is by making people do . . . they've got to have a stake in what you're doing" by actually participating, she said. She also said that it would be important for the community to continue to bring in leadership and resources and to rely on themselves for funding instead of relying on the government.

the church today

Council sends messages to political parties

NEW YORK — The National Council of Churches is sending a message to the platform committees of the Democratic and Republican parties which reflects policies adopted by the council's 266-member governing board.

The board, composed of representatives from the 32 Protestant and Orthodox faiths that belong to the council, stressed that nonpartisan recommendations on public policy issues are within the churches' purview.

The platform committees were urged to consider slowing the arms race while moving toward disarmament, increasing human rights efforts, dealing with economic inequities, assuming more responsibility toward children and adults under the stress of change, trying to curb world hunger, pushing for racial justice, protecting religion from government infringement and exploring the ethics of scientific advances such as biological research and nuclear energy production.

Major religious bodies seek genetic engineering controls

NEW YORK (RNS) — Leaders of three national religious groups urged President Carter and Congress to begin an immediate study of issues related to genetic engineering, in light of the U.S. Supreme Court's landmark ruling authorizing patents on new life forms.

In a 5-4 decision June 16, the Supreme Court ruled that laboratory-created living organisms were protected by federal patent laws dating to 1793.

The ruling is seen as insuring commercial development of new organisms and boosting a fledgling biological industry based on genetic engineering. The Court addressed the legal question of the patentability of new life forms, but not the ethical issues involved.

General secretaries of the National Council of Churches, Synagogue Council of America and U.S. Catholic Council made the joint interfaith statement expressing concern with the moral, ethical and religious implications of the ruling.

Bishops put Liberia election on hold

NEW YORK (UMNS) — The United Methodist Church in Liberia has acceded to a request from the Council of Bishops that no new bishop be elected until the regular meeting of the Liberia Central Conference scheduled for Dec. 5-7.

A special session had been requested by the conference for July 11 so that a successor could be elected to Bishop Bennie D. Warner who is no longer in the country. Bishop Warner was the vice-president in the deposed Tolbert government.

Bishop Roy C. Nichols, president of the Council of Bishops, notified the Liberia Conference that Bishop Warner had not resigned and intended to resume leadership if the new national administration of Samuel K. Doe would guarantee him safe conduct at the conclusion of his three-month study leave, ending July 31.

With the return of calm to Liberia, several of the U.S. missionaries who came home following the April 12 coup have now returned.

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Social concern dimension gains importance at Thailand consultation

Evangelicals target 3 billion non-Christians

By NORMAN E. THOMAS
Special to TM/UMR

PATTAYA, Thailand — Three billion non-Christians can be reached with the Christian gospel. This was the main finding of the Consultation on World Evangelization held here June 16-27.

More than 900 church leaders attended this world conference convened by the Lausanne Committee on World Evangelization (LCWE). They included 650 participants and 250 assistants, observers and guests from 87 countries.

The consultation, planned as a follow-up to the Lausanne (Switzerland) congress of 1974, focused on pratical strategies for presenting the Christian faith to that two-thirds of the world's population who are not Christians, with the theme, "How Shall They Hear?"

"Our concern," said Leighton Ford, chairman of LCWE, "is especially for the estimated 2.5 billion persons who are among the 'unreached peoples,' but also for our non-Christian neighbors who live within reach of the church." He urged the consultation also to be concerned "for professing Christians who have never truly come to living and saving personal faith in Christ."

Seventeen mini-consultations focused on "people groups" and how to reach them for Christ. While varied in content certain common themes emerged:

- "Some two-thirds of the world's four and a half billion people have had no proper opportunity to receive Christ."
- Persons must be reached in their own cultural contexts. "We must contextualize both our message and our lifestyle," Gottfried Osei-Messah declared. He is executive secretary of the Lausanne Committee.
- The Bible contains significant guidance for reaching persons in various cultural contexts.
- Although many people groups can best be reached by witnessing Christians in their midst, "the great majority of people in the world have no Christian neighbors to share Christ with them." More cross-cultural messengers of the gospel will be needed, and increasingly from Third World churches.
- Opportunities for world evangelization have never been greater.

At present 16,000 new churches are being planted each week. God is using even such human tragedies as refugees from Afghanistan and Cambodia to enable peoples to respond to the Gospel.

Social justice lobby

Evangelicals concerned for social justice challenged the narrow focus on proclaiming the gospel to non-Christians.

More than half the delegates subsequently signed a "Statement of Concerns." It charged that the planning committee "does not seem to have been seriously concerned with the social, political and economic issues in many parts of the world that are a great stumbling block to the proclamation of the Gospel."

"There is too much practical atheism in evangelical Christianity," Peter Kuzmic, a Yugoslav evangelical declared. "We say, 'Lord, Lord,' but deny the whole gospel. Some Western churches," he said, "are in danger of validating the charges of Marxists that Christians are merely preaching a gospel of eternal salvation."

The statement included specific reference to South Africa: "With sadness and tears we must note that there are evangelicals in and outside of South Africa who claim to be Bible believing Christians and give implicit or explicit support to apartheid."

The "Statement of Concerns," accepted in principle by the Lausanne Committee in executive session following the consultation, recommended four actions:

- "provide new leadership to help evangelicals implement its call to social responsibility as well as evangelism";
- "encourage and promote the formation of study groups at all levels to deal with social, political and economic issues";
- "convene a World Congress on Evangelical Social Responsibility and its implications for evangelism";
- give guidelines on how evangelicals who support oppression and discrimination (thus hindering evangelism) can be reached by the Gospel and challenged to repent and uphold biblical truth, and how to give encouragement and support to Christians of all races in situations of oppression as they are seeking to be faithful to the Gospel at a great risk."

The final Thailand statement, as unanimously adopted by participants, includes a confession "that we have not sufficiently followed his (Christ's) example of love in identifying with the poor and hungry, the deprived and the oppressed."

Evangelical church leaders at the consultation pledged "to cooperate with all who share with us the true Gospel of Christ, in order to reach the unreached peoples of the world."

Cooperation not unity

The consultation rejected as "premature," however, an invitation from the World Evangelical Fellowship that the Lausanne Committee for World Evangelization join that world body as its Evangelization task force. They opted for "functional rather than organic unity."

While participants unanimously approved the Thailand statement on "Cooperation," sharp differences remained. Certain Latin American delegates opposed even the presence of Roman Catholic and World Council of Churches observers. Others sought to restrict cooperation to those who would sign the Lausanne Covenant as a creedal statement of evangelical orthodoxy. In contrast, some delegates desire partnership with the WCC in the task of world evangelization.

People in the news . . .

12-year-old makes loan

Jeff Rufenacht

Jeffrey "Jeff" Rufenacht, 12, loaned $1,000 from his savings to be used in a building renovation of his church, College Park United Methodist Church in Orlando, Fla., to avoid higher banking interest rates.

Jeff mows lawns weekly to earn the money. He will receive 8 percent simple interest on his investment in his church. Needless to say, Jeff stands tall in his church family.

Wake up grumpy?

During the time set aside during the New York Annual Conference for the tribute to retiring Bishop and Mrs. Ward, the "first lady" told of a recent medical check-up. She reported that the physician asked her:

"Do you wake up grumpy?"

"Oh no," she told the doctor. "He has his own alarm clock."

Broken leg doesn't keep Rhonda from confirmation

JAMESTOWN, N.D.—Despite a broken leg and hospitalization, Rhonda Fluth of First United Methodist Church here had her confirmation on the date set. Three weeks before the scheduled event, a gym accident felled Ms. Fluth. This didn't stop other class members, her parents, a lay leader, her bell choir director and close family friends from crowding around her bed where she was received into membership with the Rev. Dick Unkenholz officiating. Her classmates took membership vows later at regular worship services. DAKOTAS AREA COMMUNICATION PHOTO

Zimbabwe bishop in U.S.

Political murders alleged

Compiled From News Releases

SIOUX CITY, IOWA—People can be murdered in Zimbabwe just for voting differently from the winning political party in an election, according to Bishop Abel Muzorewa of Zimbabwe, the first black bishop of the United Methodist Church in the country and the first black prime minister of the African nation.

"I have a document of 14 pages which I compiled to illustrate how many people of my party had lost their lives, their homes and properties or disappeared" since the new elections several months ago, the bishop said, "for one reason, and one reason only — that they voted differently from the party that won." He said he presented the document to Parliament this spring.

While Zimbabwe is now a liberated country, the bishop said, the acts of recrimination following elections show that the people do not enjoy freedom.

Bishop Muzorewa made his remarks in a sermon at Grace UMC here in June. He addressed the congregation following a ceremony in which Morningside College, a UM-related school, awarded him an honorary Doctor of Humane Letters degree in recognition of his service to the United Methodist Church and his struggle for black majority rule in Zimbabwe.

Bishop Muzorewa was defeated in new elections several months ago and today is a member of Parliament.

During his sermon in Sioux City, Bishop Muzorewa said that the UMC suffered heavy damage throughout Zimbabwe following nearly a decade of guerilla warfare that ended with a peace agreement last year.

He said if he had not insisted on peaceful negotiations to bring about the new black nation, the war would still be going on.

"Our facilities have been terribly destroyed — church buildings, parsonages, teacher training colleges, clinics and the rest," he said.

In addition to speaking at churches in annual conferences in Ohio and Iowa, Bishop Muzorewa is hoping to raise $2.5 million to help rebuild some of the churches which were destroyed during the fighting.

In addition to physical reconstruction, the United Methodist Church in Zimbabwe is focusing on spiritual reconciliation, the bishop pointed out. During the years of fighting, he said, "people throughout the countryside were exposed to indoctrination. They were told that Jesus is for the white man. Christianity is the white man's religion

"These are the things that United Methodist people in Zimbabwe went through at the point of guns," he said.

People in the U.S. have asked him what they can do to help the church there, the African bishop said. "Keep on doing just exactly what you have been doing in past years," be told the Sioux City congregation. "You have sent us your prayers and moral support. More than that, you have sent us money."

While missionaries are still needed, the bishop said, they should have specific expertise. He said help is needed to train leaders.

The United Methodist Church has been involved with Zimbabwe for 80 years in direct preaching, building schools, hospitals, clinics and teacher colleges, Bishop Muzorewa said.

Churches start credit union to revitalize neighborhood

PHILADELPHIA (RNS) — In an effort to halt deterioration in a changing neighborhood in West Philadelphia, a United Methodist church has mobilized community support and started a credit union.

"We want to 'green-line' the area," says Ray Torres, explaining that the campaign is just the opposite of the usual "red-lining" practice of many banks that refuse loans to people living in such areas.

"We hope to provide stability by giving credit to the people who are now being forced out by speculators," adds Mr. Torres. He is president of the board of directors of the West Philadelphia Community Federal Credit Union and also an administrative assistant at Calvary United Methodist Church which organized the project.

The credit union opened its doors April 14 in what the week before had been a branch of a savings and loan association that moved to the suburbs. By late May, the first loans had been processed and approved.

Calvary, a small integrated congregation, is located in a neighborhood on the west bank of the Schuykill River adjacent to the campus of the University of Pennsylvania. About one-fourth of the population of 24,000 is connected with the university. In the past decade, the neighborhood has become increasingly run-down and there are 200 homes currently abandoned.

In the past year, however, speculators, sensing a trend toward a revival, have been trying to force out longtime residents, who, in turn, have difficulty getting loans to upgrade their property.

Last autumn, the Rev. Arthur Brandenburg, Calvary pastor, met Walter Anthony, a board member at Crusade Savings & Loan. The result was the West Philadelphia Fund for Human Development, a renewal body started by the church to buy Crusader's building and set up the credit union.

Fund officials contacted the area's three other churches — St. Francis de Sales Catholic, Holy Apostles and the Mediator Episcopal and Hickman Temple African Methodist Episcopal. They agreed to support the project and provide representatives for the board.

In February, a federal credit union charter was obtained. It restricts loans to the area's residents but allows deposits from outside. An eight-week campaign brought in $600,000 in deposits from 700 institutional and individual depositors.

The four churches all made deposits. So did a Roman Catholic order of nuns, the Sisters of the Assumption, who have a house in the area. The City of Philadelphia also pledged an institutional deposit.

Leon Taylor, the credit union's full-time manager — "That's 80 hours a week," he jokes — has a staff of one full-time and two part-time assistants. He described the union's philosophy — "We're not going to turn anybody down because their station in life is not as high as it might be."

A "decent" credit is required, however, in keeping with the facility's motto, "Not for profit, not for charity but for service."

At present, the credit union is limited to consumers loans — for property repairs, buying appliances and paying taxes, but hopes to branch out into home mortgages as deposits increase. An interest rate of 12 percent is charged depositors and 15 percent for others, but officials hope these rates can go down and the 5½ percent rate on deposits go up when the credit union's operational costs are stabilized and general business conditions improve.

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Bible rating checks out

WHITEVILLE, N.C. (EP) — Children whose library cards are restricted because their parents don't want them bringing home "adult" books will no longer be permitted to check out the Bible from the Columbus County Library.

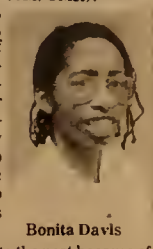
The Bible is included on the library's shelf of "adult" books — not because it is considered too racy, but because it is felt to be too difficult for children to read easily, librarian Amanda Bible said.

"We didn't change the classification of the Bible," Miss Bible said. "The trustees simply voted to begin a restriction policy which those who were against adult books had demanded."

The policy was adopted after one resident of this rural county of 50,000 people in the southeastern part of the state complained in April because her 12-year-old daughter had checked out the novel "Wifey" by Judy Blume.

TM/UMR announces new intern

DALLAS—A graduate student in theology has been awarded a one-year internship in religion writing and editing with The Texas Methodist/United Methodist Reporter (TM/UMR).



Bonita Davis

Bonita Davis, Washington, D.C., has joined the staff of the largest Protestant weekly newspaper here, under an internship program created by the newspaper to attract ethnic minority persons to the field of religious journalism.

Her appointment to the post became effective July 1. A Master of Divinity student with a concentration in religion writing at Howard University School of Divinity, Ms. Davis is a native of Neptune, N.J.

She is a candidate for the ordained ministry, Baltimore Annual Conference and a second lieutenant in the U.S. Army Reserves. A 1978 graduate of Assumption College, Worcester, Mass., Ms. Davis has a B.A. degree in History. She is a member of Calvary UMC, Washington, D.C.

The TM/UMR internship was established by the newspaper's board of directors out of "a concern about the small percentage of minority persons engaged in communications in our denomination and the field as a whole," said the Rev. Spurgeon M. Dunnam III, editor-general manager of TM/UMR.

Stock actions under fire

Magazine reports backlash from business world

NEW YORK (RNS) — The campaigns for "corporate responsibility" mounted by many church groups have recently led to a backlash from the business world that matches blow for blow the sometimes harsh criticism some companies have sustained over infant formula promotion and other activities held to place profit over people.

"The spirit of the New Left lives on in an anti-business coalition — sponsored by none other than the National Council of Churches," says a recent article in Fortune magazine. The article accuses the ecumenical organization of harboring "Marxists marching under the banner of Christ."

Such charges against the NCC have been a staple of far-right organizations for years. But responses by NCC officials indicated they would not dismiss out of hand such virulent criticism made in a Time Inc. publication widely read and respected in the mainstream business world.

Entitled "The Corporation Haters," the article in the June 16 issue asserted that the churches have lent a convenient respectability and legitimacy to radical politics. "What better way to challenge the existing system than to brand it as an offense to the will of God?" asked Fortune writer Herman Nickel.

Interfaith Center target

A primary target of his article was the Interfaith Center on Corporate Responsibility, a New York-based affiliate of the National Council of Churches which handles corporate shareholder resolutions for 17 Protestant denominations and 170 Roman Catholic orders and dioceses.

"To generalize," Mr. Nickel wrote, "the resolutions seem designed less to uplift the world's less fortunate people than to indict the business establishment."

The infant formula controversy has evolved from the belief that companies promote such products to the detriment of breast-feeding in the Third World, where mothers are unable to afford the commercial substitute or prepare it in a safe and sanitary way.

The article noted that the Infant Formula Action Coalition, in which the Interfaith Center participates, has charged that "ten million Third World babies are starving because of the heartless, money-hungry activities of powerful, multinational companies."

Magazine faulted

Like some of its corporate adversaries, the National Council of Churches now seems less inclined to write off such condemnation as merely part of the cost of doing business.

Interfaith Center Director Timothy H. Smith accused the Fortune writer of a "lack of ethical responsibility," and said he may request a meeting between Fortune editors and some of the infant formula boycott principals interviewed for the story. The president of the National Council, the Rev. M. William Howard, fired off a letter to the Fortune editor, asking for a similar meeting with editorial staff and suggesting that the magazine consider a follow-up article.

"Mr. Nickel is guilty of the same offense for which he accuses others: taking an adversary position and, with disregard for the facts, creating a mythical 'crusade against capitalism' led by the bands of 'Marxists marching under the banner of Christ,'" Mr. Howard's letter charged.

Among other things, Mr. Howard faulted the magazine for not mentioning "the hundreds of shareholder resolutions sponsored by churches and the resulting dialogue with top corporate leaders that have led to scores of publicized agreements between corporate management and churches."

Reached for comment in Washington, Mr. Nickel defended his portrayal of church activism, saying that "if you take a look at the indictment of American business that comes out of the shareholder resolutions, you definitely get a view that they are charging the corporations with moral bankruptcy."

Calls for 'clean up'

He said he landed hard on his subjects in order "to point out that these people who profess a moral superiority employ so much demagoguery and hyperbole in their claims that it's time for them to clean up their act."

Beyond its derogatory tone, the article accused the boycotters of simpleminded analysis, and of presenting business issues "as morally clear-cut and simple — when in fact they are usually complex, morally ambiguous and involve difficult policy trade-offs."

In a memo to the Interfaith Center's board of directors, Mr. Smith and staff worker Leah Margulies accused Mr. Nickel of "trivializing" these issues and disputed many of his facts as well.

For example, Fortune asserted that many urban slum mothers do not lactate enough to breast-feed their babies adequately. The Interfaith Center countered that the United Nations World Health Assembly documents say less than five percent of mothers, even malnourished ones, are unable to breast-feed.

Extra food often necessary

Mr. Nickel said that the boycotters' analysis "does not distinguish the social circumstances of the mother." His article pointed out that supplementary foods are frequently necessary in cases where the mother herself is poor, undernourished and overworked. As a result, the article claimed, "The superiority of infant formula over all infant foods other than breast milk is beyond dispute."

The Interfaith Center, however, pointed to a United Nations study which said supplementary milk products should be purchased "at the lowest price." The infant formula company products are the highest priced option, according to the rebuttal.

UM director gains insight from ecumenical stint

By JOYCE HOPKINS
Staff Writer

LOS ANGELES—After five years as the top staff member of a national Christian women's movement with worldwide concerns and travels which took her onto four continents besides North America, United Methodist Martha Edens is coming home this month.

Martha Edens

Ms. Edens just completed a five-year contract as general director of Church Women United, an ecumenical movement with 2,000 local groups in 50 states.

Over 2,200 women from all over the world participated in the group's assembly here last month (see TM/UMR, July 4 issue).

Ms. Edens said she would spend the next few months after moving to Dallas taking time for "inner reflection" about her experiences in the job, as well as thinking about what is next for her.

"I thought I was a very enlightened United Methodist," she said during the Assembly. "I was very active in United Methodist Women. Even with that I have gotten new insight. My being with women in other religious traditions has given me a vision and understanding I had not gotten by reading about them."

Travels required by her CWU post gave her a more "global perspective," she said, and a better understanding of how actions of people in one country can be interrelated with what occurs in another place.

"I've been most affected by the awareness of our interrelatedness and the way in which many of us do not hear one another," she said. "Now I have so many different insights that my Christian faith has been affected."

The United Methodist tradition of acting on what one believes has been a good training ground for her, Ms. Edens explained.

"There is much more freedom in the United Methodist Church than in some of the other denominations in Church Women United," she said. "In the UMC, we have the John Wesley tradition of social activism, and one of the major tenets of Church Women United is how we witness to our faith" through social activism.

Church Women United, since its founding in December, 1941, has been an advocate of world peace and for such civil rights issues as equality for racial minorities. With its first World Day of Prayer, the movement offered a global opportunity for joint worship among denominations and among different countries which continues today. United Presbyterian Nan Cox is the movement's new general director.

The United Methodist influence in Church Women United has been strong, Ms. Edens said, with national presidents from 1967 through 1977 who were UM women — Dorothy Dolbey, Clarie Collins Harvey and Margaret Sonnenday.

"The United Methodist Church has been a training ground for women to become adept at decision making, to prepare for policy making out in the community," she said. "And I know a lot of women active in institutions, agencies and boards who have come out of Church Women United as well as church boards."

Ms. Edens will be joining her husband, the Rev. R. Maurice Edens, administrative associate at Lovers Lane UMC in Dallas, this month.

She said the separation caused by the job has been difficult for them, but she praised her husband for his help.

"I really felt called to do it, and Maurice really supported me in that. My identity is not wrapped up in being general director — but I have loved it," she said.

Group picks Hispanic as choice for bishop

ALBUQUERQUE, N.M. (UMNS) — In a move to have the United Methodist Church in the United States elect its first Hispanic bishop, delegates to the Rio Grande Annual Conference meeting here last month nominated a "favorite son" candidate.

The Rev. Roberto Escamilla, a staff executive of the denomination's Board of Discipleship in Nashville, is being commended for the episcopacy to the 364 delegates to the eight-state South Central Jurisdiction who will be electing five bishops this month. The South Central Jurisdictional Conference will meet in Little Rock, Ark., July 15-17, simultaneously with four other jurisdictions in the nation.

It is generally agreed that if an Hispanic bishop is elected in the church it will be in the South Central Jurisdiction where the Spanish-speaking Rio Grande Annual Conference and most predominantly Hispanic congregations are located. The Western Jurisdiction also has a significant percentage of Hispanic UM members.

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The United Methodist Reporter

LOUISIANA UNITED METHODIST

edition

NUMBER 32 | Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 | JULY 18, 1980

Mission school offers timely studies

Pictured, left to right: Mrs. Amy Ward, Dean of the School of Christian Mission; Mrs. Fran Hall, Assistant Dean; Mrs. Eleine Phillips, from Kansas, will be responsible for Audio-Visual materials; Mrs. Avis Moore, a Diaconal Minister on the staff of FUMC; North Little Rock, Ark., will lead the Music Interest group.

It is here! Next week! Isn't it strange, important things always seem to be "somebme way off in the future," and all of the sudden they are upon us?

Both sessions of the Conference School of Christian Mission will be held next week. And, of course, both of these will be held on the campus of Centenary College. If you have not made your reservation, and you intend to go, you had better do something—quick!

Mrs. Amy Ward, Dean of the School, says, "I am always impressed with the timeliness of the studies, for although plans begin three years in advance, the studies are always the pulse of the day."

There will be three studies. "Biblical Understandings of Mission" is designed to encourage North American Chrisbans to discover new Biblical Understandings of Mission to individuals and society and to translate these understandings into personal and social action. "Latin America" is presented to develop an awareness of Latin American people and their political, economical, and cultural realities (Rio Grande to Cape Horn) in order to bring about an identification with the people and lead us to responsible action and change our own lives and national response and nominational strategy and initiatives affecting the Latin American people in terms of the demands of the gospel. "The Interior Life" is supposed to create deeper understanding of the interior life and to conbnue to deepen and develop one's own interior life through the discovery and acquaintance of people of prayer in Christian tradition/heritage, especially women; an understanding of the universal yearning of the human spirit across religious and cultural boundaries; and understanding of ways to develop one's own interior life; prayer, worship, meditation, journals, diaries and letters.

On the first night of each session there will be a Latin American Fiesta. Mrs. Fran Hall, Assistant Dean, tells us there will be games, music, dance, refreshments, and pinatas — complete with a "serenada of musica mestiza" (you will have to guess what that means, because Fran did not interpret). Those who come to the school have been instructed to bring costumes from south of the border, they're also bringing tambourines, maracas, and castanets — as many Latin American musical instruments as their carpool will allow.

Foundation assets given at meeting

The executive committee of the Louisiana United Methodist Foundation met with the new executive director, Dr. J. J. Caraway, in the Area Office in Baton Rouge, on June 30. Mr. Shelby Smith, President of the Board of Trustees presided at the meeting.

Bishop J. Kenneth Shamblin, meeting with the group, announced that he had called a Cabinet meeting later in the summer at which time the District Superintendents will plan with the executive director of the Foundabon a special emphasis for the Louisiana United Methodist Foundation in each of the districts of the Louisiana Conference in 1981.

Mr. John Wagnon, Foundation Treasurer, gave a report which showed total assets of the foundation with a market value as of June 25, 1980, of $289,783.27.

Dr. Caraway, who was one of the four original incorporators of the Foundation when it was chartered November 17, 1975, received suggestions from members of the executive committee and planned together with them the direction of his work as the new director in the period ahead. It was reported that Dr. Clyde Clark and Dr. Caraway attended together last fall the National United Methodist Foundation Directors meeting in Nashville, Tenn. In the spring of the year, Dr. Caraway attended the Committee on Gift Annuities meeting in Kansas City, which is composed of over a thousand national foundations of various churches and charitable institutions. Information gained from these national training events will be used in plans approved by the executive committee in the work of the Foundation in Louisiana. Included will be emphasis from time to time on various forms of charitable giving which every member of the United Methodist Church in Louisiana will be challenged in the months ahead. Also, with the help of professionals in the fields of Law, Banking, Accounting, Insurance, etc.; the new director plans to have professional teams who will be available to help in state planning and to continue the emphasis on money management seminars throughout the state.

Mr. Shelby Smith said that we need to inform all Methodists in Louisiana that the Foundation is in full operation in the new location in the Area Offices in Baton Rouge. He announced that the full Board of Trustees will meet in Baton Rouge Saturday, January 24, 1981 for the Annual Meeting.

Members of the Executive Committee of the Louisiana United Methodist Foundation are shown during their recent meeting. From l. to r. Dr. J. J. Caraway, director; Dr. John Cooksey; Leslie McKenzie; Mrs. Nancy Carruth; John Wagnon, Shelby Smith (not shown) and Bishop J. Kenneth Shamblin.

All points bulletin

The Resource Library has been reorganized and will be re-opening soon. A new catalogue is in the process of being put together, but we are missing a few resources which need to be found before the final prinbng can be completed.

The list concists of the following:

1. Check point — a resource game.
2. Bible Stories — Hear Them, Play Them (record)
3. John Wesley Film (16mm) (30 mins) Very valuable.
4. Journeys Into Faith (cassette)
5. Skill Training For Session Planning
6. Salvation by Surprise
7. Selector Kit for Youth (kit)
8. Jesus Shows Us About God (Kit)
9. Christ and the Meaning of Life Series
10. When We were First Called Christians (Kit)
11. Developing Ministries With Young Adults.

These resources cannot be found. Please check your basements and attics to find if any of these that you possibly can. After locating, please send to:

Council on Ministries
Resource Library
P.O. Box 3057
Baton Rouge, La. 70821

Thank you foryour cooperation.

Heritage Day was observed by members of Walker UMC as a Homecoming Service. Former members and former pastors were invited to attend the service, which was followed by an old-fashioned covered dish luncheon. During the service, the history of the church was read by Mrs. Juanita Jackson and members who had been on the roll for 50 years or more were honored. Pictured at left: Pleasant W. Sibley, lay leader, presented Tullie B. Milton with a plaque commemorating his fifty-plus years of meritorious service. Pictured on the right are other members of Walker UMC who have been on the roll for fifty years or more. More l. to r. are: Rev. Louie B. Chrisman, Tullie B. Milton, Mrs. Tullie B. Milton, Mrs. Juanita Jackson, Miss Connie Milton, and Mrs. Marshall Badgett.

The forty-five voice youth choir, "Love Unlimited," from Trinity-on-the-Hill UMC, Augusta, Georgia.

District youth "Happening" N.O.

On Tuesday, July 22, a group of youth from Augusta, Georgia will be leading a worship experience enbtled "Celebrate Circle" at Rayne Memorial UMC. The program is a multi-media worship service built around the circle as a symbol of "fulfillment and positive possibility."

The event is a project of the New Orleans-Houma District Youth Team in an effort to raise funds for Youth Service Fund, to provide an opportunity for fellowship and service at the district level, to educate youth about YSF and solicit their further support, and to foster stronger connectional links between churches and youth groups.

According to Rev. Tim Lawson there will be a Carnival with booths, displays, games, "and the like." He expects to create an atmosphere of fun in order to meet "very serious needs."

The worship service, led by the forty-five voice youth choir of Trinity-on-the-Hill UMC, who called themselves "Love Unlimited," will climax the evening. This group of youth has toured extensively throughout the eastern half of the United States and in the Southwest. Some of their more notable appearances include the White House and the U.S. Capitol. Dr. Craig Watson, who began the choir in 1977, is the director.

According to the information we received from Tim, the service will include something for everyone — young and old, traditional and modern; choral music and solos, handbells, other instruments, puppets, magic, creative movement, drama, clowning, film, banners, special lighting, children's message, and opportunities for non-threatening congregational participation.

SCENES FROM MT. CARMEL UMC DEDICATION SERVICES: Upper left Rev. James A. Smith burns the note on church's new building signifying that it is debt-free. Pierce Dunn, the building contractor, is watching the note-burning during dedication services. Upper right — Bishop J. Kenneth Shamblin parbcipated in the acts of dedication and delivered the sermon. Bottom left — District Superintendent, Kirby A. Vining, participated in the services and commended the church on opening, consecrated and and dedicating the building in less than one year. The church is 113 years old and has been on the same location on Liberty Road since 1870. The dedication was a proud day for Rev. James Smith. During his tenure all three of his churches have built and dedicated new sanctuaries.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Morelond, Editor
P.O. Drower 3057
Boton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference.

Of Special Interest On the Inside Pages

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$870,000 raised for retiring bishops ..... Page 3
Book review: Founder fights illiteracy ..... Page 4
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UM family magazine changes to quarterly ..... Page 4

New dean appointed

Centenary College President, Donald A. Webb, has announced the appointment of Richard A. Anders as Dean of Students.

Anders, a graduate of Centenary College, has been a member of the staff since 1975. In his new duties as Dean of Students, he will administer the residence halls, Student Union Building, and all student activities, placement and security.

A native of Pine Bluff, Arkansas, he is a retired Master Sergeant from Barksdale Air Force Base. He also attended the University of Maryland and Arkansas Tech.

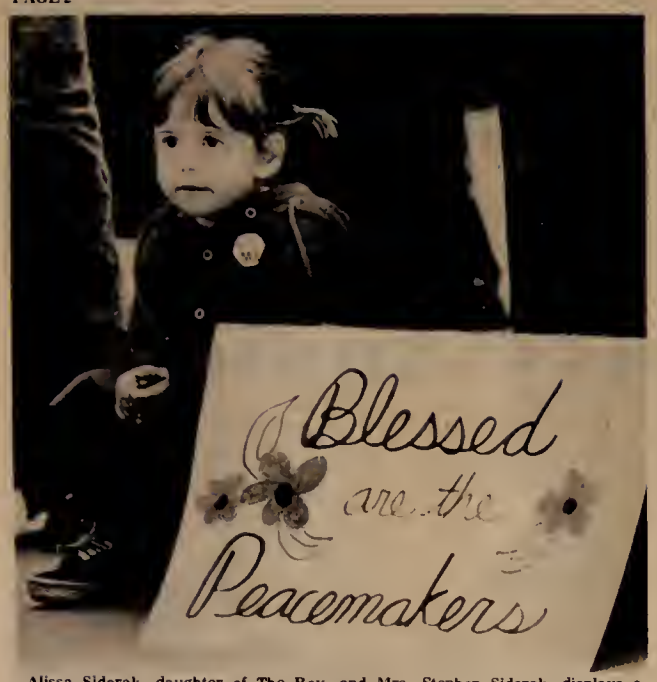
He and his wife, Dona, have two sons, and they are active members of the First United Methodist, Shreveport.

President Webb also announced the appointments of Miss Joy Jeffers as Assistant Dean of Students; Jayne Trammel-Kelly as Director of Student Activities, and Dr. Mark Dulle as Advisor to the Resident Assistants (upperclassmen who serve as peer counselor in the dormitories).

Miss Jeffers has been a member of the staff since 1967. She is a native of Luling, Texas and graduated from Northwestern State University with a B.S. in Business Educabon. She is a member of the First United Methodist Church and enjoys Arts and Crafts in her spare time. Miss Jeffers will administer the residence halls and housing.

Jayne Trammell-Kelly, a 1978 graduate of Centenary College, earned her degree in Christian Education. While at Centenary, she served as recording secretary for her sorority, Zeta Tau Alpha, and participated in intrmural sports. She will be in charge of student activities.

Dr. Dulle, Associate Professor of Psychology at Centenary, will serve as advisor to the resident assistant, and will be responsible for their educational programs.



Alissa Sidorak, daughter of The Rev. and Mrs. Stephen Sidorak, displays a sign precisely to the point at a recent Salt Lake City, Utah, rally against the arms race. Her father is a member of the Rocky Mountain Annual Conference.

PHOTO BY LYNN R. JOHNSON

Editorial

Vision of peace must be preserved even when despair is tempting

Ten years ago, amid considerable fanfare and with speeches of hope from politicians around the world, the United Nations declared the 1970s to be a "decade of disarmament."

A few weeks ago, the nonpartisan Stockholm International Peace Research Institute confirmed what was already obvious to most people: the "decade of disarmament" was a dud.

The institute's annual yearbook points to such occurrences as the Soviet Union's aggression in Afghanistan, the crisis in Iran and the war in Southeast Asia as "all the more dangerous as the world is becoming more and more armed and as no progress is being made toward disarmament." It points out that, compared to 1970, worldwide military spending is much higher and the number of nations with nuclear capability has increased. With more than 60,000 nuclear weapons in the arsenals of nations around the world, the institute grimly warns that the risk grows daily of some nation using those. weapons "through accident, miscalculation, or just folly."

Like many that have come before, this latest round of assessments on the warlike state of the world leaves little room for optimism. Armaments are piled upon armaments in a senseless search for safety and security; yet, with each new missile system and each new country to participate in the arms race, the safety of the world's people becomes more and more fragile.

Peacemaking during such times may seem like an ideal which has been forever shattered by cynical demands for "political realism." Against the backdrop of a world which seems insanely oriented toward ever more powerful ways for people to destroy each other, it is tempting for even Christians to dismiss the vision of "swords turning into plowshares" as nothing more than the unfulfilled dream of an ancient prophet.

But Christians are called to be more than mere observers of that vision; we are its stewards. If the vision of a world of peace is to be kept alive, it is we who must preserve it and work toward its fruition — even in times such as these when despair is so tempting.

In the words of our 1980 General Conference, we keep alive the vision by continually reminding ourselves and others — including our national leaders — that God's plan for creation is:

• "A faithful world, one which sees itself as God's creation; that all people are children of God. People are not our enemies. War is the enemy."

• "A disarmed world — the vision of peace must be taught and transformed into reality."

• "A just world — peace calls for a world marked by an affirmation of the Christian faith that all persons have worth and dignity before God."

• "A secure world — 'Blessed are the peacemakers, for they shall be called the children of God' (Matthew 5:9) A secure world calls for persons and nations dedicated to making peace."

Here I Stand

'Let's dispense with the out-moded tithe'

By MARVIN E. CEYNAR

In Matthew 5:43-48, Jesus urges that we become perfect as our Father in heaven. Some scholars have argued that this is part of an interim ethic . . . Jesus expected the end of the age to occur soon.

Marvin Ceynar

I think, however, that most of us take seriously Jesus' insistence that we strive for religious perfection no matter how long it takes for the kingdom of God to be completed, for this emphasis is on maturity in living. Such a view also fits into Wesleyan theology.

Is the answer — from a financial viewpoint — tithing? What's right with tithing? It's systematic and usually easy to figure from either gross or net income. And it's biblical.

One problem with tithing, though, is that it was based originally on the fact that many persons lived modestly and a few were rich. There virtually was no dominant middle class as we know it in America today.

The most serious problem with tithing is its unfairness. Here's a quick illustration: If you make $30,000 and tithe from the total, you have $27,000 left over. If you earn $10,000 you have $9,000 to live on, using the standard tithe. Would you rather make do with $27,000 or $9,000? Tough decision, isn't it?

Is it time to consider what more perfect giving might be, that is to say, what I call "the graduated tithe?" Ought we not somehow chart the fairer levels of stewardship something like this:

Income 0-$19,999 —
take off 10% for God's work
$20,000-$24,999 —
take off 15% for God's work
$25,000-$29,999 —
take off 20% for God's work
$30,000-$34,999 —
take off 25% for God's work

And so on as J. C. Penney practiced giving years ago.

Even pastors with high salaries need to be aware of the fact that as they now practice old-fashioned tithing, presuming that they do, their lower paid colleagues who tithe usually end up making the more real sacrifices. Some well-paid pastors assume almost an air of smugness, but the question remains — what's left over after the tithe has been paid?

Further facts to support the view of the graduated tithe arise from what the Bible consistently teaches about financial giving. We know the familiar stories of Jesus praising the widow's mite given without fanfare and sacrificially in the temple, or the repentant Zacchaeus gladly offering half of his goods to the poor and repaying persons whom he had cheated four-fold, and so forth. Are there sound biblical principles which we might share in terms of perfect giving?

Even more challenging than the graduated tithe is the overall biblical emphasis on four features to one's giving. Perhaps these guidelines are needed, because we all know that varying circumstances make it easier to harder, and sometimes impossible, to deal with the standard tithe or the graduated tithe — the job situation, health problems, schooling costs, the number of children, etc.

The four near commandments are — be joyful, be generous, be sacrificial, and be giving because of Jesus Christ. Do these not move us in the direction of perfect giving?

Perfect giving is biblically supported, for instance, in 2 Corinthians 8:2-4. Portrayed is St. Paul's favorite church — if he had any. The Philippian Church was profoundly honest to God in all forms of stewardship, close to perfection, according to the great apostle. Read the entire Philippian epistle, it's a warm pastoral letter to a devoted congregation.

So, the tithe — a straight 10% — once the standard in biblical times when there was no middle class, just the rich and the poor (Jesus himself one of the amharez or common people of the land), has outlived its usefulness as an across the board measure for financial giving.

As I have maintained, the graduated tithe is a far fairer method for challenging Christians today. The other evaluators — joy, generosity, sacrifice, and Christ — simply help sharpen our focus on perfect giving.

It's interesting that the United Methodist Church already insists on a graduated scale for pastors paying their own portions of the church-sponsored pension plan; the same fair scale was applied when pastors paid their own Blue Cross/Blue Shield health insurance (my Annual Conference now has the churches pay the insurance). Like income tax, there is an awareness that incomes are different, and persons should pay on a different level in an attempt to be fair about the entire picture.

In essence then, let's dispense with the out-moded tithe, a once useful standard in an ancient day. In its place, let's urge a greater challenge, a much fairer challenge, a more Christ-like challenge — the graduated tithe with an undergirding of joy, generosity, sacrifice, and Christ himself.

"Here I Stand" is a column through which TM/UMR readers may express their opinions and concerns about the church.

This week's contributor, the Rev. Marvin Ceynar, is pastor of The United Methodist Church in Dumont, Iowa (Iowa Annual Conference).

Letters to the Editor

'Sexist language' debated

To the Editor:

After reading the many articles in TM/UMR regarding the "sexist language," your June 27 editorial was a blessed relief of common sense. As you said, if persons on both extremes would shed their hangups the church could get on with its important business of proclaiming the Gospel.

I would be happy to see a version of the Bible that is true to the original Greek. It would take me closer to the thoughts of the writer. There is no reason for a word correctly translated "anyone" to be turned into "any man." But when I pray "Our Father" I am not thinking of God as a MAN, but rather as a parent who is even more loving, more helpful, more caring than my earthly father and mother were.

Jesus loved as a man, not as an "it" nor "a person." He was a human male, one who hungered and thirsted, who loved and grieved, whose body felt good on some days and at one time hurt unto death. The Christ was, and is, a sexless "it," a reality that our language has no way of expressing.

But it seems to me it is far more important for each of us to have the deep, sincere, compelling and inspiring feel of that Spirit than it is for us to occupy our minds and feelings with whether the wording used is discriminating against the chip-on-the-shoulder feminists. As Jesus said, we can't serve two masters. Is our master the Spirit, or the word used to express the Spirit? For me the Spirit is a vital reality, and it is necessary for me to feel its existence alive and active in my life regardless of whether someone else wants it called a Clarabelle or a Percival.

Catherine Lyons
Blanco, Texas

Misunderstanding

To the Editor:

What you do speaks so loud I cannot hear what you say! Your editorial on "sexist language" had many fine points but showed your complete lack of understanding and insensitivity to the issue when you include in it the sentence "We believe that God is probably unconcerned that all people feel included in the invitation to live as His children through Jesus Christ." (Emphasis mine.). In a real way your language excludes many from that invitation.

How can you later say "We attempt to use 'inclusive' language when it is possible?" The above example proves you don't.

Language does shape our thinking. Your language perpetuates the male image of God. Children raised with your language forms will continue to have concepts of God that are strictly male.

Why not "We believe that God is probably unconcerned about the specific words we use to address Him/Her, but God is greatly concerned that all people feel included in the invitation to live as His/Her children through Jesus Christ."? Such an approach does "stick out," as it should, until the concept is accepted, as it will be. Such language will re-shape our thinking.

Children, especially little girls, will see with clarity that females as well as males are grounded in the fundamental make-up of Creation.

Clayton Berry
Des Moines, Iowa

EDITOR'S NOTE: Our limited use of masculine pronouns in reference to God was consistent with the position articulated in the editorial — which in addition to affirming "inclusive language" also affirmed the avoidance of "unnecessary attempts to deny the validity of historical biblical imagery" and the avoidance of awkward sentence constructions which "do violence to the English language."

Excellent editorial

To the Editor:

This is just to say that again I applaud an excellent editorial in TM/UMR, in this case the one headlined "Sexist language, the Bible and our faith" in the June 27 issue.

Mildred S. Pace
Thornton, Texas

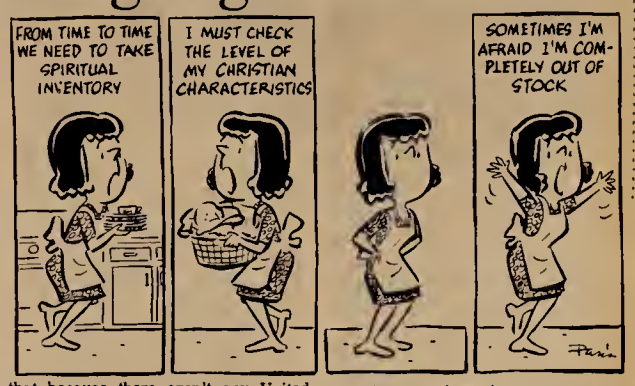
USSR is main problem

To the Editor:

I received both my copy of TM/UMR and a letter from "Underground Evangelism" in my mail box the same day. After reading your article on tyranny in South Korea (TM/UMR, June 20), it seemed to me that besides being concerned about the speck in South Korea's eye, we should be doing more about the log in the eye of the U.S.S.R. and the other communist countries.

Why doesn't the United Methodist Church help or even mention our Christian brothers and sisters who are undergoing terrible persecution under communist tyranny? Please don't say that because there aren't any United Methodist churches in those countries they aren't our concern. I don't think God is going to take that or any other excuse for ignoring His people suffering under communistic tyranny.

Gary Beasley
Crescent, Oklahoma



'CO' status rapped

To the Editor:

"Disgraceful" is the word to describe the efforts of Dr. Herman Will and his Division of World Peace in encouraging young men to claim conscientious objector (CO) status as a means of avoiding a possible draft (see TM/UMR, June 27). For church officials to advise and encourage the shirking of one's civic duty is appalling.

Does anyone believe that freedom is truly free and that there is no threat? Does anyone think it right for United Methodists to enjoy the benefits of citizenship while avoiding the responsibilities?

Most of the so-called conscientious objectors with whom I came in contact during the Vietnam War had no spiritual or religious basis, but objected only to their personal involvement and were quite willing to have someone else serve in their stead. But even a sincere CO who avoids service must admit that someone else is pulling his weight for him. Whatever became of the Golden Rule?

Ray H. Smith
Anderson, South Carolina

Bad influence

To the Editor:

When you belong to an active, caring part of the Body of Christ, and are about the work of Your Father, it is all too easy to forget, or overlook some of the disturbing trends in the overall body which is the United Methodist Church.

However, the June 27 issue of TM/UMR gives me great cause for concern — especially for the influence on our young people. It seems to me machinery is being set up to encourage young men to avoid registration for the draft by aiding and abetting them in the process of becoming conscientious objectors. I believe the church ought rather to be counseling them about their obligation to be responsive and obedient to their country's need.

Further, the New York homosexual minister who feels his acceptance of his homosexual preference to be "the essence of the gospel," rather than the "abomination to the Lord" the Bible calls it, really disturbs me. Does this not say to our young people that it matters not what your morals, nor your unbelief in the Scriptures, openly flaunted — the pulpit is open to you?

I praise God that He is Sovereign, but have to agree with those who say if He spares our land much longer, He ought to apologize to Sodom and Gomorrah!

Frances W. McEtheny
Maitland, Florida

What's to fear?

To the Editor:

United Methodist officials should not be dismayed at the U.S. Supreme Court's handling of Herbert W. Armstrong's Worldwide Church of God (TM/UMR, June 13). If the financial records are clean, why not let the state of California take a look? This case does not appear to be an issue on religious freedom but an attempt to protect people from possible corruption.

Burton M. Kirby
Colorado Springs, Colorado

Crucial issue

To the Editor:

Believing that what has been called "liturgical renewal" both in the Protestant Church and the Roman Catholic Church is integral to the struggle for liberation and justice politically, I highly commend the recent article in the June 9 issue of "Christianity and Crisis" by James F. White. In the article, Mr. White deals with the commendable 21-volume United Methodist "Supplemental Worship Resources" and how that project relates to what I feel is a crucial issue.

It was encouraging to note that many of the services of worship at my own Annual Conference incorporated the use or aid of these "Supplemental Worship Resources," as did many of the services of worship at the General Conference meeting in April. However, let us not forget that we still have a long way to go.

Michael L. Mattox
Pea Ridge, Arkansas

My Witness

Methodism in the piney woods

By JAMES L. CHORON

The United Methodist Church of McClelland Community sits in the same location, deep in the piney woods of East Texas, that it was built on in 1892. In that year, William McClelland donated a part of his tract of land in Shelby County for the construction of a church, which would eventually bear his name.

Meetings were held on the site of the church as far back as the 1870's. When the church was built in the early 1890's, it was constructed of rough cut pine lumber which was milled in the county and carried by wagon to the site of construction where the entire community chipped in on the labor.

Like many of the little churches scattered throughout the countryside, McClelland has a varied heritage. According to one old-timer, "When the church was built, there were circuit riders that came through the area, well, three or four of them, a Methodist, a Baptist, a Nazarene, and one other. There were many good folks in the community, but not enough to support more than one church. When McClelland donated the land, everyone got together and built the building. It became a Methodist Church, but everyone used it, and everybody went to everybody else's services. They still do.

"Over the years, all of the circuit riders stopped coming by McClelland except the Methodist and the Baptist, but the people did not stop. In 1968, the Rev. Frank Johnson, the last of a long line of Baptist ministers at McClelland, passed away and no new Baptist minister was forthcoming. Brother Frank had been the longest-serving Baptist minister in the church, and his demise hit the community hard. But the 26 Baptists of McClelland kept coming, and supporting the church that they had helped to build. At the present time, the congregation consists of 46 Methodists, 26 Baptists, and 10 others of various denominations.

There are many little churches like McClelland scattered throughout deep East Texas; some, like McClelland have a State Historical Survey Medallion on their wall. The one thing that separates McClelland from some of the others is the fact that instead of declining in attendance, and falling by the wayside in the backwash of a mobile society, McClelland has shown a consistent growth. Due to the devotion of its members, and in spite of the fact that there have been morning worship services only once a month, the Sunday School has kept going each Sunday morning, and has grown. Evening services are held weekly, and usually draw an attendance of around 80% of the membership.

The first UMYF in the history of the church was formed in June, 1979, and now has around 20 high school, and junior high school age members meeting on Saturday evenings. The Tuesday night Bible study, begun in July, 1979, is small, but continuing onward and upward. The people of McClelland have shown a spirit that fairly amazed this pastor in the fact that they have abjectly refused to let their little church in the wild wood die — at least not from apathy. Not even the oldest members of the church can remember when the Sunday School did not exist.

Within six weeks of its founding, the UMYF decided to take upon itself the task of raising money and buying new hymnals for the church. It took the group less than a month to do this, and there has not been a month to pass that they have not done something to better the church — ranging all the way from doing publicity for revivals to painting the out buildings. Recently, the group adopted the long range project of remodeling the interior of the church, and of eventually raising enough money to tap the county water supply and bring running water (and of course plumbing) to the church.

This then, is the story of McClelland United Methodist Church. It is not unique or unusual, but it is a testimony to the will of a congregation that decided to resist the temptation to go elsewhere to have an active and growing church, and to work together to have one in their own community. As long as that will and determination is present, the work of the Lord will go on in the piney woods of Shelby County, and that work will continue to reach out and grow.

If you are ever on State Highway 147, about half-way between San Augustine and Shelbyville, come and visit with the McClelland United Methodist Church. All visitors are welcome, and we would like for you to share in worship services with us, and let us show you what Texas hospitality is.

"My Witness" is a column through which TM/UMR readers may relate meaningful experiences of Christian life.

This week's contributor, the Rev. James L. Choron, is a member of the Texas Annual Conference.

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; Business: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; Conference Editions: Debbie Christian, Assistant Editor; Local Editions: Kay Fielder, Assistant Editor; Editorial: Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Joyce Hopkins, Staff Writer; Otto Nall, Contributing Editor; Production: Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2320 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Bishop 'appoints' bell to Kenya

LAKELAND, Fla. — The bell between the Rev. Gordon Craig, (left), associate council director for missions, and Bishop Joel D. McDavid is one of the more unusual "appointments" made at the Florida Annual Conference of the United Methodist Church meeting here last month.

The bell was "appointed" to Kwale, Kenya, in response to a story told by UM missionary William Anderson at the Melbourne District missionary rally last fall. He related the beginnings of Methodism at Mombasa in the early 1800s when the bell in the Methodist Church rang every 15 minutes during the night to tell the slaves they were free and they could find sanctuary in the church. Mr. Anderson said members of the church in Kwale did not feel that they had a church because they did not have a bell.

The Rev. Frederic H. Jones members of the Indiantown UMC got interested with the result that they provided the bell, which sat on the platform of the 1980 annual conference sessions, and which was shipped to Kenya after the conference closed.

The bell will now be "a symbol that men and women are free in Jesus Christ," mission officials said.

FLORIDA UMR PHOTO

$870,000 raised for retiring leaders

UMC to benefit from bishops' gifts

By SHARON MIELKE
Senior Staff Writer
With Research Assistance From
the TM/UMR Editorial Staff

United Methodists are choosing vastly different ways to honor the 16 retiring bishops of the church, TM/UMR learned through contacts with church officials in the respective episcopal areas.

And in honoring the 16 retirees during the past few months, church members are giving $870,000 in cash and gifts — two-thirds or $592,000 of which will flow to United Methodist projects. Endowments and trusts for UM programs for children, evangelism, missions, the improvement of preaching, scholarships, ministerial education and professorships at UM-related schools are included in the over-all picture.

Three basic types of recognition are apparent: (1) strictly personal gifts of cash and/or gifts; (2) a gift to some benevolent purpose in honor of the retiree; or (3) some combination of personal and benevolent gifts.

The trend appears to be moving away from strictly personal gifts toward the establishment of special endowments and trusts that support one of the bishop's favorite interests in the church.

However, there is no apparent consensus regarding what constitutes an appropriate "farewell" and "love gift" for church leaders. While many view large cash gifts as an appropriate gesture, others believe such notions indicate a "sickness" in the church which has fallen away from Christian servanthood and is, instead, following secular success models.

More varied even than the special events are the methods of raising money. This year they ranged from $50 per plate fundraiser dinners to suggested "fair share" quotas per local church, to district allocations, to completely voluntary solicitations.

Without fail, every conference has held one or several special events — be it banquet, reception, "bishop's night" at annual conference, or a service of recognition — to mark their bishop's change from "active" to "retired" status as a bishop. The combined costs of these events may well match the total amount spent on gifts honoring the bishop, observers note.

Survey report

The following survey is an area by area, east to west, picture of these retirement gifts. Not included are the gifts and occasions — frequently comparable in size — for the 17 active bishops who will be moving to new assignments as a result of the eight-year tenure rule to another episcopal area by Sept. 1.

Boston Area, Bishop Edward G. Carroll, retiring after eight years in the episcopacy. The bishop created a foundation committed to working for racial justice in the Boston area to which at least $8,000 has been contributed by UMs. Further, the New Hampshire conference presented him with a Tiffany-style lamp; the Southern New England conference a set of audiotapes of H. Richard Niebuhr, the bishop's favorite theologian, and the Maine conference gave him a set of communion ware and an original letter written by George Washington Carver.

New York Area, Bishop W. Ralph Ward, retiring after 20 years in the episcopacy. The Troy conference gave him a cash gift of over $4,000; the New York conference a cash gift of $3,500 and a large grandfather's clock valued at $2,000.

Washington Area, Bishop James K. Mathews, retiring after 20 years in the episcopacy. The Baltimore and Peninsula conferences together are endowing a chair at UM-related Wesley Theological Seminary in Washington, D.C. In honor of the bishop's service for $275,000.

Richmond Area, Bishop W. Kenneth Goodson, retiring after 16 years in the episcopacy. A cash gift of $18,858 was given to the Goodsons during an evening session of the Virginia Annual Conference. A year in advance, the conference created the Goodson Foundation for Homiletics in honor of the bishop who is noted for his preaching. The foundation is to develop a continuing program to help Virginia ministers upgrade their preaching. The goal for endowing the foundation is between $60 and $75,000. Envelopes were distributed in local churches for gathering the funds.

Birmingham Area, Bishop Carl J. Sanders, retiring after eight years in the episcopacy. The North Alabama and Alabama-West Florida conferences presented Bishop Sanders a cash gift of $8,337 for the purchase of a 1981 model car. Each of the 21 districts in the area was asked to secure $400 for the gift.

Jackson Area, Bishop Mack B. Stokes, retiring after eight years in the episcopacy. He received cash gifts from both the North Mississippi and Mississippi conferences amounting respectively, to $2,000 and $9,000. North Mississippi also established a $5,700 scholarship fund for the UM-related Wood Junior College at Mathiston, Miss.

Indiana Area, Bishop Ralph T. Alton, retiring after 20 years in the episcopacy. A year prior to retirement, Bishop and Marian Alton suggested to the Area Committee on Episcopacy that they would prefer a fund be established which would support Indiana Area mission projects. District superintendents got the word out and $32,000 was contributed. Both the North Indiana and South Indiana conferences had special retirement recognition events during annual conference.

Chicago Area, Bishop Paul A. Washburn, retiring after 12 years in the episcopacy. The Northern Illinois conference planners decided to honor the bishop's interest in mission by giving half of the $22,000 contributed in "love gifts" to four conference children and youth agencies called United Voices for Children. The other $11,000 was a personal cash gift to the bishop. Letters explaining the plans and the testimonial services were sent to local churches.

Iowa Area, Bishop Lance Webb, retiring after 16 years in the episcopacy. Iowa conference leaders said they wanted no goals set or pressure be placed on UMs to give because gifts freely given create "good feelings" in the conference. A two-part gift resulted: $14,000 will help Iowa pre-theological students with scholarship aid if they attend any of the five UM schools in the state. Another $7,000 established a personal annuity fund for Bishop Webb.

Missouri Area, Bishop Robert E. Goodrich, retiring after eight years in the episcopacy. The two conferences contributed $25,000 to establish an evangelism trust, since evangelism is one of the bishop's high-priority interests. As a personal gift, the Goodriches received a Sony Beta Max television set valued at $5,000. Envelopes in the pews in the Missouri East conference and suggested district quotas in the West conference were the chosen fund-raising methods.

Oklahoma Area, Bishop Paul W. Milhouse, retiring after 20 years in the episcopacy. The Oklahoma conference has established a $100,000 Professorship in Religious Studies at UM-related Oklahoma City University in the bishop's name. Funds were raised through free-will offerings. The Oklahoma Indian Missionary conference gave him several personal gifts: a quilt, a Western hat and plaque of the Last Supper.

Dallas/Fort Worth Area, Bishop W. McFerrin Stowe, retiring after 16 years in the episcopacy. In almost equal amounts, the North Texas and the Central Texas conferences gave the bishop a total of $30,000 to help him retire the mortgage on his house.

In North Texas, it was suggested that local churches give an amount equivalent to the asking to support the Lydia Patterson Institute, a UM mission school in El Paso. In Central Texas, each church was given a suggested "fair share asking" to reach the goal for the gift.

Northwest Texas/New Mexico Area, Bishop Alsie H. Carleton, retiring after 12 years in the episcopacy. The bishop, presented with over $13,493 by the Northwest Texas conference, decided to designate $10,000 for a scholarship fund at UM-related McMurry College in Abilene, Texas, and retained the rest as a cash gift. The New Mexico conference gave the bishop a 1980 Chrysler Le Baron car valued at more than $10,000 plus $950 toward the scholarship fund.

San Antonio Area, Bishop J. Chess Lovern, retiring after four years in the episcopacy. The Rio Grande conference gave a cash gift of $1,000 and the Southwest Texas a check for $6,000 plus a Stetson hat, cowboy boots and a ride on a horse.

Los Angeles Area, Bisbop Charles F. Golden, retiring after 20 years in the episcopacy. Voluntary gift-giving and five $50 per plate district fundraisers provided nearly $50,000 in casb for Bishop Golden and his wife. Rev. Irvin Trotter of Los Angeles said part of the money will be used to defray costs associated with his retirement observances and the bulk of it will be used toward the mortgage on his home.

San Francisco Area, Bishop R. Marvin Stuart, retiring after 16 years in the episcopacy. Through direct appeals to local churches, nearly $50,000 was raised for an ethnic minority scholarship fund in the bishop's name for students in higher education. The fund will be administered by the conference board of ordained ministry for theological students. In addition, conference officials hope that the personal gift for the bishop will be approximately $7,500.

UM membership drops

Annual conferences also report women, Asian gains

By TOM McANALLY
United Methodist News Service

NASHVILLE — Membership in the United Methodist Church is down again according to reports from the 1980 series of 73 annual conferences, which began early in May and closed late in June.

According to an unofficial tally made by United Methodist News Service and the weekly newsletter "Newscope," the denomination lost 69,044 members during 1979. That total does not include Puerto Rico from which a report had not been received. However, an unofficial report indicated that Puerto Rico has also experienced a membership loss of about .5 percent.

Only 13 conferences reported gains for 1979, totaling 12,471. The Texas conference, headquartered in Houston, experienced the largest increase with 3,598 members, followed by North Georgia (1,615) Maine (1,346), Florida (1,332), Alabama-West Florida (1,254), South Georgia (1109), South Carolina (580), Mississippi (554), Central Texas (386), North Carolina (373), Louisiana (176), Alaska (92), and Rio Grande (56).

Recording the greatest losses were West Ohio (4,974), Western Pennsylvania (4,518), Virginia (3,654), Iowa (2,894), Detroit (2,890), Central Pennsylvania (2,651) and Central Illinois (2,600).

While the ordination of women and clergy couples has become commonplace, many of the conferences made history by implementing new General Conference legislation allowing clergypersons to serve less than full time. The New York conference appointed six to less-than-full-time service.

The number of women district superintendents increased from three to seven with new appointments in Wisconsin, Baltimore, Kansas East and Maine. In East Ohio Judith Craig becomes the first woman in the denomination to serve as the director of a conference council on ministries.

Women moved into non-traditional roles in several annual conferences. North Arkansas ordained its first black woman, Joyce Harris of North Little Rock. In Missouri East, Ava Swofford of Columbia was elected conference lay leader; Geanne Epple of Columbia was elected chairperson of the conference council on ministries; and Mary Ellen Meyer of St. Louis was elected chairperson of the conference Board of Ministry. Missouri West named Frances Dickson conference lay leader, and Diane Helsel became the first woman to serve as conference secretary in the Kansas West conference. Ethel Gray became the first female conference lay leader in Florida.

First Hispanic director

Elias G. Galvan of the Pacific and Southwest conference became the first Hispanic to be appointed director of a conference council on ministries outside the Spanish-speaking Rio Grande and Puerto Rican conferences.

Joseph K. Shelton of Memphis became the first black superintendent in the Memphis conference. The recruitment of ethnic minority pastors was a concern of several conferences including North Mississippi, which agreed to recruit 40 black ministers during the next four years.

The increasing number of Asian congregations, particularly Korean, was also evident. The Baltimore conference gave a grant of $100,000 and an equal amount in an interest-free loan to the 400-member Korean UMC in Washington, D.C., for the purchase of a building. The Northern Illinois conference reported the establishment of four Korean congregations during the year. The North Texas conference established an Asian Church Committee to develop new Asian UM churches in the area.

Central Pennsylvania celebrated the establishment of First Spanish UMC worshipping in the Asbury UMC in York. The Texas conference agreed to furnish facilities, parsonage and salary for a new Hispanic congregation in Houston.

Merger of conferences and boundary changes were considered by several sessions. The three conferences of the Boston Area rejected a recommendation they merge into one or two units by 1984. Central New York conference approved a plan of merger with the Northern New York conference while the latter voted to continue the dialogue. Southern Illinois asked the North Central Jurisdiction to study the boundaries of all Illinois conferences. The Wyoming conference asked that it be associated with the Harrisburg (Pa.) Area rather than the Philadelphia Area.

In many conferences, banquets and gifts were given honoring a retiring bishop or one who will move to a new area following assignment at a jurisdictional conference being held this week (see related article on this page).

Most clergy families happy, survey finds

By JOYCE HOPKINS
Staff Writer

KANSAS CITY, Kan. — Being a United Methodist minister or a member of a clergy family can be rather lonely — but people generally seem happy to be a part of a pastor's family, according to a survey conducted by the Kansas East Conference Commission on the Status and Role of Women.

Preliminary results of the survey, sent to members of 485 clergy families in the Kansas East and Kansas West conferences, found 44 percent of ministers 40 years or older and their spouses do not have close friends in the community in which they live, according to a story in the Kansas East conference edition of TM/UMR.

At least a third of the ministers living in small towns and rural areas and between 40 and 50 percent of their spouses reported they do not have close friends in the churches where the clergy family member serves.

Of suburban ministers 40 years and older, 87 percent say they do have close friends in their communities. All of the children of suburban ministers of all ages, however, report having close friendships in their community — but the figures change when applied to the congregations served by their parents. Seventy percent of the children of older suburban ministers and seven percent of the children of all urban ministers do not have close friends in their churches.

Of the questionnaires sent out — pastors, spouses and children each received their own — 40 percent were returned.

"That high a return showed that people wanted to say something," the Rev. Dee Ann Mezger, who is chairperson of the commission and spearheaded the survey, told TM/UMR. "Some comments were derogatory; some of the wives didn't understand why we were doing it — but they sent the questionnaires back."

The survey had its origin some four years ago in an informal discussion among commission members. A minister's wife on the commission mentioned the difficulty in an appointment where the minister is assigned two churches — and both congregations expect the family to participate actively in each.

For statistical purposes, pastors were grouped for the survey according to age — 40 and over and 39 and under — and by the type of community served — urban, suburban, town or rural.

"People, in general, seemed to be happy being clergy families," Ms. Mezger said. And she said the survey revealed some surprises, particularly after hearing some "horror stories" about the demands congregations place on clergy children.

"Most people felt their children did not have undue expectations put on them," she said. "Either it's changing or people have exaggerated in the past."

The enforced mobility of United Methodist ministers has a varying effect on their children, the survey suggested.

All of the children of ministers 39 and under, in town and rural pastorates, report a move had seldom or never been particularly hard for them. All of the children of younger suburban ministers, however, report a move had occasionally been difficult, and most of the children of older ministers say that a move has been especially trying for them — unless their clergy parent is in the over 40 group surveyed and serving in rural parishes. Of these children, 80 percent report moving has seldom or never been particularly hard.

These responses to the questionnaire were not the only ones to suggest that where a minister serves generates different answers to the survey, Ms. Mezger said.

More than half of the ministers' spouses work outside the home for pay, but why they do so differs between the two annual conferences. The most common reason for their working in Kansas East is "to help meet family expenses."

"Spouses in Kansas West are more likely to work for their own fulfillment," Ms. Mezger said, adding that the minimum conference salary in Kansas East is lower than in Kansas West.

the church today

UM giving increases 12 percent this year

EVANSTON, Ill. (UMNS) — United Methodists gave almost 12 percent more money in the first six months of 1980 than in the same period a year ago to support 20 worldwide benevolence and administrative funds, according to a report released here July 3 by the General Council on Finance and Administration.

Giving totaled $30.2 million for the period ending June 30, compared with $27 million for the first half of 1979. Pacing the increase was a gain of 121.86 percent in emergency relief and rehabilitation support through the United Methodist Committee on Relief.

Mail service to hostages halted, efforts continue

WASHINGTON (UMNS) — Although the United Methodist-related mail service between U.S. hostages in Iran and their families is temporarily suspended, an effort is under way to replace funds already spent and gain support for further efforts.

An appeal has been sent to some 50,000 persons who have given to earlier special projects of the denomination's Board of Church and Society, or have expressed interest in the mail exchange, according to the Rev. John P. Adams, director of the board's Department of Law, Justice and Community Relations, which sponsors the Hostage Communications Project.

None of the appeals has gone through regular church channels or used denominational mailing lists, he pointed out.

Mr. Adams' appeal letter pointed out that some $23,000 was spent by the board, of which nearly half was replaced by other special gifts, and $3,000 from Church World Service.

Members of the hostage families have voiced their support for the project, calling the mail delivery one of the most helpful services that could be provided them.

ORU seminary gets full national accreditation

TULSA, Okla. — The Oral Roberts University School of Theology has received full accreditation from the Association of Theological Schools (ATS), according to Dr. James B. Buskirk, vice-provost for theological and spiritual affairs and dean of the ORU School of Theology.

People in the news . . .

Rep. Brademus, Justice Blackmun

Church's role in society

Two United Methodist political figures told the Baltimore Annual Conference last month that the church has a definite role in society. U.S. Congressman John Brademus (left) said "religious faith must touch the social, economic and political" dimensions of society. And Supreme Court Justice Harry Blackmun (right of Brademus) called the Book of Ruth an example which all Christians should follow in life. "Adversity and difficulty test us, but the young woman from Moab shows the way," he said.

Sings her thanks

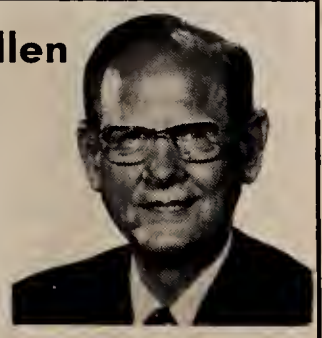
The new Miss Alabama is 17-year-old Paige Phillips, who sang her thanks to God recently at First UMC in Leeds, Ala. A member of the church since she was 13, she looks back to the age of seven when she says she was "led to the Lord by my grandmother." Paige paid tribute to her parents and to her pastor, the Rev. Ernest Dover, for guidance in "getting to know the Lord." At the recent week-long contest, the audience gave her a standing ovation following her talent performance.

Paige Phillips

Dr. Charles L. Allen

invites you on a special

Holy Land Tour



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or
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A small group of us will visit the "Land of Jesus." We will visit the Garden Tomb, kneel at "the rock" in Gethsemane, tour all of Jerusalem During the stay, we "cover the country" — Sea of Galilee, Bethlehem, Nazareth, Bethany, the Dead Sea, the River Jordan, Capernaum, Mary's well, Caesarea, Cana of Galilee, and so many other places. Just the reading of these names thrills our hearts — actually visiting those places is a spiritual blessing and an experience one will always cherish.

This is a DELUXE tour — using the best hotels, three meals a day, and NO EXTRA charges. Most important, we will be going regularly scheduled air. We like this much better than a "charter" flight.

Each night after dinner, Dr. Allen will conduct a special Holy Land worship service.

Mr. and Mrs. Orville C. Parker will co-host the tour.
Departures from either Houston or New York.

For complete details, please write:
Dr. Charles L. Allen, First United Methodist Church
1320 Main Street, Houston, Texas 77002

Educators celebrate Sunday School

Speakers credit God with survival, say value elusive

NASHVILLE (UMNS) — There is no widespread agreement on why the Sunday School has existed for 200 years, but 100 leading Christian educators representing more than a dozen national religious groups met here recently to celebrate its anniversary and to discuss its history, present status and future possibilities. (See related article on this page).

Some participants expressed surprise that the Sunday School as a movement and institution has survived, saying: "It surely must be of God or it would never have made it."

It is not easy to determine what value the Sunday School of the past has for the educational work of the church in the present, said C. Ellis Nelson, president of the Louisville Presbyterian Theological Seminary.

"On the surface this seems like a fairly simple task," he said. "One would study the history of the Sunday School to find out what made it successful and then apply those ideas to our situation today. But the history of the Sunday School is long and diverse enough to warn us that such procedure is not appropriate."

Robert Raikes, a printer in Gloucester, England, is considered the founder of the Sunday School. (See related book review on this page). In 1780 he founded a school to provide general as well as religious education for poor children. While Raikes' concern was for the welfare of children, Dr. Nelson said the basic idea changed to fit the American situation as the Sunday School concept crossed the Atlantic and became "more evangelistic and more the educational agency of the denominations."

Warning against isolating the good features that have emerged in the past 200 years and then applying them to the situation today, Dr. Nelson said the important question is: "To what conditions in church and society did the original Sunday School respond that made it such a successful educational venture?"

"The answer to that question will require that we go beneath the events in the history of the Sunday School, the style of organization, or curriculum to discover the religious concerns that motivated people to share their Christian faith with others."

Nelson names 'concerns'

He identified four "concerns" given expression through the Sunday School that are "worth our time and effort today":

• "that the church be a community of believers who share their faith with each other;

• "that the church help the disadvantaged persons in the neighborhood;

• "that religious education be related to the souls of persons;

• "that these persons make the understanding of the faith their life-long goal."

Regarding the first concern, he said the church by definition is the people of God "not an organization dominated by clergy which lay people support and to which they go for worship and spiritual guidance. This means that Christians see themselves as people who have a responsibility for each other. They can worship, teach, counsel and serve when there is no church building or even when there is no ordained minister present."

For 200 years the Sunday School has shown concern for the disadvantaged, he said about the second concern. "If we are to preach and to demonstrate the good news to the poor, then we who are involved in educational work need some way to do so.

Church takes responsibility

If heritage is taken seriously, Dr. Nelson said, "we cannot avoid taking responsibility for those in our society who are not developing the ability to read and to think . . . our Sunday School history proves that ways can be found to ally ourselves with the poor in order to help them obtain the education they need to become the kind of persons God wants them to be."

In Sunday School, described as a "school of the heart, not the head," Dr. Nelson said the evangelistic desire for the "salvation of souls and a concern that all people have a chance to hear about Jesus Christ as Lord and Savior" has often overridden all other considerations. Even though there have been abuses, he said, "Our problem is how can we properly express that theological truth in some way if not through the Sunday School?"

Because the Sunday School has been so child-centered, Dr. Nelson said it has tended to be somewhat sentimental in ethics and individualistic in the application of moral standards. "But the critics of ethical thought in the Sunday School expected too much," he said, "and forgot some weighty matters of morality . . . the Sunday School did what it could — it taught respect for Christian morals and it induced compassion into the child's soul so that ethics would have a basis of action."

Regarding the fourth concern — that persons make the understanding of the faith their life-long goal, Dr. Nelson said one facet of the concern is the insistence that lay Christians can and should teach.

Faith plays role

"It is true that ministers and others who have advanced biblical training know more about the Bible than those who have not been so well educated. But the Christian religion is also a matter of faith which must be exercised in the midst of all kinds of practical life situations."

Dr. Nelson said Protestants for 200 years have had two traditions of teaching: "One is scientific, technical, abstract — carried on under vigorous rules of discipline; the other has been the teaching by lay people in the Sunday School who struggle to understand the Bible in terms meaningful to the people being taught. It is not appropriate to say that one method is superior to the other. Both have their place. But the teaching by lay people in Sunday School is of critical importance to the church because it is the agency that reaches the millions of believers and interprets the word of God in practical, concrete terms."

Refuting those who say the Sunday School is dying, Dr. Nelson said, "There are still 40 million people in Sunday School and those are the ones we count (in the "Yearbook of American and Canadian Churches"). But I'm sure there are many others who are not in the book."

Although Sunday School is often considered an educational agency for children, "it is actually the biggest adult education program in our nation," he said.

'No change' seen in Sunday School future

NASHVILLE, (UMNS) — What will the Sunday School of the future look like?

Richard Murray, a United Methodist who has been a professional Christian educator more than 32 years, made several "whether I like it or not" predictions during a recent seminar/forum held here at UM-related Scarritt College. The national event, celebrating the 200th anniversary of the Sunday School, was sponsored by more than a dozen religious organizations and attended by more than 100 leading religious educators.

Dr. Murray, a professor at Perkins School of Theology in Dallas, predicted:

• "The Sunday School will remain essentially as it is over the next decade or two.

• "Interest in 'spirituality' and 'meaningful religion,' personal subjective Bible study, and expressing one's feelings will grow for the next few years in society, and probably in our Sunday Schools.

• "Large Sunday Schools will grow larger and small Sunday Schools and churches will continue to shrink and close.

• "Diversity and pluralism within denominations will increase and sharp demarcations between denominations will continue to decrease.

• "Sunday School decline has already slowed down and I predict it will finally stop and the Sunday School will begin to grow again, despite the decline in the birthrate.

• "The issue of homogeneous vs. heterogeneous will be one of the Sunday School's major dilemnas.

• "Recruitment and training of volunteers will continue to change in many regards.

Elaborating on each of his predictions, Dr. Murray challenged the popular contention that men and women are "secular" and that they are always more influenced by "change" than "fixity."

"I am persuaded that Christian educators have been preoccupied with the concept of change for the last 30 or 40 years in the writing of curriculum resources, in viewing the way our members see themselves, and in leadership development for the Sunday School," he said. "We have tried to turn the Sunday School to focus on serving 'secular persons' and 'technological persons,' but neither of these persons exist in great numbers, and our Sunday Schools have attracted fewer and fewer people."

He also predicted that these "unsecular" men and women will be looking for "spirituality" and "meaningful" religion. "Since that is precisely the genesis of the Sunday School of the past it will find new expression in the Sunday School of the future."

Predicting the growth of larger schools and the demise of smaller ones, he said: "If gasoline gets to be $3 a gallon it may have some effect on this, but today the trend is to join first, enthusiasm; second, a 'spiritual' preacher; third, a fine choir; fourth a strong program; and fifth, a 'live' Sunday School. That dominates the way we choose where we go. We are in a 'shopper's market,' and we buy what we want if we have a choice. This will be coupled with a decreasing commitment to one's childhood denomination and an increasing willingness to move from denomination to denomination."

The predicted turn-around in Sunday School participation will result in a large influx of singles and older adults into the decision-making of the church, he suggested.

Dr. Murray called "intergenerational education" a "temporary fad" and predicted it will not become a major factor in the life of the Sunday School.

Book review

Founder fights illiteracy

"Robert Raikes of Gloucester" by Frank Booth, National Christian Education Council, England, 1980, $17.95, 180 pp. available from the National Council of Churches, N.Y., N.Y.

By TREVOR HOLLOWAY

In "Robert Raikes of Gloucester", historian Frank Booth has written a well-documented and widely researched book with an historian's objectivity on the life of the founder of the Sunday School. His description of life in mid-18th century England when the laboring classes were poor, illiterate, hungry and ill-treated, sets the scene for the book.

Contrast is drawn between the life of the poor and the life lived by Raikes, wealthy newspaper owner, prison visitor and regular church attender. Convinced that illiteracy was largely responsible for the deplorable state in which children lived, he formed schools to teach them to read and to give them some instruction in the Scriptures. Since Sunday was the only day the children were free from work, the schools became known as "Sunday Schools."

The author does not claim that Raikes was the first to experiment with Sunday Schools. Indeed, he lists many earlier efforts, particularly by the Rev. Thomas Stock of Gloucester. He also reminds us that John Wesley held pre-evening-service Sunday Schools in America around 1735.

But the author's research convinces him that Raikes fully deserves to be known as the "Founder of the Sunday School Movement," for its phenomenal growth from isolated and unconnected schools to international status was due in large measure to the lavish publicity he gave to it through his own newspaper, the Gloucester Journal. It is fitting that this excellent volume should appear during the bicentennial year of the Sunday School.

Mr. Holloway is an author and journalist living in Wiltshire, England

UM family magazine becomes quarterly

NASHVILLE — With the fall 1980 issue of "The Christian Home" magazine (bottom, center), the official family publication for United Methodists, 45 years of publication each month changes to publication each quarter.

It is pictured with its predecessor publications showing a long history of ministry to the family. From left to right, they are "The Home Department Quarterly 1898," published by the Methodist Episcopal Church, South; "First Steps in Christian Nurture 1926," by Methodist Episcopal Church; "Childhood Guidance in Christian Living 1931," by Methodist Episcopal Church, South; and "The Christian Home 1935," by the Methodist Church.

According to Editor David Bradley, "The Christian Home" is the only ongoing publication of the UMC that is an advocate for the family. "United Methodists can be proud that we have been working through a continuous publication in the family area before many of the other denominations," he said.

"The Christian Home" also serves as the family magazine for the American Baptist Church and the Christian Church (Disciples).

UM PUBLISHING HOUSE PHOTO

New assistant editor named

DALLAS — Donald K. Small, coordinator of communications for the Tennessee Annual Conference, has been named assistant editor for conference editions of the Texas Methodist/United Methodist Reporter according to the Rev. Spurgeon M. Dunnam III, editor-general manager.

Donald Small

In his new position, Mr. Small will relate to the editors of the 42 annual conferences which publish one or more pages of news each week in TM/UMR. For the past three years, his duties have included editing the Tennessee conference page of TM/UMR in Nashville.

Mr. Small is a lay member of the United Methodist Church with a master of theology degree from UM-related Perkins School of Theology in Dallas and 10 years of experience in campus ministry in the Southwest Texas conference.

He replaces Debbie Christian who resigned earlier this summer.

Mission means load of aspirin

By BONITA DAVIS
Staff Writer

CONWAY, Ark. — Bringing aspirin to church on Sunday? Unusual? Not for First United Methodist Church here which observed "Aspirin Sunday" the third time this year in response to a recent letter received from UM missionaries Wendell and Clara Golden in Zaire.

The Goldens, describing the prevalence of malaria fever in the country, said, "One aspirin is often all that is needed to bring the malaria fever of a small child down enough to prevent death."

The members of First UMC brought bottles of aspirin to the worship service and placed them on the altar. Four cartons of aspirin with approximately 200 or more bottles in each carton were collected and shipped to Zaire.

The observance of "Aspirin Sunday" has made the congregation feel much closer in doing the work of mission, said the Rev. Jim Beal, pastor.

In addition to "Aspirin Sunday," "Seed" and "Sewing" Sunday's are also observed by First UMC based on the same principle as "Aspirin Sunday."

On "Seed Sunday," packages of seeds are placed on the altar and collected to be shipped to Zaire. On "Sewing Sunday" articles of clothing are placed on the altar to be shipped to the African nation.

Mark Harvey

Unusual ministry leads pastor to jazz scene

BOSTON — Pastors on special appointment are called to some unusual tasks, but probably few are more so than that of the Rev. Mark Harvey, assigned to jazz ministry in Boston.

As far as the Wyoming Conference pastor knows, he is the only United Methodist pastor assigned to full-time jazz ministry, which he sees as parallel to serving a local church. "The only difference is that my community is not intentionally religious, the way a local church is. But we do have a shared common outlook," he said.

According to an article by editor Linda Jump in the TM/UMR edition of the Wyoming conference (western New York state and northeastern Pennsylvania), Mr. Harvey, a trumpeter, has been playing jazz since the age of 12. He mingled with the jazz arts community in Boston while a seminary student at Boston University's School of Theology, and in 1971, he and a core of jazz-lovers formed Jazz Coalition, Inc. The non-profit membership organization was designed to stimulate a more vital jazz scene through service to musicians.

Now a doctoral candidate at Boston University, the Binghamton, N.Y. native said he has developed a "worker-priest" role in his ministry, which has been designated an Advance Special by the UM General Board of Global Ministries. His income is derived from an educational grant.

"This ministry touches many untouchables," he said, "brings hope where there may be little or none to spare and helps to restore many to faith in God, themselves and their neighbors."

One prime concern has been providing local jazz artists with a place to perform other than the bars where, Mr. Harvey said, less than 20 percent of the audience is really listening.

"We really provide the only outlet for musicians who aren't in school and aren't on a circuit," he explained.

Other efforts include:

• A jazz celebration concert series, offering Sunday evening concerts;

• Several festival and benefit events sponsored by the coalition, as well as annual all-night concerts;

• Boston Jazzweek, held Apr. 25-May 4 as a salute to past and present Boston musicians;

• Jazz liturgies, which have been presented in Southern New England conference churches;

• Counseling with musicians, visiting with them when sick and officiating at their weddings and funerals;

• A 24-hour "jazzline," providing a list of events available in the area, and

• JazzEd, a subgroup of the Jazz Coalition, which provides educational jazz opportunities for all age groups.

Mr. Harvey said he feels jazz is generally not accepted by the white Anglo-Saxon Protestant culture because of "institutional racism." He noted, jazz, with roots in African worship, is a blending of spiritual and gospel music, using improvisation rather than carefully-followed musical scores.

Musicians see what they are doing as spiritual, he emphasized. "There is something deeper going on than just playing the notes or just performing in a concert," he said. "The Judeo-Christian tradition has not affirmed the creative artists' worth . . . If someone isn't an organist and doesn't sing in the choir, most churches put them at a low level," he said.

He indicated frustration that so few forms of music are used in worship services. "Why should there be 52 weeks a year when music comes from the same 200-300 year period and from only one culture?" he asked.

"People in the churches don't quite understand jazz ministry. It's really on one hand no different from other non-typical church involvement — like resettling refugees and ministering to those in prisons," he said.

Part of his ministry, he added, is to "remind artists of the wellspring of their creativity and of their responsibility to this calling . . . The rekindling of that divine spark of imagination in each of us, and the rebirth of faith, hope, love and justice as possibilities for our collective life experience are what this ministry is about," he said.

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POSITIONS AVAILABLE FOR MINISTERS: The Uniting Church in Australia needs Parish Ministers. It is an exciting new Church arising from the union of Congregational, Methodist and Presbyterian Churches in June, 1977. Urban, rural, small and large Congregations are seeking clergy. Write to the Rev. Graham A. McAnalley, general secretary, Synod of Victoria, The Uniting Church in Australia, 130 Little Collins Street, Melbourne, Vic. 3000, Australia.

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The United Methodist Reporter

LOUISIANA UNITED METHODIST

edition

NUMBER 33 | Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 | JULY 25, 1980

Dr. W. T. Handy, Jr. elected Bishop during Jurisdictional Conference

LITTLE ROCK — Dr. William Talbot Handy, Jr. was elected to the episcopacy on the second ballot of the South Central Jurisdictional Conference, meeting in Little Rock, Arkansas last week. Dr. Handy was formally nominated by the Louisiana Annual Conference (a new procedure in the election of bishops inaugurated for the first time at this year's conferences) after being presented as the nominee by Dr. J. Woodrow Hearn.

As this article goes to press, it is not officially known what Area that Bishop Handy will be assigned to serve. The assignment is made by a committee of lay persons and clergy persons, who meet when all bishops have been elected and make the assignments. Speculation runs high that he will be assigned to the Missouri Area, which is made up of two Annual Conferences.

Bishop Handy is the first person from Louisiana to be elected to the episcopacy since Bishop Dana Dawson, Sr. in 1948. Dr. Dawson was pastor of First UMC, Shreveport at the time of his election; and served the Kansas and Nebraska areas.

Few persons have come to this office better prepared. The new bishop has served as a district superintendent in Louisiana since 1978. He served as pastor of St. Mark's, in Baton Rouge, and Newman, in Alexandria, for sixteen years. He also has served the Methodist Publishing House for ten years, eight of those as Vice-President for Personnel Services. He has served on many General, Jurisdictional, and Annual Conference Boards, Agencies, and Committees; the most recent of which was Chairperson of the Conference Board of the Ministry, from 1972, until his appointment as superintendent of the Baton Rouge-Lafayette District.

Bishop Handy has been elected to represent his Annual Conference since 1964 in seven General Conferences and six Jurisdictional Conferences. He has also been a delegate to three World Methodist Conferences.

Bishop Handy was guest preacher at the General Conference of the United Methodist Church in 1976, and has spoken at various Annual Conferences, colleges, institutions. He is a 33rd degree Mason, a lifetime member of the NAACP, and is listed in "Who's Who In Religion" and "Who's Who Among Black Americans." He served three years as an enlisted man in World War II, seeing action in both European and Pacific theaters.

Married to the former Ruth Odessa Robinson, Bishop Handy is the father of four children.

On the fifth ballot, another Louisianian, Dr. Ben Oliphint, who is presently serving First United Methodist Church, Dallas, was elected. Dr. Oliphint served St. Paul's UMC in Monroe; FUMC, Alexandria, and University UMC, Baton Rouge, before moving to Dallas in 1972. He was leader of two General Conference Delegations from Louisiana.

Young Adult Delegates to Annual Conference: Front row, l. to r.: Rose Laurante, Tracy Wells, David Fellows. Second row, l. to r.: Rusty King, Karen Williams, Anita Martin, Barbara Keller, Jeanette Boyd. Third row, l. to r.: Donald Shelmire, Jim Simmons.

There will be a reception for Bishop Handy at 7:30 p.m. on Friday, Aug. 8, at First United Methodist Church, Baton Rouge. All persons in the conference who are able to attend are invited to be present.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
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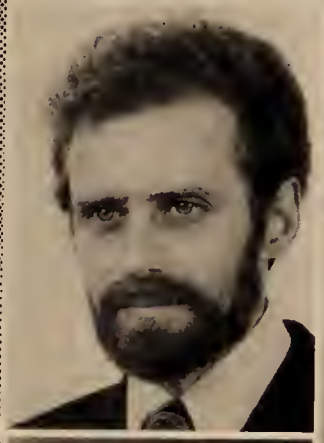
Official publication of the United Methodist Church in Louisiana Conference

Pastor's School - 1980



Upper left — Dr. Lloyd R. Bailey, Sr. — Associate Professor of Old Testament, Duke University. Dr. Bailey will deliver four lectures on the theme: "The Mission of the Church." Upper right — Rev. James M. Wall — Editor, The Christian Century, will deliver four lectures on: "Doing Theology in the 1980's: A Visit to the Village Green." Lower left — Dr. Wallace M. Alston, Jr. — Senior Pastor, Nassau Presbyterian Church, Princeton, New Jersey. Dr. Alston will be the preacher for Pastor's School. His sermon topics are: "The Sin of the Privileged" and "The Form of a Servant."

The Mission of the Church in the 80's is the theme of this year's Pastor's School, which begins at 1:30 p.m., Monday, July 28 and ends with the Bishop's Banquet at 5:15 p.m., Wednesday, on the campus of Centenary College in Shreveport.

Speakers for the event include Rev. James M. Wall, editor of Christian Century; Dr. Lloyd Bailey, Professor of Old Testament at Duke University; Dr. Wallace Alston, pastor of Nassau Presbyterian Church, Princeton, N.J.; and Dr. Thomas H. Matheny, President of the Judicial Council of the United Methodist Church, who will be the speaker at the Bishop's Banquet.

Activities are scheduled for wives of pastors who plan to attend. Dr. William Teague will present organ recitals prior to the evening worship services on Monday and Tuesday at 6:45 p.m.

This year's Pastor's School is being partially underwritten by Mrs. Glen Laskey of Ruston, Mr. and Mrs. Howard Carter of Lake Charles, and Dr. Thomas H. Matheny of Hammond.

Those wishing to attend the school are asked to register now with Rev. Howard Milo, 1706 Severine, Shreveport, 71108. Registration is not required for the two worship services. Anyone needing special housing accommodations should register as soon as possible.

Members of the dance group for a "Free Indeed" production number, and part of the eighty-voice Chapel Choir from University UMC, Baton Rouge. The Youth Choir was one of the featured groups which were heard during the Jurisdictional Conference in Little Rock last week. Their performance at the conference was part of a larger tour which included Pulaski Heights in Little Rock, Scarritt College, Lake Junaluska Assembly, and others.

The choir is directed by Esther Socolofsky. It has toured in summers since 1973, carrying "vast amounts of staging equipment."

The current tour production, "Acts," is based on the acts of the apostles and was copyrighted in 1979. It has its setting in the days immediately following the resurrection of Jesus. Early believers were being persecuted and meeting in secret to discuss the events that had happened, and the apostles were struggling to deal with the resurrection and reappearing of Jesus.

Creative interpretation and staging have been trademarks of productions by the Chapel Choir, according to Mrs. Socolofsky. Included in the performance is an interpretative girls' dance group; the couples' dance group shown above; portrayals of Peter, by Ted Firnberg and James Edwards; of Silas, by Stan Gibbens; Paul by Chris Hamilton; Ananias, by Darrell Hoskins and Patrick Gosselink; Lydia, by Kathleen Ingraham and Sue Rinker; Helena, by Patty Matthies and Karee Jenkins; and the Philippian jailer, by Todd Grammer.

What is role of children, children's sermons in worship?

To the Editor:

I must reply to the article headlined "Isaiah 6:1-5 (a revised, contemporary version)" which appeared in the June 27 issue of TM/UMR.

No one wants to exploit the children. Just the opposite! The children need to feel accepted in the church, and it is our duty to make Christianity accessible to them. To do that, we must present the concept of a loving and forgiving God to children in a way they can understand. Yes, that can be done in the Sunday school classroom, but that should not take the place of the children's sermon in the worship service. Having a special time for children shows them that they are accepted and affirmed by the whole church. Too many young people are turned off to religion because it seems inaccessible to them. We must not allow this to happen.

The "spirit of worship bartered away?" I hardly think so! The children's sermon is an important part of worship for all of us! "Let the children come to me, do not hinder them" is what Christ told his disciples, "for to such belongs the Kingdom of God."

One final point: If we do not have children in our churches now, there will be no adults in our churches 20 or 30 years from now.

I am glad to have you use my name.

Ralph Barlow
Santa Monica, California

Sermons opposed

To the Editor:

I join the authors of the article in the June 27 issue in opposing "children's sermons." I transferred my membership from a church I had been a member of for ten years, one reason being the minister instituted a "children's sermon" in the Sunday morning worship hour.

We would take our seats quietly, with a silent prayer for God to be with us, and the church. We would join in the hymns, scripture, affirmation of faith, and prayer. Then worship is interrupted with the aisles full of children, going to the altar for "children's sermon." The children wave to their parents and in other ways show little interest, all of which is typical of small children.

By the time — sometimes 10 to 15 minutes — this is over, my thoughts are completely disoriented, and I don't feel very reverent.

I certainly believe in bringing up children in the church, but I feel that "children's sermons" can be located in another part of the church at this hour.

I certainly hope something can be done to discontinue this part of the Sunday morning worship hour.

Thank you for this opportunity to express my thoughts.

Mrs. C. R. Vaden
Arlington, Texas

Article appalling

To the Editor:

I am appalled at the insert of Isaiah 6:1-5. While I agree with the article that ministers should not bribe children, I still think children's sermons are vital in the order of worship. The couple who wrote this article should be ashamed to sign their names to it. Where has the sense of direction gone in the adult mind? Every Christian has read and heard how Christ rebuked the disciples because they tried to keep the children away from him. (For those who do not know where this particular portion of Scripture is located, turn to St. Matthew 19:13-15.)

Shame on the couple who "aches because worship is suddenly interrupted by 'children's sermon.' " Why don't they read St. Matthew 18:3 which says: "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven."

Why is the couple so turned off by children's sermons? Perhaps it is because they are jealous when they see children going to the altar with the pastor — something they wish they could do with such ease. Or maybe they don't want the children growing up to be the church of tomorrow. Let all who read this letter pray for such couples or people who do not like children's sermons. I'll certainly be praying for this couple.

One final note, shame on any minister who would stoop so low to have to bribe children to come to the altar to have a period of time with him/her.

Larry J. Edmonds
Chattanooga, Tennessee

Christ's example

To the Editor:

Is the family of God made up of adults only? Didn't Christ Himself direct His disciples to let the children come to Him "For of such is the Kingdom of Heaven?"

Individuals who don't like "children's sermons" wouldn't like our worship services at all. At Delta UMC our children not only listen to children's sermons, they sometimes present children's sermons to the congregation. At other times they participate in the worship service in other ways. On Palm Sundays they pass out palm branches so the congregation can shout "Hosanna" to our Lord. During the Christmas season they present a program of carols or a pageant, or bring banners they have made into the sanctuary. One Christmas Sunday they brought their new toys to be blessed. On Laity Sunday there is usually a child who takes part in the service.

Some adults find these activities distracting, but we see them as providing a positive atmosphere for Christian growth. Special activities for and by children are more than just fun and games. Our children are not bored or turned off by a worship service they cannot understand or relate to. They know they have an important place in our congregation, a role no one else can fill. They learn that we want and welcome them in our midst — even if they do wiggle and whisper. Moreover, they learn that worship does not consist of only "sour godliness," but is an act of joy and praise. They know, because their wants and needs are filled, that God loves them, and we love them too!

Mary Anne Hutchinson
Rome, New York

Inclusiveness is important

To the Editor:

The relating of the conversion of Isaiah to modern church worship may or may not be appropriate. It is time, though, for the church to address the problem of how to make worship truly inclusive for all ages.

There are temptations and booby traps in having children's sermons. The TM/UMR article points some of these out — trying to be too cute, too entertaining, and too shallow.

However, we must also be aware of the alternatives. One of these is what has been — expecting children to sit through a church service in no way designed for them. A second alternative is to have a "children's church" in which the child is totally absent from the principal worship service. Here they cannot learn the hymns, creeds, prayers, and other great traditions of twenty centuries of Christian worship.

So we compromise a bit. After all, the same God who was "high and lifted up" also sent a Son who held little children in His arms and said the Kingdom belonged to such as they. A proper moment for children may be the most human and honest time of the service. The child feels accepted and included. And in many cases intellectually deprived adults may hear some word they will miss in the adult sermon.

Joe W. Fort
Houston, Texas

How do we stop?

To the Editor:

The "revised, contemporary version of Isaiah 6:1-5" fits our local situation so well that my spouse accused me of having sent it in. The question for me is how do we withdraw the children's sermon or story once it seems to have been established. The majority seem to like it or are afraid to say they don't.

Years ago I know of a minister, well known for children's sermons. Some said his wife wrote them for him. The children sat with their parents during the first part of the service and left if they wished during the last verse of a suitable children's hymn from a standard hymnal. The story was always an introduction to the theme of the minister's sermon for the day.

In England a Methodist church we attended used the same procedure. The children were with their parents or a friendly adult, who helped them participate in the worship service. The children slipped out quietly while everyone was standing for the hymn. There was no cute assembling of the children at the front with many of them peering into the congregation to wave at papas and mamas. Each family could make its own decision as to when junior or sister was ready to stay through the whole service.

The most interesting participation of older children I ever saw was at offering time. The junior choir was full of girls so I assumed all the boys were having voice problems. When the offering was announced about a dozen or fifteen boys arose from many areas of the church, took up the offering efficiently, walked to the front to present it, then filed into a front pew for the rest of the service.

It seems to me we United Methodists can work out ways to make our worship fill the needs of all ages without losing the continuity of a well-planned worship service and experience. And if any minister has no talent for really good children's sermons, he should not hesitate to omit them from his service. He can help children in other ways. Story-telling is an art that takes training, practice and a talent everybody does not always have. Let's do it right or not at all.

Name withheld by request
California

Editorial

Letters about children's sermons shed light on diversity of issue

In TM/UMR's June 27 issue, an article was published on this page which was highly critical of "children's sermons" as a part of the church's regular worship services. Among other things, the writers of the article — whose identity is known but whose names were withheld from publication by request — contended that children's sermons serve to "interrupt" worship and to "exploit" children.

In an Editor's Note following the article, TM/UMR invited other readers to share their views regarding the appropriateness of including a "children's sermon" in the worship service.

Due to both the substance and the satirical style of the original article, we expected to receive a large number of responses. We were surprised, however, by the overwhelming volume of responses we received from pastors and laypersons across the United States — the vast majority of which affirm directing a special part of the church's worship to the interests of children. We have, in fact, received more letters from readers regarding this subject than any other issue dealt with this year, including the 1980 General Conference.

In light of the obviously widespread "grassroots" interest in "children's sermons," we are devoting our entire editorial page this week to the publication of a variety of the opinions expressed about this practice by TM/UMR readers. Even so, we are able to publish only a small fraction of the total number of responses we have received.

From reading all the incoming responses, we observed a pattern of thoughts common to many of the letters which are worth the consideration of every pastor and local church worship committee — whether or not a "children's sermon" is included in congregational worship. Among them are:

- Jesus specifically declared the importance of children in His Kingdom, and yet the typical worship service in most local churches does little specifically to help children feel "included."
- Having a "children's sermon" is one means of helping children feel "included" in the church at worship.
- If a "children's sermon" is to be a part of the worship service, it should not be "tacked on," but rather be an integral part of the total service.
- The same type of thoughtful preparation for delivery of a "children's sermon" should be made as for an "adult sermon."
- A "children's sermon" should not be used primarily as a means to communicate with the adults in the congregation, but should be used as a means of sharing the Gospel directly with children as persons in their own right, and in words they can readily understand.
- If a "children's sermon" is not incorporated into a congregation's worship, what better alternatives, if any, are available to make all those who gather for worship — especially children — feel "included"?

We are grateful to all the readers who have taken time to express their views regarding "children's sermons." We trust that the dialogue we have fostered on this subject will serve as a beneficial stimulus to many congregations across our church to design their worship services so that all who attend may feel "included" as members of God's family at worship.

'Bartered away'

To the Editor:

Let me say "amen" to the June 27 article on "children's sermons," and express my joy that someone else felt the same as I the first time I saw this done. It seemed to me a most effective way to drive older children away from church.

How can children learn to worship when the spirit of worship is "bartered away?" And at their expense!

Someone ought to blow the whistle on the tendency to judge a pastor's "gifts and graces" on the basis of his being able to make the adults happy with the "children's sermon" each Sunday.

Name withheld by request
California

Helpful practice

To the Editor:

This is in response to the question of continuing the practice of ministers having a "children's sermon." It is very helpful in our church. (The adults get a lot of joy — and advice — through them.) It is also amazing what it does for the small ones. They grow brave enough to "go up" without mother or some adult. Even the most reluctant are soon going alone.

Once in our church when it had been announced that we would have a Lay speaker, one little boy told his mother, "Let's don't go to church today, the Preacher won't be there." In our church (which is small) it has gotten children so interested that they bring their parents to services.

Nelle Wilcox
Pleasant Grove, Arkansas

Both good and bad

To the Editor:

Children's sermons are not an ordained sign of God's Kingdom, but neither are they an instrument of the devil. On occasion they may be overly cute, flashy, and devoid of any significant content, but so may many a sermon for adults. Any element within a worship service may be perverted or trivialized.

Children's sermons are an attempt to rectify the damage of the "Children's Church," which in past years artificially divided the family of God into two groups — adults and children. They aim at the intentional inclusion of children within the worship experience. Worship, i.e. giving praise to God, does not involve the practice of some mystical gnosis accessible only to adults, but instead is the free response to God's saving grace. Children are living reminders that we are not saved by our own works, but rather by God's grace. This is one common gift for which we all may praise God within the worship service.

We should go beyond the use of children's sermons and strive to render the entire worship experience more understandable to our children. If we are able to communicate the good news of Jesus Christ to children, then we can know with certitude that adults are receiving this message as well. Moreover, children have much to teach adults about the true spirit of worship. I have learned from children to come before God without manipulative desires or "hidden personal agendas," and instead to come with acceptance, wonder, awe, enthusiasm, and, yes, with laughter.

Finally, we should recall that within our own tradition there was once a great preacher who stooped to using object lessons in order to reveal great truths concerning the Kingdom of God. Why, he would even tell stories in order to drive his points home. One of his most famous stories begins, "There was a man who was going down from Jerusalem to Jericho. . ."

Daryl Fansler
London Mills, Illinois

Place in total church

To the Editor:

I wish to join the discussion on "children's sermons" and whether these are appropriate in a worship service (TM/UMR, June 27). I would, however, like to approach the issue from a somewhat different perspective: namely, the place of children in the total life of the church. A "children's sermon," or worship experience for the young, is but a single example of how children can be brought into the life of the church, with Church School, service and fellowship activities being others. Indeed, we attempt to involve adults in these kinds of activities in order to bring them fully into the life of the church as well. This leads to an underlying belief that all too often our church is divided between adults and children. Adults worship but do not study, and children study but do not worship. Both groups can become uncomfortable when confronted with a member of the other group suddenly in their midst.

This separation may be appropriate in some instances, and if not appropriate, at least understandable. It is less understandable, and I would suggest totally inappropriate, for adults and children to be separated in the House of the Lord. Because, it was our Lord who said, "Let the children come to me, for the Kingdom of God belongs to such as they." It is well for us to remember also, that our Lord threw the moneychangers from the temple, not the children.

Adults frequently express concern over the sad state of today's youth and feel that tomorrow's youth will be an even sorrier lot. The challenges faced by children who become youth, who become adults, have been growing steadily for many years; the temptations have grown in number and kind and the will and means to defend has grown weak. One generation, I believe, has a very real responsibility to the next. Within the church this translates into helping parents and guardians provide the moral armor which the adults of tomorrow will need.

By bringing children into a relationship that shares in the joy and promise of Jesus Christ, we can demonstrate our own faith, love and commitment to their future, and they will notice. As they grow older this noticing will turn to understanding and even into a legacy for them to pass on to the next generation of children. This must be part of the work that our Master has charged us to do. But is not all giving. We are taught that the more one gives, the more one receives. Children are wonderful and generous givers and their gifts are truly of God. The vast enthusiasm for life when we become weary; the eyes that sparkle in wonder at the story of Jesus and the marvels of life; their fresh, and open minds and hearts, uncluttered by years of human experience; and the instinctive grasp of the central idea, "Jesus loves me, this I know."

Our church is for all, with no further clarifications needed. Our responsibilities are to keep it vital; growing and a beacon in our community. This is also our reward. An organization grows and endures by the nurturing of its young, but it is made strong by the mature influences of the not-quite-so-young.

Our Lord, I believe, intends a place for children in His life equally as important as for adults. His life on earth is our church. Can we do less than He has asked?

Robert L. Shefner
Wheaton, Maryland

Disbelief, disgust

To the Editor:

I am writing in response to the article in your June 27 issue regarding "children's sermons." When I first read it my initial reaction was disbelief and disgust. In this day when children and young people are becoming more and more involved in secular activities, how can any Christian in their right mind be against anything that will draw these persons into church?

How I wish the pastor of my church had cared enough about the children in the congregation to prepare a children's sermon. I might have gone to church every week instead of only on special occasions (like when the Junior Choir sang). There was no reason (as far as I was concerned) to go to church and sit through an hour of hymns I didn't know and listen to a sermon I didn't understand. If I knew there was going to be a special part in the service for me and other children, I would have looked forward to going to church. My deepest sympathy goes out to the couple who wrote the article: they are obviously misguided and confused.

My husband is preparing for the ministry and I will encourage him to prepare a children's message when we enter the parish.

Remember, Jesus said, "Let the children come to me."

Nancy Jones
Dayton, Ohio

Children are people

To the Editor:

I think children's sermons have a place in our worship services and not because I happen to be doing them either (TM/UMR, June 27 and July 11). I do agree that "exploitation of our children" should not take place in worship or any place else. I am very careful in my preparation of the "children's sermon" and try to relate to the children in their daily lives.

It seems to me the couple writing about children's sermons have had some bad experiences. I should hope that children's sermons do not cause an "interruption in worship." Perhaps I have been misinformed, i.e., children are people, therefore part of the congregation who gather for worship. I prefer hearing a message geared for children which fits into the worship experience than for children to be ushered off to a "children's church," or have nothing at all for them.

Shirley E. Arnold
Gretna, Louisiana

Not 'interruptions'

To the Editor:

It's unfortunate that children's sermons are seen by some people as an "interruption" of worship (TM/UMR, June 27). Children may have somewhat different worship needs than adults do, but they, too, deserve time to sing, pray, hear and preach as part of the Body of Christ.

I expect that those who object to children's sermons have mostly experienced bad preaching. We'd never dream of trying to elicit responses from adults calculated to make children laugh at them, but we manipulate children into acting cute all the time. We would not want to substitute "object lessons" for adult sermons week after week, but we routinely inflict them on the young. We would not benedict adults with anything so banal as "see you next week," but with children many of us substitute something like this for genuine blessing.

Children deserve to be taken seriously as people with real needs, gifts, ideas, and feelings. They need and deserve good sermons and good stories, not "object lessons." We adults need to hear their questions and responses to the Word. They, and we, need real prayer and real benediction. Perhaps the problem is that many of us, especially men, are out-of-touch with children. We spend so little time listening to children that we have little idea what they worry about and wonder about. We have little idea what words and concepts a particular group of kids will understand. We may simply not know many stories. We — the people of the Book, who have a story to tell to the nations — could stand to learn how to tell a story.

I know that when I began telling children's sermons, I had a weekly struggle to find a story appropriate for the weekly Scripture text. I learned later that this is how it ought to be: I should wrestle with the Scripture's meaning for the young as strenuously as I wrestle with its meaning for adults. When I have managed to do this, the youthful congregation is at least as attentive and responsive as any adult gathering of worshipers. And you know what? When I have found a possible meaning of the Scripture text for children, its meaning for adults suddenly becomes clearer.

Tom Goodhue
New York, New York

Surprised at comments

To the Editor:

I was surprised to read about the "ache" that a couple suffers when worship is "suddenly interrupted by children's sermons" (TM/UMR, June 27).

I have been using children's stories for better than 20 years and the response from children and adults alike has been very positive. In fact, many times I have been told by adults that the point is as appropriate for them as for the children. (I never deliberately use the children's story to get "at" the adults, however.)

Jesus said "suffer the little children to come to me" and I believe He meant for them to be welcome in the service of worship.

No wonder children resent being "forced" to attend church if they don't feel that any part of the service is for them. This gives me the opportunity to relate to the children during the service as well as outside.

I use hand puppets and find them most useful. (Many of our members — both men and women, as well as the children — have contributed to my "closet.") Sometimes I enter my office to find children looking through the closet with their guest friends and retelling stories I have told in the past.

Parents tell me that this often helps support their teachings as I often have covered subjects that have been addressed at home. Teachers often gasp when they discover that my story that day repeats the theme they taught. The children are quick to point this out to me.

Perhaps the following "true experience" will explain why I never omit a children's story at any time, as long as children are present.

One Communion Sunday, many years ago, a woman had brought her grandchild to church. Prior to the service, I informed her that I didn't tell children's stories on Communion Sunday. She informed me that the only time her grandchild had any exposure to church was when she came with her. If she had to place her in the nursery, she was going home and would never return. I realized that sometimes, the only time a child has an opportunity to experience a "worship service" is when they come to hear the "children's story." I shall continue to do so. I told a story that day, and have continued to do so. That child is now an adult and involved in her church. Praise the Lord.

Jeanette McGlinchey
Waltham, Massachusetts

Some done well

To the Editor:

The "Children's Time" which is observed in our First UMC is not at all similar to the "children's sermon" referred to in the June 27 issue. Ours is conducted by a lay person, usually one of two most capable ladies, who does a splendid job.

Oftentimes, we receive a greater blessing from the children's time than from the sermon, in spite of the fact that our minister is a fantastic preacher. These two ladies spend time and prepare so fully for a five minute experience, which nearly all of us enjoy.

Please do not make such a broad discouraging presentation and turn people off on children's sermons . . . better still . . . show other churches a good positive way to serve Our Lord and serve our children.

James E. Sherwood
Cleburne, Texas

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Donald Small, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Joyce Hopkins, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS554500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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First woman elected UM bishop

North Central jurisdiction suspends rules, makes history

By BUD HERRON
Associate Editor

DAYTON, Ohio — United Metbodism elected its first woman bishop here last week in an election which required more ballots than any other in the 200-year history of the denomination. (This record was subsequently eclipsed by the concurrent elections taking place in the Western Jurisdiction, which required 47 ballots.)

More than 450 delegates the UMC's North Central Jurisdictional Conference marked ballots 29 times each before suspending the rules of order on what would have been the 30th ballot to "elect by acclamation" Marjorie Swank Matthews, a 64-year-old district superintendent from Traverse City, Mich. (West Michigan Annual Conference).

Elected simultaneously on the same vote of acclamation was the Rev. Emerson S. Colaw, 58, pastor of Hyde Park UMC in Cincinnati, Ohio (West Ohio conference) — who led most of the final ballots but never by the required two-thirds majority needed for election under jurisdictional rules.

Elected more than 24 hours earlier on the conference's 13th ballot was the Rev. Edwin Charles Boulton, 52, current administrative assistant to the bishop of the UMC's Iowa Area.

Bishop Matthew's election was not only a first for the United Methodist Church and all its predecessor bodies, but was believed to be the first time a woman has ever been elected bishop of any major Christian denomination or church.

"This is a very historic event," Bishop Matthews told reporters gathered at a press conference after her election July 17. "It has been 100 years since the first woman was ordained in our church. Women were not allowed to become full ministerial members of the annual conferences until 1956. This election was a gigantic step for womenkind and a leap in the church's understanding of theology."

Bishop Matthew's place on the UMC's Council of Bishops and in the history of Christianity did not come quickly or easily, however. While she came to the jurisdictional conference with the endorsement of her home conference, plus the Detroit and Northern Illinois conferences, major portions of many otber conference delegations stood staunchly — although unofficially — against her election. Opponents stressed

New bishops of the North Central Jurisdiction

Edwin Boulton

Marjorie Matthews

Emerson Colaw

in private conversations that they did not oppose her because she is a woman but because her qualifications were not perceived to be on a par with many other candidates. However, her supporters expressed the view in private conversations that the root cause of most opposition was that Bishop Matthews is a woman.

Balloting began July 15, with the first round producing 11 main candidates, who had been endorsed as "favorite sons" by annual conferences, and two candidates who emerged in the voting without the endorsements of any official church agency. Top vote-getter on the first ballot was Dr. Colaw who received 144 of the 306 votes necessary for election. Dr. Matthews was second with 135 votes, followed by Dr. Boulton with 130 and the Rev. Rueben P. Job, a member of the program staff of the South Dakota conference, with 123.

As three candidates with lesser numbers of votes withdrew their names from consideration during the first four rounds of voting, Dr. Boulton took over the lead with 203 votes as the fifth round began. Dr. Colaw slipped to second place at 174 and Dr. Matthews tallied 146. Through the next nine ballots, Dr. Boulton continued to increase his margin over the other candidates while Dr. Matthews see-sawed up and down in five-point spurts from a base of about 140 votes. Dr. Colaw climbed from 174 to a high of 231 votes.

Dr. Boulton was elected on the 13th ballot.

During the first 13 rounds, two other candidates emerged with obvious strength: the Rev. Virgil V. Bjork, a district superintendent from the North Indiana Annual Conference, and the Rev. Frank H. Nestler, pastor of Laurel UMC in Springfield, Ill. (Central Illinois conference).

With Dr. Boulton elected and another of the candidates with lesser support dropping from the field, Dr. Colaw took the lead, with Dr. Matthews, Dr. Nestler and Dr. Bjork taking turns in second place. Gradually, however, through 10 more rounds of balloting, Dr. Matthews solidly took hold of the second place — even passing Dr. Colaw briefly on the 25th ballot.

But while the two top candidates remained strong, neither candidate's supporters could muster the number of votes needed for election. Repeated negotiations between delegations failed to produce any compromise which would allow one or the other candidate to be elected.

After the 29th ballot, Dr. Colaw was eight votes short of election and Dr. Matthews was 26 votes short. One at a time, the three other remaining candidates rose to the microphone to withdraw from the balloting. Finally, to wild applause, a motion was presented and approved which suspended the rules and elected the two bishops by unanimous acclamation.

Assignments for the new bishops were announced subsequently as follows: Bishop Boulton to the Dakotas Area; Bishop Colaw to the Minnesota Area; and Bishop Matthews to the Wisconsin Area.

Reassignments of other bishops include: Bishop Jesse R. DeWitt to the Chicago Area; Bishop James Armstrong to the Indiana Area; and Bishop Wayne Clymer to the Iowa Area.

Bishops who will continue in previous assignments are: Bishop James Thomas, East Ohio Area; Bishop Dwight Loder, West Ohio Area; Bishop Edsel Ammons, Michigan Area; and Bishop Leroy Hodapp, Springfield Area.

Bishop Matthews is currently the district superintendent of the Grand Traverse District in the Western Michigan Annual Conference. She received her divinity degree from Colgate Rochester Divinity School in 1970 and a masters in religion and a Ph.D. in humanities from Florida State University in 1971 and 1976.

Bishop Boulton is a graduate of the Duke University Divinity School. He has been a member of the Iowa Annual Conference since 1956. After serving as district superintendent of the Dubuque district, Bishop Boulton became administrative assistant to the bishop of Iowa in 1973.

Bishop Colaw is a graduate of the Drew University Divinity School. He has been pastor of the 3,000-member Hyde Park Community UMC in Cincinnati, Ohio since 1961. He was previously a college teacher and a hospital chaplain. For 14 years Bishop Colaw has hosted the weekly television series "Dialogue" sponsored by the National Council of Christians and Jews which was broadcast in nine midwestern states.

Bishop Matthews plans her own unique style

By BUD HERRON
Associate Editor

DAYTON, Ohio — "This is Bishop Marjorie Matthews calling," she chuckled into the telephone to a friend only about 30 minutes after becoming the first woman bishop ever elected by the United Methodist Church. "I really can't believe it."

After nearly 2,000 years of Christianity, 200 years of Methodism and 29 inconclusive ballots on the floor of the Dayton Convention Center, Marjorie Matthews was not alone in her surprise.

For three days of voting the best wisdom of most observers had been: "She is making a strong showing, but is unlikely to get enough votes for election." Even her staunchest backers spoke confidently in public but privately feared this would not be the year for a woman bishop.

Like all pioneers, she had several strikes against her from the beginning. There were questions and fears: Was the church ready for a woman bishop? If she were elected and assigned to "my" annual conference, would the local congregations accept her? Since her age would make her a one-term bishop, would she have a chance to be effective? Was she really qualified, or just a product of the emotion of the women's movement?

Marjorie Matthews had heard these questions before. She was no stranger to having strikes against her, or to hearing the doubts of others.

She had had strikes against her in 1942 as a young woman divorced and left with an infant son to raise on her own. She had strikes against her in 1963 when she decided to become a minister at the age of 47 without ever having completed college. She had strikes against her at age 51 when she began nine years of higher education which would lead to a seminary degree and a Ph.D in humanities. She had strikes against her in 1975 when she became one of the UMC's first female district superintendents — serving the Grand Traverse District in the West Michigan Annual Conference.

But when the final, extraordinary procedure of electing her by acclamation occurred after the 29th ballot, she was surprised.

"When did you first realize you were going to be bishop?" she was asked after the balloting ended.

"After the 29th vote when everyone stood and cheered," she replied.

Later, in an interview after the fact of her election had sunk in, she admitted that even with her election her task will not be easy. "Being first at anything never is."

"There are no models for what I am about to undertake," she told TM/UMR. "I will have to make my own way. I do not intend to try to become a man or fit into a male mold. I will have to be who I am."

She said her style will be different from that of most other bishops.

Pressed for specifics, she said she wasn't sure what all it would mean, that "new ground" was being trod. Then with a smile, she added, "For one thing, I do all of my own housework. How many bishops do you know who do that?"

One thing she says she does know for sure is that she will not allow herself to be narrowly labeled as a bishop only interested in women's issues.

"I am deeply concerned about women's issues, but I have many other interests and capabilities," she said. "I plan to be a bishop with the whole church in mind. Male bishops are also capable of handling women's concerns. I won't be locked into that."

And in four years, when it's time for retirement, what then?

"I always wanted to open a gift shop," she said with a twinkle. "I might just retire and do that."

First a look of disbelief...

...then all smiles

LITTLE ROCK, Ark. — Caught by the camera just at the moment of announcement that he had been elected a United Methodist bishop, the Rev. W. T. Handy Jr. of the Louisiana Annual Conference (top photo) stares in disbelief as supporters behind him express their joy.

Within a few seconds the new bishop was smiling and accepting congratulations from delegates (lower photo). He was the first of 16 bishops elected in the five jurisdictional conferences meeting simultaneously last week.

PHOTOS BY JIM STEELE

Coverage highlights elections

Sixteen new bishops of the United Methodist Church were elected last week and in the process delegates to the five jurisdictional conferences broke some new ground and surpassed several old records.

TM/UMR covered the five conferences and in this edition provides special coverage of each one.

Special highlights of church-wide significance from the five jurisdictions include:

- Election of the first woman bishop in the UMC (North Central Jurisdiction);
- Surpassing the old record of 29 ballots cast to elect a bishop — set in 1948 by the South Central Jurisdictional Conference in electing Dana Dawson — by casting 47 ballots in the Western Jurisdictional Conference last week to elect Calvin McConnell.
- Suspending the rules of order to elect two bishops at the same time "by acclamation" (North Central Jurisdiction);
- Exercising for the first time the option in church law to allow a bishop to remain in an area an additional four years beyond the normal eight years (Northeastern Jurisdiction and Western Jurisdiction).

Elected to the episcopal office were eight pastors of local churches, five district superintendents, one general board executive, one administrative assistant to a bishop, and one conference Council on Ministries director.

The three black bishops elected make a total of eight active black bishops in the denomination in the United States (not counting the two retiring: Bishop Charles Golden of Los Angeles and Bishop Edward Carroll of Boston). The only other non-white bishop is Bishop Wilbur Choy of the San Francisco Area, an Asian-American.

The two youngest bishops elected are both 46 years of age: Bishop George Bashore in the Northeastern Jurisdiction and Bishop Melvin Talbert in the Western Jurisdiction. The oldest is Bishop Marjorie Matthews, 64, the first woman elected, who will have only one four-year term to serve before church law requires retirement due to age.

New bishops of the South Central Jurisdiction

W. T. Handy Jr.

John Hardt

Ben Oliphint

Louis Schowengerdt

John Russell

Last choice takes 16 hours

South Central elects five bishops

By CLYDE CHESNUTT
Associate Editor

LITTLE ROCK, Ark. — What looked like an easy path turned into a rocky road as delegates to the United Methodist South Central Jurisdictional Conference here July 14-17 found few problems choosing the first four of five bishops to be elected but then struggled for 16 hours to elect the fifth one.

The first four bishops were elected in six ballots during one day of the conference. However, the 364 lay and clergy delegates from the eight-state, 17-annual-conference jurisdiction could not agree on the final bishop until they had cast 16 additional ballots and deliberated from 9 a.m. on the third day until after midnight.

The Rev. John Russell of Tulsa, Okla. (Oklahoma Annual Conference) was elected on the 22nd ballot and his election was announced at 12:35 a.m. July 17. (The record in the jurisdiction is 29 ballots cast in 1948.)

The first bishop elected — and the first elected among the five jurisdictions meeting simultaneously across the church last week—was the Rev. W. T. Handy Jr., district superintendent of the Baton Rouge-Lafayette District (Louisiana Annual Conference). Elected on the second ballot, Bishop Handy is the second black minister to be elected by this jurisdiction since the formation of the UMC in 1968.

Chosen on the third ballot was the Rev. John Wesley Hardt of Baytown, Texas (Texas Annual Conference); on the fifth ballot, the Rev. Ben Oliphint of Dallas, Texas (North Texaa Annual Conference); and on the sixth ballot, the Rev. Louis W. Schowengerdt of Kansas City, Mo. (Missouri West Annual Conference). The five new episcopal leaders replace five who are retiring.

The new bishops were assigned to the following areas and their annual conferences: Bishop Handy to the Missouri Area (Missouri East, Missouri West); Bishop Hardt to the Oklahoma Area (Oklahoma, Oklahoma Indian Missionary); Bishop Oliphint to the Kansas Area (Kansas East, Kansas West); Bishop Schowengerdt to the Northwest Texas-New Mexico Area (Northwest Texas, New Mexico); and Bishop Russell to the Dallas-Ft. Worth Area (Central Texas, North Texas.)

Prior to Jurisdictional Conference the opinion had been expressed in several quarters of the church that the time was ripe for the election of an Hispanic bishop and that the South Central Jurisdiction with its predominantly Hispanic Rio Grande Conference was the place to do it. Delegates to the conference apparently thought otherwise. Although the Rev. Roberto Escamilla of Nashville, Tenn., — endorsed by the Rio Grande Conference as their "favorite aon," — received 107 votes on the third ballot, his support steadily declined on succeeding ballots. After the sixth ballot he withdrew his name from consideration.

"This is a lack of response to what we Hispanics consider a critical issue — the election of an Hispanic to the episcopacy," Dr. Escamilla told TM/UMR. "But there is still a flickering flame of hope that continues to burn in our hearts. We will continue to prick the conscience of the church on this issue. We call and challenge the UMC to recognize that the God of love and justice is confronting us with the imperative to reflect our total commitment to a totally inclusive church."

The delegates had difficulty deciding on the final bishop. While Bishop Russell ranked 10th on the initial ballot in the number of votes cast, he see-sawed through the remaining ballots, rising to 199 votes on the ninth ballot with 216 votes necessary for election — dropping to none on the 14th through the 17th, after formally withdrawing and then coming back to a strong finish and election on the 22nd ballot.

Other persons who figured in the consideration during those last 16 ballots included the Rev. Walter Underwood of Houston with a high of 183 votes; the Rev. Joel Cooper of Fayetteville, Ark. with a high of 169; the Rev. Bruce Blake of Derby, Kan. with a high of 163; and the Rev. William McElvaney of Kansas City, Mo. with a high of 155.

Continuing the efforts begun in the last few years to "open up" the election process, delegates voted to adopt a "standing rule" which sets aside 15 minutes before casting each ballot to allow annual conference delegations to caucus and discuss whom the individual members might support. Other efforts included the conducting of pre-jurisdictional conference interviews throughout the year by annual conference delegations with potential candidates, printed fact sheets on potential candidates distributed publically and the endorsement of "favorite son" candidates for the episcopacy by many annual conferences or annual conference delegations. All five bishops elected had received such prior endorsements.

Bishop Handy, 56, born into a parsonage family in New Orleans, has served churches in Louisiana most of his ministry. For 10 years he was in Nashville, Tenn. with the United Methodist Publishing House, the last eight of those years as vice-president of personnel services. For the past two years he has been a district superintendent in the Louisiana conference.

The second bishop elected also comes from the district superintendency. Bishop Hardt, 59, has served the Houston East District since 1977. Born in San Antonio to the Rev. and Mrs. W. W. Hardt, the new bishop joined the Texas Annual Conference in 1942 and has spent his entire ministry in that conference.

Bishop Oliphint, 56, has been senior minister of the 5,500-member First UMC in Dallas for the past eight years. His two immediate predecessors in that church were also elected bishops: Robert E. Goodrich Jr. in 1972 and W. Angie Smith in 1944. Bishop Oliphint was raised in Louisiana and served several churches in that conference, including First UMC, Alexandria and University UMC, Baton Rouge.

Bishop Schowengerdt, 54, has served as pastor — 16 years in one church in St. Joseph, Mo. — as district superintendent and for the past year, as council on ministries director for the Missouri West Conference. He was born into a parsonage family in Warrenburg, Mo.

The fifth bishop elected is also from a minister's family. Bishop Russell's father, Virgil W. Russell, served in Northwest Texas and Oklahoma. Senior minister of the 6,500-member Boston Avenue UMC in Tulsa, Bishop Russell, 54, follows in the footsteps of the last four pastors of that congregation in being elected to the episcopacy: Chess Lovern, 1976; Finis A. Crutchfield, 1972; Paul V. Galloway, 1960, and Bascom Watts, 1952. Bishop Russell has becn a pastor and district superintendent in the Oklahoma Conference since 1954.

Bishop Ernest T. Dixon — the first black bishop elected by the South Central Jurisdiction in 1972 — was re-assigned from the Kansas Area to San Antonio, Texas (Southwest Texas, Rio Grande).

The other four bishops were reassigned to their areas for another four years.

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Western vote sets record

Delegates cast 47 ballots to elect bishop

By GERRI HODSON

PALO ALTO, Calif.—Delegates cast a record-breaking 47 ballots at the Western Jurisdictional Conference of the United Methodist Church here before finally electing a bishop from the Rocky Mountain Annual Conference — the first bishop to come from that conference in 60 years.

The Rev. Calvin McConnell, 50, a "dark horse" candidate who had not been previously endorsed by his annual conference for the episcopacy, was elected on the final ballot at the July 15-18 conference. The Rev. Melvin Talbert, 46, endorsed by the Pacific and Southwest Annual Conference, had been easily elected on the fourth ballot.

(The previous record for the number of ballots cast to elect a bishop was 29 in the South Central Jurisdiction in 1948 to elect Dana Dawson.)

Bishop McConnell is senior pastor of the largest church in the Western Jurisdiction, First UMC in Colorado Springs, Colo. with 4,700 members, while Bishop Talbert is general secretary of the denomination's Nashville-based General Board of Discipleship. The relatively small Rocky Mountain conference delegation—with only 20 of the 138 delegate votes — eventually wound up playing David to the Pacific and Southwest conference's Goliath. They changed candidates and strategy on the 18th ballot, dropping their official nominee, Jameson Jones, president of Iliff School of Theology in Denver, in favor of the Colorado Springs minister.

"We could see there was not enough support for our nominee," said the delegation leader Paula Johnston of Longmont, Colo. "Dr. Jones suggested that we look in other directions. Cal had received a good deal of support but we had thought we needed to come with just one candidate. However, we felt as we chose a new direction that we could support him."

She added, "It's important to have bishops elected from across the jurisdiction. We are not just regionally bound, and it's important for us to have an identity."

The field narrowed to three candidates — Dr. McConnell, Claremont School of Theology president Richard Cain and Reno, Nev., pastor John Moore—then

Melvin Talbert Calvin McConnell

dropped to two on about the 34th ballot when Dr. Moore began to lose support.

Meanwhile, a rash of compromise motions were made as the stalemate developed and continued. The Rev. Alice Knotts Morrison, Eugene, Ore., moved that the jurisdiction elect co-bishops after the Rev. Phyllis Wayman, San Clemente, Calif., introduced the idea on the conference floor.

Bishop Jack Tuell, Portland Area, questioned the legality of that move. "There was a move to appoint two district superintendents to one district (in Mississippi several years ago). The Judicial Council ruled it was not possible," he said. The motion was tabled only to surface again later in the sessions.

Delegate Clifford Droke, pastor of First UMC, Palo Alto, opposed the idea on the conference floor. "I have worked within my own conscience to decide which candidate to vote for," he said. "But I would rather have either of them than both of them."

The College of Bishops considered and then rejected the constitutionality of "co-bishops."

Other compromise motions which were offered would have (1) decided the election by a coin toss, (2) reduced the majority of votes needed to elect, (3) established a sixth episcopal area composed of the Alaska Missionary conference and the Yellowstone conference, and (4) requested all present candidates to withdraw. All were defeated.

After the 45th ballot, Dr. Cain withdrew from the election in what was a repeat of the 1972 Jurisdictional Conference when he also dropped out after a deadlock developed. "It was clear that the jurisdictional conference would not elect me," he said later. "They were very concerned about two bishops coming from the same conference. I was concerned about the welfare of the church and what was best for the church."

In another unusual move the jurisdictional conference invoked an option in church law that allows a bishop to remain in an area an additional four years beyond the normal eight years, when "strategic missional reasons" are involved.

Bishop Melvin Wheatley Jr. will remain in the Denver Area until his retirement in 1984.

Bishop Talbert was assigned to the Seattle Area and Bishop McConnell to the Portland Area. Reassigned to the Los Angeles Area was Bishop Tuell, from Portland, and to the San Francisco Area Bishop Wilbur Choy, from Seattle.

In other action, the jurisdictional conference accepted a report advising against the creation of a new episcopal area which would involve a division of the Pacific and Southwest conference. Committee chairperson Harvey Potthoff, Denver, said the considerations were legal, financial and programmatic. Referring to the court suits involving the Pacific Homes retirement complex, which is located within the boundaries of that annual conference, Dr. Potthoff said, "It isn't clear what the legal implications would be in a division of the Pacific and Southwest conference. We have been advised against it."

The new Bishop Talbert served as a pastor, district superintendent and conference staff member in the Pacific and Southwest conference before becoming top executive of the UMC's Board of Discipleship in 1973. He is a graduate of Southern University in Baton Rouge, La., and Gammon Theological Seminary in Atlanta, Ga.

Bishop McConnell has served as pastor and Wesley Foundation minister in the California-Nevada conference, as pastor in the Rocky Mountain conference and as chaplain and professor of religion at Willamette University in Salem, Ore. He holds degrees from the University of Denver, Iliff School of Theology and Andover Newton School of Theology.

Ms. Hodson is editor of the California-Nevada conference edition of TM/UMR.

TM/UMR seeks new staff writer

DALLAS — A full-time position for the nationally-circulated news and opinion pages of The Texas Methodist/United Methodist Reporter will be open in September, according to the Rev. Spurgeon M. Dunnam III, editor-general manager.

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The staff vacancy will occur due to the resignation for personal reasons of Clyde Chesnutt, associate editor since 1974, Dr. Dunnam said. Rearrangements of responsibilities among other current staff members will create the opening for an additional staff writer.

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Delegates caucus during Jurisdictional conference

Caucuses continued to play a significant role in the process of electing United Methodist bishops in the five jurisdictional conferences held simultaneously across the denomination last week. While each delegate voted by secret ballot the conference delgations caucused frequently during the sessions to discuss their next votes.

Pictured above is the Kansas West conference delegation in one of their caucuses as they gathered about the delegation chairperson, Marvin McReynolds. (center, with tie).

STAFF PHOTO BY CLYDE CHESNUTT

Southeastern elects pastor, two superintendents for episcopacy

By SHARON MIELKE
Senior Staff Writer

LAKE JUNALUSKA, N.C.—After three days and 22 ballots, an opening field of 60 episcopal candidates was narrowed to three ministers who were elected United Methodist bishops at the Southeastern Jurisdictional Conference here last week.

Elected were the Rev. Paul Duffey, 59, a district superintendent from Montgomery, Ala.; the Rev. Roy C. Clark, 59, a Nashville, Tenn. pastor; and the Rev. C. P. Minnick, 52, a district superintendent from Alexandria, Va.

In sweltering heat and humidity, which are rare to this mountain lakeside assembly in the heart of Southeastern United Methodism, 564 delegates struggled — and failed — to make history of their own by electing a black bishop.

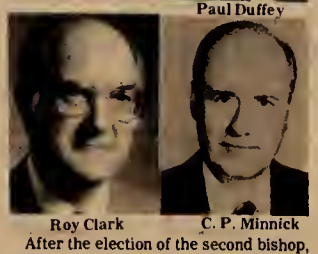
The Rev. Joseph Bethea, a 47-year-old district superintendent of the Rockingham district in North Carolina, was the candidate endorsed by the black caucus since no annual conference had endorsed a black as a "favorite son." He garnered 192 votes near the end of the balloting, but decided in consultation with the caucus to withdraw after the 21st ballot.

Dr. Bethea told reporters that he genuinely believed his age was a significant factor against his election.

He and his election strategist, The Rev. Walter Kimbrough of Atlanta, said they also were at a disadvantage because they were not in a position to "trade votes." The 64 black delegates were committed to Dr. Bethea, but they also had to honor commitments made by their own annual conference delegations.

New bishops of the Southeastern Jurisdiction

Paul Duffey



Roy Clark C. P. Minnick

After the election of the second bishop, the Rev. Leontine Kelley of Virginia reminded delegates that they had yet to elect a black bishop since the merger of the all-black Central Jurisdiction in 1968.

In 1972, she said, the black caucus was told that "if we ever decided on one candidate, the majority of the delegations would support the election. We have paid the price of running only one candidate but the (promised support) has not been forthcoming."

By that time three other jurisdictions of the church, with much smaller black and ethnic constituencies, had already elected three black bishops. This fact, coupled with the fact that 43 percent of all black UMs reside in the Southeastern Jurisdiction, caused black delegates to express particular disappointment at their inability to elect a black bishop.

From the beginning, the delegates were anxious to get the balloting underway. They moved up the first ballot scheduled in the evening to 3 p.m. Bishop Kenneth Goodson prayed before the first ballot that "This is no small thing we are about to do; let us not do it in a small way."

But eight ballots and 24 hours passed before the announcement came that "There is an election!" This brought the delegates in the George Stuart Auditorium to their feet with applause, shouts and whistles of rejoicing.

The election of Bishop Duffey on that eighth ballot broke two records: he is the first bishop ever to be elected while a member of the denomination's Judicial Council, and he is the first bishop in the Southeast Jurisdiction to be elected while serving as a district superintendent.

Since 1976, he has served as superintendent of the church's Montgomery District in the Alabama-West Florida conference. The district has recorded consistent gains in membership under his leadership.

Bishop Duffy said he anticipates developing a style of administration that provides for greater involvement of the laity, that challenges the churches to evangelistic outreach, that matches talent and opportunities in appointment-making, and that opens doors for a more inclusive church — both racially and sexually.

Bishop Clark was elected on the 16th ballot with 351 votes after starting in 11th place and without the "favorite son" nomination of his annual conference.

The second bishop elected has been the pastor of West End UMC in Nashville for the last 13 years and was a pastor in Mississippi for 20 years prior to coming to "Music City," where he is frequently confused with the country-western singer of the same name.

Bishop Clark told reporters he favors a collegial episcopal style of administration and is committed to the consultative process in appointment-making.

Bishop Minnick was elected on the 22nd ballot after all the other candidates had withdrawn. He has been a Virginia conference pastor for 20 years and a district superintendent since 1978.

He told reporters that he favors an "open style of administration" and is not comfortable as an authoritarian, unilateral decision-maker.

The bishop said he believes open itineracy is the basic need in the UMC right now. While committed to the consultative process, he said there is some tension between that process and an open itineracy. "I am interested to see how far we can go with both."

Bishops beginning new assignments: Joel D. McDavid to the Atlanta Area; Frank L. Robertson, Birmingham Area; Earl G. Hunt Jr., Florida Area; Edward L. Tullis, Nashville Area; William R. Cannon, Raleigh Area; and Robert M. Blackburn, Richmond Area.

Assignments for the three new bishops are: Paul A. Duffey to the Louisville Area; Roy C. Clark, Columbia Area; and Carlton P. Minnick, Jackson Area.

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Northeastern also nixes realignments

Three pastors tapped for bishop

By LINDA JUMP

SELINGSGROVE, Pa.—While electing three new bishops here last week, delegates to the Northeastern Jurisdictional Conference of the United Methodist Church rejected most of the recommendations of a task force assigned to realign annual conference and episcopal area boundaries within the jurisdiction.

The 392 delegates from 18 annual conferences meeting July 15-19 at UM-related Susquehanna University here elected as bishops: the Rev. F. Herbert Skeete, 50, of New York City, the Rev. George W. Bashore, 46, of Lancaster, Pa. and the Rev. William Boyd Grove, 51, of Bethel Park, Pa. The new bishops will replace three retiring episcopal leaders. The delegates took a total of 12 ballots before the last of the three pastors of large congregations received the necessary two-thirds of the votes cast for election.

The delegates also turned down recommendations that the three Boston Area annual conferences be merged into one or two conferences, and that the two New Jersey conferences merge or revise boundaries. Also defeated was a recommendation that the Franklin County, N. Y. churches be assigned to the Troy conference. The delegates did approve the task force's recommendation that the Central New York and Northern New York conferences merge.

A substitute amendment by the Rev. Blaine E. Taylor of the Southern New England conference that the principles of the task force become "guidelines for future planning" squeaked by with a 169-166 roll call vote. Those principles are: (1) another episcopal area is undesirable; (2) no episcopal area should contain more than two conferences; and (3) the recommended size of a conference be between 75,000 and 200,000 members.

Bishop Skeete, who had been endorsed as a "favorite son" candidate by the New York Conference, led on each ballot until he was elected. A native of Harlem, he serves the Salem UMC in New York City. He is a vice-president of the National Division of the UMC's Board of Global Ministries and has been active in civil rights causes. In 1963, he was one of the pastors arrested in Jackson, Miss. for disturbing a religious service at the Galloway UMC, and spent a week in jail.

Bishop Skeete was elected on the sixth ballot with 244 votes, 29 more than the 215 votes needed. At a subsequent press conference, he said he thinks the major function of a bishop is "to support and to enhance the work of the local pastor."

New bishops of the Northeastern Jurisdiction

Herbert Skeete

George Bashore

William Grove

His dream, he admits, was to be a dentist. "I was not led into the ministry by a sudden blow situation," he said, but instead he was always active in the church and gravitated to the ministry.

He and his wife, Shirley, who is a public school teacher, have two sons.

Bishop Bashore, endorsed by the Eastern Pennsylvania conference, is the senior pastor of the First UMC in Lancaster, Pa., where he was appointed in June, 1979, after serving for six years as the Lebanon-Reading District Superintendent.

A member of the UMC's General Council on Ministries, he was also on the denomination's commission to study the episcopacy and district superintendency during the 1972-76 quadrennium. He said he is "encouraged" about some of the directions of the UMC, and predicted the 1980s will be "a key time in the life of our church."

Bishop Bashore was elected on the eighth ballot with 248 votes. He and his wife, Carolyn, have three children.

Bishop Grove was elected on the 12th ballot with 255 votes, edging out the Rev. David Giles of the Troy conference. The senior pastor of the 3,300-member Christ UMC in Bethel Park, Pa. had been endorsed by the Western Pennsylvania conference.

A strong advocate of ecumenicity, he said he sees his gifts in the areas of administration, preaching and teaching.

The great calling of the church today, Bishop Grove said, is the "penetration of the technological culture" with the good news of the presence of God's kingdom. He and his wife Mary Lou have two daughters.

Two episcopal areas were realigned, as the Wyoming Conference in northeastern Pennsylvania and south central New York was joined with Central Pennsylvania to form a new episcopal area. The Wyoming conference has been part of the Philadelphia episcopal area.

The newly elected bishops were assigned to the following areas and annual conferences: Bishop Skeete to the Philadelphia Area (Eastern Pennsylvania and Puerto Rico); Bishop Bashore to the Boston Area (Maine, New Hampshire, Southern New England); and Bishop Grove to the West Virginia Area (West Virginia).

Assigned to new areas were the following bishops: Roy C. Nichols to the New York Area (New York, Troy); James M. Ault to the Pittsburgh Area (Western Pennsylvania); and D. Frederick Wertz to the Washington Area (Baltimore, Peninsula).

Church law requires a bishop to move after serving an area for eight years, unless for "missional" purposes, the jurisdiction votes to return a bishop for a maximum of four additional years. Delegates returned Bishop Joseph H. Yeakel to the New York West Area even though he had completed eight years there. This is the first time such as extension of tenure has occurred since the 8-year limit was adopted by the General Conference. Bishop Yeakel's area includes the Central New York and Northern New York conferences, which will merge by 1984, and the Western New York conference.

Reassigned to their present areas for another four years were Bishop John B. Harman, Harrisburg Area (Central Pennsylvania, Wyoming); and C. Dale White, New Jersey Area (Northern New Jersey, Southern New Jersey).

Northeastern Jurisdictional delegates also approved a $542,400 budget for the next quadrennium. The conference session, it is estimated, will cost $186,900, while administrative costs total $49,800.

New in the program budget this quadrennium, which totals $355,700, are two activities designed to strengthen ethnic minority local churches in the jurisdiction. A total of $50,000 was allocated for the work of the multi-ethnic center for Ministry (at the Drew University School of Theology), which was started in 1978. It serves the three UMC seminaries of the jurisdiction and the ministry of ethnic minorities.

Ms. Jump is the editor of "The Spark," the Wyoming conference edition of TM/UMR.

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The United Methodist Reporter

LOUISIANA UNITED METHODIST

edition

8 NUMBER 34 Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 AUGUST 1, 1980

Congratulations, W. T.

It isn't often that someone gets elected to the episcopacy. But when it does happen, there are all kinds of events that take place.

You get hugged by Amy Ward . . .

congratulated by the bishop . . .

hugged by Joe Washington. . .

congratulated by Zan Holmes . . .

and everybody, all around, just goes wild

Scenes from the recent Jurisdictional Conference, held in Little Rock. Top picture: the Youth Choir from University UMC in Baton Rouge made a great hit with the conference as they sang a portion of the musical "ACTS." When they finished the members of the conference gave them a standing ovation of appreciation. They would never tell you, but, to do the performance, they slept on the floor of a hard gym, with no air conditioning, at a time when day time temperatures were 108 degrees. In the bottom picture, and on the inside pages of "Louisiana Lagnaippe" are some very familiar faces of the host of folk who were present from the state. We thought that you would enjoy looking at them.

Where is Lafon Home?

By DR. SAMUEL W. WALKER, SR.

Director of Special Ministries

This month, July, marks the beginning of my third year as chairman of the Lafon Home Board of Directors, a group of people whose interest has been mainly to get the one hundred and ten (110) year old institution rebuilt. We have been through the mill so to speak since the historic institution went under in January, 1977, when like a loud clap of thunder the sound came roaring in upon us, through the telephone wires from a distant regional office of Health, Education and Welfare, "we are withdrawing medicare funds from your use. The Home must close February 1, or you can keep it open on your own merit." This was sudden, and we had less than one month to comply for we knew that we could not keep it open on our own merits. Everybody there depended on medicare. By January 31, 1977 relatives, and other such facilities around the state had accepted the 89 residents. I was not the chairman of the board then, but I was present when the last person was taken away on the evening of January 31, 1977. I looked at the Administrator and he looked at me while the big question hovered over our heads, and in our minds, what now? Not realizing I was destined to become the next board chairman.

The word was circulated throughout New Orleans Methodism and the hearts of the people who had worked through the years in favor of the growth and development of the facility for the aged was broken and they felt a great loss. Why? Simply because this much needed institution had been a part of the historicity of the city of New Orleans, and of the old Methodist Episcopal Church and the Methodist Church and since 1968, the United Methodist Church. My own father and his father were at separate times pastors and presiding elders in the Methodist Episcopal Church in New Orleans, and other preachers in the Conference today can testify as to the same kind of relationship with Lafon Home. It was those stalwarts of yesteryears and those strong and devout and faithful lay people who believed in the leadership that kept the Home secure. And secure it was. We have indeed a rich heritage — lets not toss it away. It belongs to all of us. My colleagues and I have always recognized this, therefore we struggle today to preserve it.

I have known right along the feelings and moods of the lay people of our conference with regard to the resurrection of the Lafon Home. I speak of all ethnic groups, and I have been very appreciative of their interest and concern, and their prayers and of the gifts they have already given. The real answer to rebuilding Lafon Home is money. That's our problem.

We have had to use funds throughout the period meeting the specified requirements as we made the proper preparations to secure loans for building. We used these funds in good faith only to have our dreams, our hope, our anticipations shattered because things fell through due to all the rising interest rates. The property has been owned by the Louisiana Conference a long time. It was paid for back in the 40's. In the last six years we purchased additional property, and it was paid for in 1979.

It is the facility we need now. Can you help? Contact me at P.O. Box 3057, Baton Rouge, LA 70821. Come let us rise up and meet the challenge. We boast of a number of institutions in our Conference but presently we do not have any for the aged. Lafon Home was — where is it now? It is simply loss in the process of rebuilding.

Give the Handys a Send-off

All of the members of the Louisiana Conference have shared a bit in the pleasure of Dr. W. T. Handy's election to be a bishop in the Church. W.T. and Ruth have given themselves in service to the Conference, not only when they were serving a local parish, but during the time they were in Nashville, and while they have served on the district.

They will be leaving very soon to take up new duties as the Bishop of the Missouri Area — keeping up with the busy activities of two Annual Conferences — and giving themselves without reserve, just as they have given themselves to us.

The Delegation to Jurisdictional Conference has planned a Reception for the Handys; and they hope that all the friends of W. T. and Ruth will plan to come. The reception will be held at FUMC, Baton Rouge, at 7:30 p.m., on Friday, August 8th.

In making the announcement, Dr. J. Woodrow Hearn, chairman of the delegation, said, "We feel that the many friends of the Handys across the conference will want to have this opportunity to wish them well, and to express their appreciation for what they have meant to us."

This is what a "caucus" looks like. Before each ballot was taken, members of the delegations had an opportunity to meet for fifteen minutes and "talk things over." Someone suggested that it looks a little like a football huddle, but you will have to use your own images. . .

Around the conference

FRANKLIN — Mrs. John Markersan sent a bulletin from the church and noted that the Vacation Bible School was a "huge success" with an average of 100 per day. Rev. Ira Robinson is pastor of the church.

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SHREVEPORT — St. James UMC celebrated its Annual Men's Day recently. The speaker was Hilry Huckaby, President of the Shreveport City Council. Lee Arthur Williams is President of the United Methodist Men and Rev. J. A. Graham is pastor.

ALEXANDRIA — Members of Trinity UMC welcomed their new pastor, Rev. Randy Nichols, with their traditional ice cream social. Only persons who have participated in a Trinity Ice Cream social can appreciate what a welcome that was for Randy!

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RAYVILLE — The July Family Night program at FUMC featured Miss Barbette Tohline as vocalist and Mrs. Becky Gerardy as accompanist.

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PLAQUEMINE — If you can believe church bulletins, this is a great year for Vacation Church School. Most of them begin in the same way the FUMC newsletter did, "Vacation Church School was a huge success." The trouble is that you can never be sure what you read when George Cunningham writes.

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VIDALIA — "The choir sounds fuller; the Lay Reader sounds more forceful; the Preacher's voice is richer. Why? Not because of any voice lessons, we assure you. No, the secret is in the amplification." We rather suspect this article, written to praise the new sound system in the church, is a lot more symbolic than one would like.

MANDEVILLE — One of the mission projects of the St. Timothy Church has been Heifer Project International. Mr. George West, who works with that agency in Little Rock, was a special guest at the church.

DENHAM SPRINGS — Members of the Roberts UMC honored Mr. and Mrs. William Lockhart, Sr. upon their retirement from the public school system. Mr. Lockhart has been principal of Chaneyville High School for 36 of the 39 years he was in the teaching profession, and Mrs. Lockhart has taught for 29 years. Both are active members of the Church.

FLORIEN — Another one of those "extra fine" Vacation Church School announcements comes from the Macedonia UMC. Mrs. Anna Allen was the director and Rev. Dan Simon is pastor.

WELSH — And, in the same district, Rev. Michael McLaurin sent a note that their VCS averaged "over 40 children." The major reason that Mike enjoyed the week is that the VCS program ended with a covered-dish dinner which honored the new pastoral family.

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ARCADIA — We have not had room to put the article in the paper, but the folks at Arcadia had a Revival with Dr. Carl Lueg as the preacher and Dr. Will Andress as song leader and soloist. Of course, we cannot speak for Will; but, knowing Carl, we feel sure the preaching lasted long enough for the article to get printed anyway.

• • •

OPELOUSAS — Mrs. Barbara Einsel, former president of the Baton Rouge-Lafayette Parsonettes, sent us a note that new officers have been elected. Mae Calvin is the new President; Marjorie Messer and Elaine Norwood are Vice-Presidents; Clytie Perry is Secretary; Mamye Wade is Treasurer; and Carol Henkel is the chairperson of the Yearbook. Barbara ended the note with the word "congratulations." We assume she meant that for the new officers, but we thought we detected a wee bit of relief in the way it was spelled.

• • •

BATON ROUGE — Folks at University recently met at Camp Istrouma for their annual Church-Wide Picnic. We were very interested in the article about the picnic until we noticed that the main feature the pastor, Dr. Lamar Smith, was writing about was the "air conditioned comfort of the dining room" — on a picnic, Lamar? And, more to our confusion, the article ended with the announcement that they would climax the evening by "pounding the new associate minister." Now some of us are old enough to know what that was all about, but it does look like they could have had an explanation for the rest of us younger folks.

GUEST TEACHER — Rev. George W. Calvin, Sr., has been invited to teach the course, "Biblical Understandings of Mission to Individuals and Society," in the Texas Conference School of Christian Mission at the Lakeview Methodist Assembly, Palestine, Texas July 28th-August 1st. Mr. Calvin recently attended the West Gulf Regional School, June 15-20 at Nebraska, Wesleyan University, in Lincoln, Neb. He has taught in schools of mission in Louisiana, Mississippi, and Georgia. Mr. Calvin is vice-chairman of the Baton Rouge-Lafayette District Council on Ministries, District Secretary of Religion and Race, a member of the Conference Board of Pensions, and pastor of Camphor Memorial UMC, Baton Rouge.

See inside pages for La. Lagniappe

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference

Old friends meet in Little Rock: from left, Mrs. Ruth Cooke; Mrs. Mildred Walton; and, you remember her as Mrs. Blanche Booth.

Editorials

Is the Holy Spirit still involved in the UMC's election of bishops?

Is the current process of electing bishops in the United Methodist Church influenced any less — or any more — by the Holy Spirit than the process which was followed in years past?

To anyone who has followed the episcopal elections process over the years, it is obvious that the process has changed. As reports in our July 25 issue make clear, most candidates for bishop are now openly "nominated" by their annual conference or their annual conference's delegation. In the past, the pattern was for a "candidate" to avoid any up-front candidacy, while admitting a "receptivity to serve if elected."

It is also acceptable now for open "campaigning" to take place on behalf of a "candidate," whereas previously such campaigning was almost certain to result in non-election. The matter of "swapping votes" has likewise become visible and apparent in the process now followed. There has always been a good deal of "vote swapping" going on, but in the past such "swaps" were made privately and unofficially rather than openly and formally.

Many persons within the church today clearly feel alienated from the new "openness" which has emerged in our church's process of electing bishops. They sincerely believe that a relatively "holy" process has been displaced by a relatively "unholy" process — which sweeps aside the sway of the Holy Spirit and looks more like a Republican or Democratic convention than a gathering of the saints.

We respect the view of those who believe the new "openness" in the UMC's episcopal elections process is more of the devil than of God, but we disagree with this assessment. We believe God is as much—or perhaps more—involved in the present process as in the old one.

In our system of church government, bishops are elected by lay and clergy delegates, who are themselves elected by their annual conferences. In any process which might be designed by a church so-governed, God does not act in some mysterious vacuum, but through the minds and hearts of persons. In the old, "closed," process of electing bishops, a relatively small number of persons were sufficiently knowledgeable and involved to "pull the strings" which could result in someone's election. In the new, "open," process, all elected delegates may not carry equal influence, but all have equal access to information about the various candidates being considered. This is especially beneficial to lay delegates who, in the past, more often than not had to cast their votes on the basis of fragmentary information supplied by the clergy.

The "new openness" of United Methodist episcopal politics is not without its dangers. It is possible for highly qualified candidates to be overlooked. It is possible for conferences with relatively small numbers of delegates to be "shut out" in their efforts to gain support for their candidates. It is possible for delegates to become more "provincial" in their voting when they need to be electing persons to the episcopacy with an expanded world-view. It is possible for delegates to forget that they are involved in a holy undertaking and not just a popularity contest or an excercise in political savvy. It should be noted, however, that all of these dangers were also present in the process followed previously.

On balance, we believe it is healthy to acknowledge that our church's process of electing bishops is a political process. It has always been political and it always will be political. Such an acknowledgement neither automatically includes nor automatically excludes the Holy Spirit from playing a decisive role in the outcome of the process. That exclusion or inclusion must, of necessity, occur in the minds and hearts of individual delegates who—after all the campaigning and caucusing is completed—each vote their convictions by a secret ballot known only to themselves and to God. As we review the "gifts and graces" of the 16 persons elected to the office of bishop during mid-July, we believe it is clear that the Holy Spirit was not absent from the process.

The UMC 'turned some corners'

This year's United Methodist episcopal elections produced a number of "firsts." Among them were two instances in which our church "turned a corner" in its efforts to project an inclusive witness to the world (see TM/UMR, July 25 and preceding editorial).

The election of Bishop Marjorie Matthews by the North Central Jurisdiction is the first instance of a woman attaining the office of bishop in ours, or in any other major Protestant denomination. Being "first" at anything is difficult, and being the "first woman bishop" will undoubtedly result in Bishop Matthews bearing a heavier burden of public scrutiny than most new bishops as she carries out her responsibilities. We are confident that God will provide her with the necessary wisdom and strength to serve the church and the cause of Christ with distinction. She may be the first woman to become a bishop of our church, but we feel certain that she will not be the last.

The election of three black bishops also witnesses to our church's commitment to racial inclusiveness. Bishop W. T. Handy was the first of five bishops elected by the South Central Jurisdiction. There was no "pressure" for him to be elected since another black, Bishop Ernest T. Dixon, is already serving there. Bishop Handy's election may, thus, be seen as evidence that our church is increasingly willing to elect persons on the basis of their leadership abilities without regard to their race. The election of Bishop Melvin Talbert by the Western Jurisdiction, and Bishop Herbert Skeete by the Northeastern Jurisdiction, further illustrate the growing movement toward racial inclusiveness in United Methodism.

One major unfulfilled item on the agenda of attaining inclusiveness in our church's leadership remains: the election of an Hispanic bishop. Although Dr. Roberto Escamilla received far more support in the South Central Jurisdictional Conference elections than had been received by any previous Hispanic candidate, that support fell far short of the amount necessary for election. The need to demonstrate our church's commitment to inclusiveness by the election of a qualified Hispanic candidate for the episcopacy should become a weight on the hearts and consciences of persons who will be elected delegates to the next Jurisdictional Conferences in 1984.

Welcome to readers of new local church editions

TM/UMR offers a belated, but warm, welcome to readers from two new congregations which have recently initiated local church editions of this publication.

The Mission Bend UMC in Alief, Texas (Texas Annual Conference) and the Custer Road UMC in Plano, Texas (North Texas Conference) are both newly-established congregations whose leaders decided that an effective church newspaper was one of their initial needs. These congregations join more than 300 others across the nation in publishing their local church news in combination with annual conference and general religious news and opinion via TM/UMR.

To the readers of these two new editions, we say: "Welcome." We hope you will find your new church newspaper interesting and informative, and that you will join other readers in providing feedback via "Letters to the Editor."

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business**: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions**: Donald Small, Assistant Editor; **Local Editions**: Kay Fielder, Assistant Editor; **Editorial**: Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Joyce Hopkins, Staff Writer; Otto Nall, Contributing Editor; **Production**: Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Individual subscriptions $6.00 per year for national edition; rates for Annual Conference editions, and for groups of 10 or more subscriptions to the national edition, available upon request.

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Here I Stand

Draft registration and the Christian

By O. GERALD TRIGG

As President Carter was preparing to announce the reinstatement of registration as a "show of national will," he called in leaders of a dozen Christian and Jewish bodies to secure their blessings on this move. To his surprise, each of the twelve voiced strong disagreement with a reinstatement of a peacetime registration and draft. Indeed, almost every major religious group in America has gone on record in opposition to peacetime registration and in support of those who conscientiously object to participation in military service.

Gerald Trigg

The question of the role of the Christian in military service is, and always has been, a cause of division among people of conscience. Many choose to bear arms, believing that in a sinful world force is often required to restrain evil. Others, unable to reconcile the inhumanity of war with the demands of love and justice, refuse to participate in particular wars or in any armed conflict, but are willing to serve their nation through alternative service. Still others either enter the military or seek deferred status without having resolved the basic ethical dilemmas facing them.

Peter, Paul provide models

The question is as old as Peter and Paul. Paul provided the scriptural sanction for military service when he wrote to the Roman Christians and urged: "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgement." (Romans 13:1-2) Luther quoted the same text in urging the German princes in 1525 to slaughter the peasants who were in revolt. The German National Church used the same text to support Hitler, for, they insisted, "those (authorities) that exist have been instituted by God!" In every nation every soldier who, as a Christian, donned a uniform, has done so with a feeling of support from Romans 13.

Peter, however, provided another text. Following the Pentecostal experience, Peter and the other disciples proclaimed the faith with such boldness that the authorities forbade such activity. They were arrested, released with divine assistance, then rearrested, for "filling Jerusalem with your teaching." Then, we are told, "Peter and the apostles answered, 'We must obey God rather than men'." (Acts 5:29)

Both sought to follow Jesus

Apparently both Paul and Peter were attempting to follow Jesus' command to "Render to Caesar the things that are Caesar's, and to God the things that are God's." (Mark 12:17) They differed, however, in whether or not the conscience belonged to Caesar. Peter's position of civil disobedience apparently won the day in the early church, for according to church historian Roland Bainton: "From the end of the New Testament period to the decade A.D. 170-80, there is no evidence whatever of Christians in the army." Celsus, the pagan critic of Christianity, spoke for critics of conscience in every age when he charged: "If all men were to do the same as you . . . the forces of the empire would fall into the hands of the wildest and most lawless barbarians."

The fact is, says Bainton, that until the time of Constantine (A.D. 313), Christians were almost universally pacifists. Clement of Alexandria argued: "In peace, not in war, we are trained." Irenaeus urged Christians to "beat their swords into plowshares," and Tertullian said that "Christ in disarming Peter ungirt every soldier." And many years later, Martin Niemoller opposed Hitler's militarism and, with many other Christians in Germany, quoted Acts 5:29 and declared that "God is my Fuhrer!"

How will we respond?

How will Christian youth in 1980 respond to the call of registration? Some will argue that one cannot equate signing one's name on a registration card with induction for the draft. Others will counter that the U.S. has never had a registration without a draft, that apart from a draft the registration serves no purpose, and that officials in Washington are now referring to the procedure as "draft registration."

The chances are, therefore, that Christian youth will respond as they always have — with many compelled by conscience to serve their nation militarily, and others compelled by conscience to serve non-militarily, through alternate service. Each will have supporting scripture and tradition. Each will agonize over the price to be paid. Each must receive from fellow Christians, and the church-at-large, support and assistance in making this difficult decision. Most pastors have information regarding the options open to those of registration age and will gladly share it. All of us may pray that the draft will not become necessary, and that there may be "peace on earth" among God's people.

"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns regarding issues facing the church.

This week's contributer, the Rev. D. Gerald Trigg, is pastor of the Gobin Memorial UMC in Greencastle, Indiana.

Any reader may submit an article for consideration (three typewritten, double-spaced pages maximum length) to: "Here I Stand," TM/UMR, P.O. Box 221076, Dallas, Texas 75222.

Letters to the Editor

Evangelism editorial lauded, rebuked

To the Editor:

Thank you for the timely and excellent editorial in the July 4 issue on evangelism. You are absolutely right — if we put all our emphasis either on winning souls for Christ or, on the other hand, pursuing social action, we are espousing only "half a gospel." By doing this we become a fractured people. Elton Trueblood addressed this same problem in 1970 in his book "A New Man For Our Time." The book is well worth reading by all of us. What is needed is a return to the whole gospel by the whole church.

While each person and each church will lean more in one direction at the expense of the other, they will need both elements in order to have the whole gospel. And only the whole gospel has the power to change the world for Jesus Christ.

Mark 4:6 "and when the sun rose it (seedlings) was scorched and since it had no root it withered away."

Matt. 25:35-40 "for I was hungry and you gave me food, I was thirsty and you gave me drink, . . . Truly, I say to you, as you did to one of the least of these my brethren, you did it to me."

This is just another way of stating the two great commandments of Jesus.

Raymond C. Bierce
Poughkeepsie, New York

Criticism unwarranted

To the Editor:

This is in response to your July 4 editorial in which you conclude that no method of evangelism is effective which does not reflect a "whole gospel."

I agree that evangelism is useless and ineffective without the whole gospel. But I feel your criticism is unwarranted. If the Christian churches of this world were doing their job, organizations like Bill Bright's "Campus Crusade for Christ" would not be needed. Since our churches have failed to fulfill their commission from Christ, it has been necessary for God to raise up these organizations.

Furthermore, where were the local churches in following up on these missions of evangelism so that only 3% of the new converts would later be found in local churches? I think the local churches have at least as much responsibility for this failure, because they did not create opportunities of ministry to reach these new converts.

I say the failure came when both the local church (United Methodist or others), and Bill Bright's "Campus Crusade for Christ" did not work together. They should cooperate both in methodology of evangelism and in developing programs of discipleship.

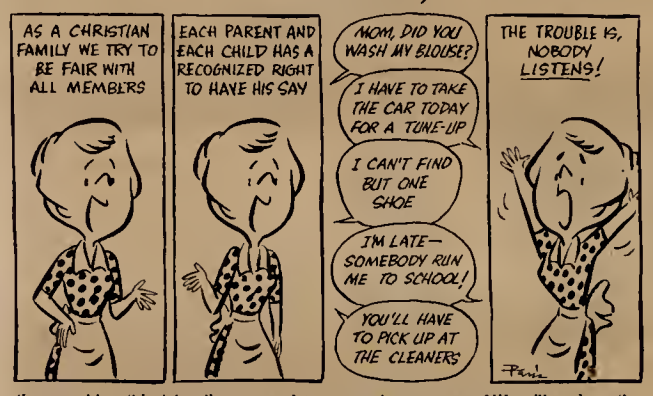
D. B. Keefe
Tulsa, Oklahoma

Finger pointed wrong way

To the Editor:

I was disappointed that you chose to join those pastors and church leaders who condemn and refuse to take part in evangelistic campaigns such as "Here's Life" and the Graham crusades because they do not do the "whole job" of evangelism (TM/UMR, July 4). Instead, you should point the finger at our churches for failure to convert the "converts" into church members, and take them beyond the first step into mature discipleship.

Those campaigns involve extensive efforts to organize and train local church leaders and members for follow-up, and those making "decisions" are urged to get involved in a local church. It is the local church leaders and members who drop the ball.



All too often the "busyness" and lack of real substance and enthusiasm in the local church either turns the new converts off or turns them into "half-alive" pew-warmers, like many in the congregation who are missing the real joy of Christian living. Our peachers are often silent about, afraid of, or even opposed to the experiences and gifts found in the deeper Christian walk that give real joy and power. And when such experiences and gifts are not talked about, preached about and expected, they aren't likely to occur very often. That is why one of our biggest mission fields for evangelism — for "turning on" those who have taken the first step, and no more — sits in our church pews Sunday after Sunday.

I know, for I was one of them — a lifelong churchman who got "turned on" through the power of the Holy Spirit outside of my church. And I want to do all I can to bring that power and message to others like me. That's why I am involved in the Upper Room Prayer Ministry and other small group programs aimed at spiritual discipline and growth. I know there is "more" and I want my fellow church men and women to know it too.

Some of the positive things you said in your July 4 editorial on evangelism need to be said again and again — and again. As you stated it, "the most critical need within the UMC" is for our preachers and our people to get the conviction "that we have a life-changing message to share and a mandate from Jesus Christ to proclaim it. We must recognize the great importance of a person's personal experience of the Lordship of Christ and decision to follow Him, and provide many more opportunities for such experiences and decisions in our churches." Amen.

And then let us look seriously to the kind of "discipling" and spiritual direction we offer to those who make such decisions. Let's see that the disciplines of real Bible study and prayer and small group fellowship and witnessing by word and deed are made a part of their regular fare in church and church school, and home and business. Then we can offer real life in Christ in our churches to our own people and also to the new converts who come seeking the "next" step after they have been moved to take that first step by the Holy Spirit through somebody's invitation.

Harry W. Beardsley
West Des Moines, Iowa

Co-dependent elements

To the Editor:

I was extremely pleased with your timely and well-stated editorial on "evangelism," (TM/UMR, July 4), emphasizing the balance of the whole gospel.

Decision and discipleship are co-dependent elements, and the validity of either is seriously distorted by the absence of the other. Thanks for the fresh articulation of the essential two-fold nature of our task of ministry and mission.

James Thompson
Athens, Tennessee

We should encourage youth to be good citizens, not CO's

To the Editor:

In reading about the events of the General Conference and about other such church activities in TM/UMR, I feel that I must speak up.

Poor judgement and an unwillingness to face the facts of life and deal with them in a realistic manner is causing me to lose faith in the top level of the United Methodist Church's leadership.

Instead of backing the draft registration as voted by Congress, our church will show our youth how to register as conscientious objectors.

I am, at heart, a conscientious objector. Even so, I spent from May of 1941 to October of 1945 serving in the U.S. Navy.

We, as professing Christians, should also be good citizens. Unless we are willing to defend our country from its enemies, our way of life will go down the drain. If we could maintain our way of life by not serving in the military, that would be great. I am sure that our enemies accept our unwillingness to fight as weakness. A country with military strength seldom needs to use that strength.

Let us encourage our young people to register and to serve, if necessary, and hope and pray that strength will prevent the need for us to use it.

Rex Williams
Lakeland, Florida

Teaching religion in public schools is not the answer

To the Editor:

Raymond Dubuques's "Here I Stand" article (TM/UMR, June 27) disturbs me. I am certainly in favor of educated Christians, but I question some of his premises.

Most unsettling is how he reverses himself. He begins by stating that religion should be taught in the public schools. He concludes by suggesting that each church should conduct these classes for its own members. It occurs to me that this is precisely the state of things now—with every church responsible for teaching its own members.

Then to call upon the religion of the founding fathers of the country is a distortion of history. The original settlers of America came here to escape the sort of system Mr. Dubuque is suggesting. And by the time of the American Revolution, perhaps as much as 10 percent of the population belonged to a church. Jefferson prided himself on being the author of the Virginia laws on religious liberty — the forerunners of the laws currently separating church and state.

Mr. Dubuque also seems to have more faith than I do that there are lots of teachers around who can make religion make sense, much less make it an interesting subject for the students.

Finally, there is a misconception about the extent of the law in question. Religion can be taught in the schools now — as long as no specific system of belief is advocated. The courts made a decision on a single point of procedure; many Americans have assumed they covered a larger spectrum than in reality was intended.

Certainly we need to make the ideals of our faith visible and accessible. But to assume that the public schools can do a better job than is being done is to shift the blame from the home and church. To make religious education mandatory is not the solution we seek. To make it something which adults encourage by participating themselves would be much better.

John Clifford
Waxahachie, Texas

My Witness

Family worship with grandfather remains a cherished memory

By HELEN HAND KNAPP

The older a person gets the more enjoyable it is to recall happy childhood experiences. Unexpectedly, images from the past flash through one's mind, some repeatedly, bringing added meaning to life.

Mine are related to summers at my grandparents in a small Michigan town. Among many, one stands out with singular clarity. During the years this favorite recollection has been a source of continuing pride, comfort and inspiration. It concerns my grandfather, Jimmy, and the custom of family worship.

The scene is as charming and realistic as a Currier and Ives print, and might be entitled "Morning Prayer."

In the dining room the family
kneels by their chairs—
Grandmother, three small children,
and another adult female, On the
table at her place is an open Bible.
But the central figure is
Grandfather —
face upturned, eyes closed, in
earnest communion with his God.

Grace was of course said by grandfather before each meal — "The Lord bless this food to our use and us to his service." Besides this, after breakfast, occurred the daily ritual of morning prayer. Following a Bible reading by Aunt Blanche, everyone dropped to their knees while Grandfather prayed aloud — unburdening his soul and requesting divine guidance for the day ahead.

To us children, longing to be outside, those sessions seemed endless. We were helped through them by understanding winks from Grandmother.

However, the expression of unquestioning trust upon the countenance of my grandfather, as he appealed to his Maker, has remained with me always — a cherished memory!

The efficacy of his prayers was reflected in his industrious, upright life and in the respect and love of all who were privileged to know him. Moreover, his innate kindliness and gentle humor made him an ideal companion for the young.

Although forms of family worship today have changed, the practice remains an undeniable force in the stabilization of society. How true is the saying — "The family that prays together stays together!"

"My Witness" is a column through which readers may share meaningful experiences of the Christian life. This week's contributor Helen Hand Knapp, is a retired high school English teacher who resides in Davis, California.

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P080UMR

MEMPHIS, Tenn. — The Rev. Frank L. McRae of St. John's UMC here took inspiration for a Sunday sermon from the 100-degree-plus weather searing his city. The church, located on what Mr. McRae describes as the corner with the most bus transfers in Memphis, keeps a three-gallon keg of ice water on the sidewalk for passersby. Mr. McRae said his sermon concentrated less on the heat in hell, and more on hell as "real alienation from God." MEMPHIS PRESS-SCIMITAR PHOTO BY DAVID SMART

Church aids members, strangers

100 degree heat blisters UMs

By JOYCE HOPKINS
Staff Writer

The weeks of temperatures over 100 degrees have taken their toll among United Methodist congregations in the South and Southwest which lie in the path of this summer's record-breaking heat wave — sometimes causing decreased church attendance and even death, TM/UMR has learned.

UM churches or agencies have offered cool shelter, food that people on fixed incomes find harder to buy since more money is going for electric bills, and in Memphis, a frequently replenished keg of ice water on the corner which the minister says has more bus transfers than any other in the Tennessee city.

St. John's UMC in Memphis, where the Rev. Frank L. McRae is pastor, sits on a busy corner and provides the "ice water ministry" to passersby. The three-gallon keg is labeled, "A full cup of cold water in His name," Mr. McRae said. When asked the effects of the plus-100-degree weather on his congregation, he replied:

"I buried poor Charlie Lake last week. He was found lying under his bed, trying to get cool. He was 82."

Since Mr. Lake's death, which Mr. McRae said was heat-related, the church has mobilized volunteers who daily call each of St. John's shut-in members who live alone to see if they need anything.

"We are almost out of food here because people have spent all of their money on utilities," reported the Rev. Don Gilmore of United Methodism's Breadbasket in Dallas, Texas. The breadbasket program makes food, clothing and sometimes funds available to needy people who come to St. Luke's Community UMC where Breadbasket is headquartered.

Mr. Gilmore analyzed the number of families helped at his agency this summer as compared with past summers and found the numbers up. For June, 89 clients received help, 75 of whom were on fixed incomes. By the third week of July, the number increased to 91 clients, 58 on fixed incomes.

"The only thing that will slow us down is that we're running out of food," Mr. Gilmore said. "Folks are calling in all the time and we just don't have the food — and we're the largest emergency aid pantry in Dallas County."

He sees the conditions which are bringing unseasonally high numbers of people to the agency for help partly due to economic conditions — which are made especially trying by the increased utility bills caused by the heat wave.

And in Ft. Worth, Texas, the Rev. David Seilheimer, associate pastor of Overton Park UMC, said the heat has affected members' health, saying some were having problems with their hearts.

"Definitely our attendance is down," he said. "I think people are trying not to get out in it for anything — just like they do in the bitter cold of winter," Mr. Seilheimer said.

"Their crops are facing destruction," the Rev. Jerry Canada, news and information director and editor of the Arkansas Methodist in Little Rock, said of heavily agricultural regions of his state. "It could very well affect giving. The eastern part of our state is heavily into farming. When the farmers have a hard time, the churches do, too."

Dr. Robert Smith, treasurer of the Oklahoma conference, told TM/UMR that United Methodists have been among those dying in his state from the heat.

"In Western Oklahoma, there is always something causing difficulties every two to three years — like a grasshopper plague or bad snowstorms one winter. The Oklahomans accept it, just like anything that happens ever so often," he said. "They are a hardy people."

Pollster finds crisis in spirituality

National surveys also found to show encouraging trends

By JOYCE HOPKINS
Staff Writer

DALLAS — Describing a lack of spiritual discipline and the presence of a group of people who are "not quite Christians," pollster George Gallup Jr. expressed a concern for America's spiritual condition last week.

Dr. Gallup spoke at the Christian Booksellers Association banquet during its 31st annual convention held here July 21-24 (see related article on this page.) His speech centered on the research for his first book about Americans' attitudes on faith and religion which appears in "The Search for America's Faith" which he co-authored with David Poling. The book is to be released by Abingdon Press next month.

"It would seem that the religious scene in America offers considerable area for concern," Dr. Gallup said.

He said he was concerned about the "spiritual condition of America as we go into the '80s. A quarter of the teenagers never read the Bible, and many do not know what we mean by divinity. Most of us pray — but it is superficial."

Lacking discipline

Dr. Gallup deplored the "lack of spiritual discipline — especially among Protestants."

While acknowledging that the total giving to churches and their agencies remains high, he questioned whether individuals maintain a "sacrificial level of giving."

"Many times people fall into the category of 'not quite Christians'," he said. "They say they are Christians, but they are without religious convictions."

Dr. Gallup, who is executive director of the Princeton Religion Research Center, expressed concern that only one in six Americans say their religious belief is the most important thing to them. Another area of concern for him, he said, is the decreasing number of Americans who say they have had no religious training.

Encouraging trends

"There are trends, however, that have much that is encouraging about them," Dr. Gallup said.

"Americans are known for our monotheism. In the United States, people pray regularly. Most people believe in the divinity of Jesus Christ and want their children to have religious education — even the unchurched people," he said.

Members of the "me generation," the young people, Dr. Gallup said, are showing an increased interest in spirituality.

"The new generation seeks to be used in some demanding causes," he said. "They have a desire to serve."

Serving a year

Dr. Gallup said after his banquet address that he feels a year of national compulsory service for everyone — with no exemptions for any reason — would fulfill this desire while decreasing the unemployment young people now face, which creates its own set of problems for them and society.

"If an individual were physically disabled, perhaps he could have a mission for other disabled people," Dr. Gallup added.

He advocated a choice between military and non-military service in which the church could play a strong role.

"I would see this year of service falling between high school and college," Dr. Gallup explained. "I have talked with a lot of young people, and they feel that having an interlude between the two would be desirable."

Dr. Gallup said if the church could combine young people's growing desire to serve with religious interest it would hold promise for the future. "It would be giving young people role models in a Christian context," he said.

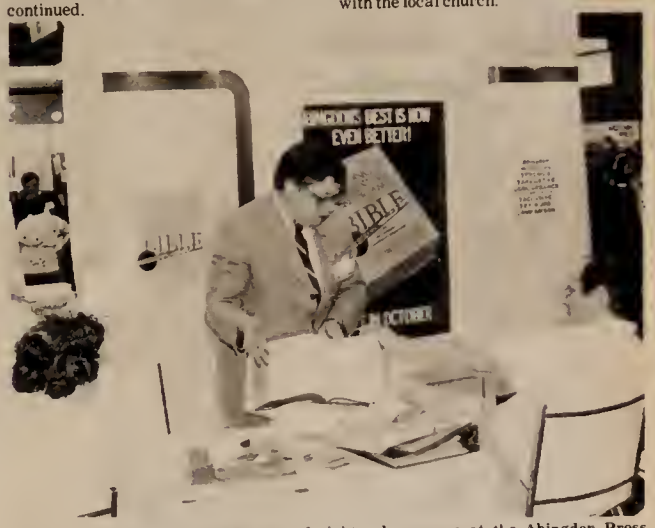
Dr. Gallup also made suggestions to strengthen the church's future, based on trends revealed by his surveys.

"We must strengthen our prayer life," he said, "and place more emphasis on religious activities with the children I can think of no way to better interest young people than with retreats. There is no easier first step to reach them.

"We need to accept evangelism as a normal way of life for a Christian," he continued.

Asked whether the "electronic church" — radio and TV ministries — will continue to play an important role in the country's spiritual condition and whether it would draw membership from local churches, Dr. Gallup said:

"The evidence is that the effect of the 'electronic church' is to draw people back to active involvement in their local churches. I do not see it at loggerheads with the local church."



DALLAS — Guy Brownfield, one of eight salespersons at the Abingdon Press exhibit at the Christian Booksellers Association's convention here, explains the good points of "Strong's Exhaustive Concordance" to prospective buyers. An arm of the United Methodist Publishing House, Abingdon had 10 other staff persons at the exhibit working on new marketing procedures, product development, public relations, author media appearances and scouting for potential authors.

TM/UMR PHOTO BY CLYDE CHESNUTT

Alcoholism, urban blight threaten family structure

BOSTON (RNS) — Alcoholism and urban blight are intertwined "degenerative diseases" that lead to the breakdown of the family, the Episcopal Bishop of Washington, D.C., said here.

Alcohol abuse is "at the core of every urban problem," asserted Bishop John T. Walker in his keynote address at the 26th annual assembly of the interfaith North Conway Institute.

The Boston-based institute, an ecumenical association for education on alcohol and other drug-related problems, has been concerned with the prevention of problem drinking for nearly 30 years. It was founded by the Rev. David A. Works, an Episcopal clergyman, who is still its president.

Speaking on the conference theme, "Alcohol and the Family," Bishop Walker said that alcoholism is "the one final blow to the dignity and pride — and hope for the future — of the American family."

He said that in Washington's black community the alcoholism rate is about 80 percent. He added that alcohol consumption in the affluent areas of the nation's capital and suburbs is also out of proportion to the area's population figures.

The bishop characterized church efforts to aid alcoholics, whether poor or affluent, as "not generally helpful."

The alcoholic, he said, "may be prayed for vigorously and avoided like a leper." Or he or she may be "pressured into being 'born-again,' only to find that the problem has not gone away."

A number of Protestant denominations were represented at the alcohol parley, including Lutheran, Southern Baptist, Congregational, United Methodist, African Methodist Episcopal, and Christian Science.

Msgr. John T. Grant, editor of The Pilot, the Boston archdiocesan newspaper, represented the Catholic Church.

Pollster George Gallup, Jr., provided the conference with statistics indicating that Americans regard alcohol abuse as "a major threat" to family life. Reporting on the results of a recent poll conducted by his organization, Dr. Gallup said that from a list of 11 items deemed potentially harmful to family life, alcohol abuse was named by 60 percent and other drug abuse by 59 percent.

Alcohol and drug abuse are viewed as the "most harmful" among all groups and all ages, Mr. Gallup said the poll showed.

Economy doesn't slow religious book sales

By CLYDE CHESNUTT
Associate Editor

DALLAS — The demand for religious books and supplies — despite the current recession and economic slowdown — is as great now as it has ever been, according to a United Methodist publishing executive.

And to support his statement, Kent McNish, sales manager of United Methodism's Abingdon Press, pointed to the Christian Booksellers Association's annual convention here July 21-24 in which an exhibit hall contained displays by 350 different publishing firms showing their products to representatives of more than 11,000 Christian book stores. He estimated that the total sales during the four-day convention would reach $50 million.

"This is the major trade show for the religious market," Mr. McNish said. "It provides a good way to get all the new products before the independent as well as denominational bookstore managers. They are buying now for fall and Christmas."

He added that Abingdon Press, the book publishing arm of the United Methodist Publishing House in Nashville, Tenn., expected to sell at wholesale $750,000 worth of books during the convention.

"We have been exhibiting with the Christian Booksellers Association since they began 31 years ago," Mr. McNish said. "We also display in 14 other major trade shows during the year which allows us to reach a large number of people in one area at one time and, thus, cut down expenses."

Mr. McNish said that when hard times come, people look for resources to help them. "We in the religious publishing business are not recession proof," he said. "But what we are really talking about is the influence on people's lives through the books we publish for individuals and local churches. That's what we are all about."

Abingdon Press was emphasizing a new book for the fall at its exhibit: "Strong's Exhaustive Concordance." The concordance has undergone major revisions, Mr. McNish explained. A pastor, Church School teacher or Bible student who knows a key word or phrase in the King James Version of the Bible can use the concordance to locate the same word or phrase in five modern translations: the Revised Standard Version, the New English Bible, the Jerusalem Bible, the New American Standard Bible and the New International Version.

He noted two series of books by Abingdon that are selling well in a broad religious market: the leadership aids edited by Lyle Schaller, prominent UM author and church analyst, and the Griggs' Christian education books. Both series contain a number of books that offer basic practical help for lay persons and clergy — "and they're inexpensive," he added.

Upper Room debuts for booksellers

By BONITA DAVIS
Staff Writer

DALLAS — The Upper Room, a United Methodist publication which has become one of the most widely distributed daily devotional booklets in the world, made its debut here at the annual convention of the Christian Booksellers Association after making its mark in providing devotional material to the public for the past 35 years.

The Upper Room's devotional booklet and inspirational books have been available in a limited number of bookstores as well as marketed by mail.

"This was not sufficient enough to make an impact on the Christian market," Steve Robertson, a representative of the Upper Room told TM/UMR.

Participation at the convention made Upper Room's devotional booklet and inspirational books available to additional buyers for bookstores.

Beginning next January Upper Room will produce a children's devotional magazine. This will be a "first" for Upper Room whose literature is geared primarily for adults.

"The magazine will be exclusively slanted for the child in the age range of 8-12 years," Kenneth Diehl, a representative of The Upper Room, said.

the church today

Charismatic UMs to gather for Holy Spirit Conference

INDIANAPOLIS (UMNS) — "Aldersgate 80," the second national conference on the Holy Spirit sponsored by the United Methodist Renewal Services Fellowship (UMRSF), is expected to attract more than 3,000 people here Aug. 7-10.

According to UMRSF executive director Ross E. Whitstone of Nashville, there is great interest in charismatic renewal among United Methodists. Pointing to a recent Gallup survey which indicates that nearly one out of every five UMs identifies with charismatic renewal, Dr. Whetstone exclaimed: "That's 1,420,000 United Methodists!"

He said a large crowd is expected at the second annual event because many UM charismatics feel alone and are looking for fellowship within their own denomination. The UMRSF was born out of an ecumenical charismatic conference in Kansas City in the summer of 1977 attended by 50,000 people.

Project Equality ratings changed in Indianapolis

KANSAS CITY, Mo. (RNS) — The Hyatt Hotels Corporation has agreed to participate in equal-employment evaluations conducted by Project Equality, which has led the interreligious agency to change the chain's rating from "Unwilling" to "Accepted."

Project Equality also announced that 10 hotels in Indianapolis have now agreed to the agency's validation of their equal-employment-opportunity efforts. Several delegates to the United Methodist Church's General Conference in that city in April raised complaints with hotels there which had refused to take part in Project Equality.

"While a number of (Indianapolis) hotels have not yet responded, we are encouraged by the response of major convention hotels," said the Rev. Maurice E. Culver, the United Methodist minister who is national director of Project Equality. "We can now recommend that national religious and other organizations consider Indianapolis as a site for conventions and meetings."

Public donations asked for new Iran mail operation

WASHINGTON (RNS) — The Rev. John P. Adams has appealed to 50,000 potential donors for money to resume the Iranian crisis hostage mail exchange that was temporarily suspended last February by the United Methodist parent agency.

In his appeal letter, Mr. Adams said the mail service was stopped "because of a depletion of funds and the incurring of a serious deficit in its operation."

The denomination's Board of Church and Society spent about $23,000 on the project to cover air fares, excess baggage costs for letters and packages, telephone calls to make arrangements with the hostages' captors in Iran and transportation for staff who delivered the mail in person to the hostage families in this country.

The appeal was sent to persons who have contributed to previous special projects of the Board of Church and Society or who have supported previous, controversial mail exchanges.

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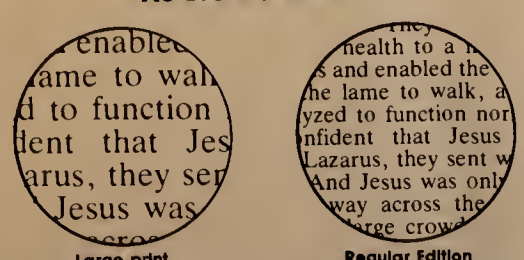

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People in the news . . .

Stoles preach, too

Helen Releford

Helen Releford is a preacher. But she's not ordained nor does she speak from pulpits or the pages of theological journals. She makes liturgical stoles that ministers wear with their pulpit gowns — at last count almost 500. Chairperson of United Methodism's Northwest Texas conference commission on the role and status of women, Helen never charges for the individually made stoles, although the ministers often pay for the materials. "I do it because I want to. It's my way of preaching," she says.

Grass-roots ecumenism

When pastors retire they are often honored at local events, but seldom by a Jewish Temple, Roman Catholic priests, "standard-brand" Protestants, an inter-faith choir, the mayor and the city council — all at the same time. But it happened to the Rev. **R. Hylton Sanders**, pastor for the last 12 years of La Mirada (Calif.) UMC. Temple Beth Ohr, across the street from the UM church, hosted the event at a recent Sabbath service. "Our town has significant inter-faith events," he says.

Faithful, not successful

Sen. **Mark O. Hatfield**, a noted evangelical Christian, acknowledged that he had been the second choice as speaker at a New York prayer breakfast. Mother Teresa of Calcutta, the first choice, was unable to attend. **Sen. Hatfield** told the audience of 700 that he had once asked the nun whether she ever became discouraged at her work with the poor and hungry, and that she had replied, "God has not called me to be successful. He has called me to be faithful."

Another female 'first'

Eunice Sato

Women continue to make "first's" these days and United Methodist women are among the pioneers. **Eunice Sato**, chairperson of the Council on Ministries for the Silverado UMC, was recently elected mayor of Long Beach, Calif. She is the first woman and the first Asian-American to hold the city's top office. Her pastor, the Rev. **Richard Edgar**, says the church is "bursting with pride" and expresses confidence that Mrs. Sato will be an effective mayor for the city.

Missionary recalls city before, after

A-bomb changed face of Hiroshima

By JOYCE HOPKINS
Staff Writer

MILTON, Fla. — The Hiroshima that young missionary Mary C. McMillan remembered was nestled in a valley edged by three mountains — a lovely city through which a river branched and over which its citizens traveled on stone bridges

It was an army town, but still pleasant and quiet except for the presence of Japanese troops stationed there before World War II which would make the United States and their country enemies.

As the 35th anniversary of the Hiroshima nuclear bomb blast approaches next week, Ms. McMillan recalled noticing the expanded view of the mountains on her return to the city, slightly over a year after the United States dropped its first nuclear bomb on the Japanese city Aug. 6, 1945.

"The buildings that had obstructed the view were no longer there," Ms. McMillan said "It was devastation. The bridges were down, the people were sick and weak. The buildings were a shambles. Our school was a mess."

Ms. McMillan, a United Methodist teacher who retired this summer, was the last pre-World War II missionary still in Japan. She had been the first Protestant missionary to return to Hiroshima after the war, invited back by the president of Japan.

She received from the Japanese government the Fourth Order of the Sacred Treasure from the Emperor for her service to the Japanese people prior to her retirement this summer. She subsequently returned to her family home here.

Ms. McMillen recalled her post World War II warm welcome back to Hiroshima despite the devastation there and in Nagasaki where three days after her city was bombed, Aug. 9, 1945, a second nuclear bomb fell.

"As soon as I got (to Hiroshima in 1946), I apologized for what my government had done," Ms. McMillan said. "Our government has two sides, the one that wants to do good, and yet, sometimes we get all worked up and do horrible things."

Ms. McMillan is worried that now the United States government, in what she sees as its zeal to get Japan to increase its own armaments to form a mutual defense front against potential Asian enemies, might undo the Christian impression left by American troops who arrived in Japan just after World War II.

"I think we did have an increased interest in religion right after the war," Ms. McMillan said. "There was a turning toward Christianity then. Even now, people who survived the bomb lean toward Christianity. The American troops who came into Japan were so different from what the Japanese military led the people to believe they would be."

She said the people marveled at a faith which would allow such kindness on the part of former enemies.

"The first American troops who came in were so warm and wanting human contact. They were so nice to the Japanese people. It's a miracle, really that the Japanese forgave us (for the A-bomb). Often the Japanese blamed their own military for what happened," she added.

From this, Ms. McMillian explained, the Japanese became staunch supporters of Article Nine of their constitution which prohibits using the country's armed services except in defense. Many of its citizens do not favor Japan's entry into an arms race, she said.

For Japan to increase military spending, at the urging of the United States, she said, "will destroy the idealism of the people. It will make them question their faith in Christianity. If our Christian nation urges them to do what they feel is unchristian, to become enemies with everyone, they will question the kind of Christianity we missionaries have been teaching them about since World War II."

Ms. McMillan said the United States should be glad to have Japan as a neutral country, to be available for mediation between this country and others as the need arises.

"That would make all of those sacrifices of Aug. 6 and Aug. 9 (1945) less in vain. That is what the survivors say. If our mothers and fathers, sisters and brothers and children who died could somehow show the world that we can't do this again, then their deaths would be less in vain," Ms. McMillan emphasized.

The people of Hiroshima continue to learn, however, that even survival of the blast did not guarantee that everything would be all right.

"We didn't know about the atomic after-effects until we saw the effects on the Lucky Dragon, a Japanese fishing ship which went into the U.S. Pacific testing grounds," Ms. McMillan said.

The Lucky Dragon entered into the nuclear fallout area around the Bikini Atoll in 1954, with illness stalking crew members and bringing international comment about atmospheric testing of nuclear weapons.

Of the survivors she met in Hiroshima, Ms. McMillan said, "Some of them, you couldn't tell were injured. Others had internal injuries, and leukemia was prevalent. We have known of a higher incidence of cancer among the survivors even 20 years later than among a control group."

The second generation away from Hiroshima is not unaffected, even when they demonstrate no physical ailments or symptoms.

"I've had children in my classes who were afraid of having children," Ms. McMillan said.

And when some of the children of Hiroshima survivors came of age to marry and prospective spouses learned their family history, they cancelled the marriages for fear of genetic damage could be passed along to future generations, she said.

Scholar says founder would 'disown' UMC

By SHARON MIELKE
Senior Staff Writer

LAKE JUNALUSKA, N.C. — United Methodism today is a "structure without spirit" which John Wesley would disown — were the church's founder to return — a church sociologist told delegates here to the Southeastern Jurisdictional Conference.

"Spirit and structure go together or they do not go at all," Dr. Earl Brewer, a professor at UM-related Candler School of Theology told the 564 delegates. He said that while United Methodism has become increasingly bureaucratized, there is "real question about the grasp of the spirit" on the denomination.

In his analysis of church trends and preview of the future, the sociologist said that the church's decline as far back as the 1950s was "a small sign in the sky about the size of a person's hand" but the increasing rate of decline has become "a widespread, gloomy cloud."

Among his conclusions are the views that:

• **Much of church structure was institutionalized during frontier days and has failed to keep pace.**

To illustrate, he noted that the average size of pastoral charges in 1979 (389 members) is about the same as in 1796 (383 members), in spite of vast differences in settlement patterns, technologies of transportation and communications, forms of ministry, etc. Particularly, he said, "we are being outmaneuvered by other religious groups in relation to the technologies of communication." Utilization of computers is an additional deficit area.

He cited another example of a holdover from the frontier days as the holding of an annual conference. While appropriate then to gather the preachers and make appointments, he said, would it be unthinkable today to hold them twice a quadrennium and appoint pastors as needed? This could save tremendous energies of time, money and other resources for mission, he pointed out.

Dr. Brewer also noted that while United Methodism had forged a dynamic structure and spirit for the frontier, it failed to develop new strategies after the Civil War for a rapidly industrializing nation.

"Our church never worked out an urban strategy . . . we never developed as viable a strategy for evangelizing non-English-speaking peoples and cultures as those within the English-speaking tradition."

He said the Southeastern Jurisdiction, which has the largest United Methodist base, is in an ideal situation to experiment with some "fundamental renewal of United Methodism."

• **The districts are the weakest links in church structure, yet this is where "the connectional rubber touches the realities of the roads of local Methodism."**

The professor pointed out that studies show few local church lay leaders get involved in meetings beyond the district level. This is somewhat less so for pastors. "Yet in terms of finances, program, leadership and other resources, the districts are the weakest links in the connectional system."

While the districts, he said, are the units of connectional Methodism closest to local congregations, the problems and concerns of the people in local churches must become central to districts in any effort "to turn the denomination around."

• **Secular planning processes used by the church to bureaucratically set human goals are inadequate for the Christian prayerfully seeking to understand God's goals for us.**

Dr. Brewer said "to act today as if tomorrow's goals have already come to pass is the best way for them to come to pass — God's scenario for our future feeds our faith so that the Kingdom which is coming is already here," he said.

The gloomy clouds over the church could yet provide "the rains of the Spirit and produce a spring-like revival," he concluded.

PHILADELPHIA, Miss. — Minnie Waiter, Choctaw Indian, works her first-year garden in a program that provides essential nutrition assistance to her and more than 40 other Choctaw families nearby. The project is partially funded by the United Methodist Board of Discipleship through the missional priority funds for world hunger contributed by UMs.

PHOTO BY JACK CORN

Church funds Choctaw project

'Master gardeners' again till soil

By BONITA DAVIS
Staff Writer

PHILADELPHIA, Miss. — The "Master Gardeners of the Earth" are once again developing their skills in organic gardening through a grant from the missional priority hunger funds under the Board of Discipleship of the United Methodist Church.

The phrase "Master Gardeners of the Earth" refers to the Choctaw Indian tribe of Mississippi whose members were noted for their gardening skills and food surpluses in 19th century America.

The Choctaw Natural Gardens program seeks to rekindle those skills which were lost through the tribes losing their land and the over-use of the land.

"The Choctaw Natural Gardens captured our interest by its emphasis on the cultural heritage, land preservation, and self-sufficiency of the people," said Neil Alexander, staff person for the UM board. "We have a strong affirmation for the project."

The project, started two years ago, encourages the Choctaws to form small organic gardens near their homes. The vegetables that they produce help to supplement their diets and any extra yield is sold.

The Choctaw's reservation is in eight scattered communities in the area, six of which have started the gardening program. Each community concentrates on a different type of gardening, such as home gardening or selling the produce commercially.

Bob Ferguson program director of the gardens, told TM/UMR, "The participation from the people is good. In five to 10 years we will become self-sufficient. We hope to add a cannery to our operations."

Funding from the church's hunger program helps to pay for seeds, equipment, salaries, printing of their test results of the land and agricultural education programs.

The Choctaw Natural Gardens is under the tribal organization of the Choctaw Indians and is staffed by them. "We are a 'brother' program rather than a 'father'," said Mr. Ferguson.

The church has been one of the main sources for funding the program. "We look at the church as a source of moral support. We get quite a bit of visitation and people from the church come here to help out," he said.

Mr. Alexander explained that UM board's concern in administering the funds of hunger projects is to support alternative methods in farm technology. He said the question is whether humanity will best be served by the bigness or the smallness of farm technology. "There are alternative ways of obtaining food without the mass production mentality that we currently hold."

Choctaw Natural Gardens serves as an example of alternative methods of obtaining food, he said.

UM individual giving drops, totals still up

NASHVILLE (UMNS) — The 1980 "Yearbook of American and Canadian Churches" may serve as a source of embarrassment as well as information for United Methodists.

Now in its 65th year of publication, the popular reference book includes comparative financial statistics from 42 U.S. communions. While United Methodists may take pride in their total contributions of $1.26 billion (1977), some will be surprised to learn that their $129.90 per capita giving ranks third from the bottom.

Thomas C. Rieke, stewardship executive for the United Methodist Church with offices in Nashville, does not deny the accuracy of the statistics and admits the giving patterns of the denomination are not what they should be. However, he noted that many denominations encourage their constituency to channel all or a high percentage of their total giving through their local church. While stressing giving through the church, he said UMs also are socially sensitive and community minded.

"They contribute generously to programs and projects which are not included in church reporting," he said. "It has been documented that United Methodists give more to causes such as the United Way than do persons from many other denominations."

Mr. Rieke said some of the promotion procedures used in the UMC have not kept up with what some other denominations "know and practice" concerning stewardship.

"For instance, we separate our stewardship and benevolence promotion, and we take for granted that our people understand World Service. I don't think they do, and I don't think they are compelled by it," he said.

Ewing T. Wayland, general secretary of the denomination's General Council on Finance and Administration in Evanston, Ill., said he sees positive aspects in the financial trends. While the inflation rate has gone up 76 percent during the last 10 years, he pointed out that all church giving has increased 72 percent and per capita giving has increased approximately 86.5 percent.

Figures for both Methodist and Evangelical United Brethren giving in 1967 showed giving to be about $70, compared to nearly $130 in 1979, he said. General Funds of the church as a percentage of total giving have remained fairly stationery, accounting for about five cents of the dollar.

The yearbook is prepared and edited by the National Council of Churches and published by Abingdon.

Former refugee ministers to Cubans

FORT MCCOY, Wis. — The Rev. America Tapia-Ruano, center, ministers to some of the more than 12,000 Cuban refugees processed here this summer. For Mrs. Tapia-Ruano it is a memory-filled mission since 20 years ago she was a Cuban refugee arriving in the United States with no English and working as a scrub woman in Miami. Mrs. Tapia-Ruano, now associate pastor of Northlake (Ill.) United Methodist Church, was recently ordained in the Northern Illinois conference at the age of 60. Her husband, the Rev. Carlos Tapia-Ruano, who also preaches at Fort McCoy, is pastor of El Buen Pastor UMC in Chicago.

NORTHERN ILL. UMR PHOTO

Riot area churches get aid

By BONITA DAVIS
Staff Writer

MIAMI — To answer the question, "What is the church doing other than preaching on Sunday," United Methodists here are participating in a $100,000 plus program to aid the black churches in the area of Miami recently torn by riots.

Called Project Reconciliation, the program is sponsored by the Metropolitan Fellowship of Churches in Miami. The Rev. Lawrence Hall, who raised the question, is pastor of Sellers UMC which is part of the fellowship.

The several phases of the program include:

• A day camp program for black youth, 10-14 years of age, involving them in summer activities and educational programs through the churches in their area;

• Leadership and communication training for 25 black adults with leadership potential in the church and community;

• A listening project in which blacks in the riot torn area can speak with church and community leaders in a series of town meetings.

"The important thing is that these programs are being developed and carried out by local black churches with the leaders they pick out and place on their staffs," said the Rev. Hugh Lake, president of the fellowship and a UM minister.

The program has been given financial support from the Florida Annual Conference, the UM General Commission on Religion and Race and several UM local churches in the Miami area.

"The church is getting involved and should stay involved in meeting the needs and hurts of the people. The church ought to always be out in the forefront," Mr. Hall told TM/UMR.

UM bishop to join Oral Roberts faculty

JACKSON, Miss.. — United Methodist Bishop Mack B. Stokes, retiring episcopal leader of the Mississippi Area, has announced that he will join the faculty of the Oral Roberts School of Theology in Tulsa, Okla., to teach and to work on developing doctoral programs in theological studies.

Bishop Stokes told Mississippi United Methodist Advocate editor Roy Lawrence in an interview that he liked ORU and its theological school because of its policy "to develop a sense of churchmanship as well as a vital personal Christian experience in all of its students.

Dean James B. Buskirk, a UM minister, told United Methodist News Service that 86 of the 207 students in the school of theology last semester were UMs. He said total enrollment for the fall is expected to be from 225 to 250.

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POSITION OPEN in Christian Education/Youth Ministry. Church of 1,300 members. Salary negotiable. Picture and resume, Williams United Methodist Church, 220 Reading, Texarkana, Tx. 75501.

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BLACK CAMPUS MINISTER/University of Massachusetts — UMHE team ministry, starting fall or winter, 1980; salary package for first year around $17,000; hope for subsequent increases; preference for Methodist. Send letter, resume, references by Sept. 2 to United Christian Foundation, Student Union Box 361, UMass., Amherst, MA 01003. (413) 545-2789.

HYMN HARMONIZATIONS for the contemporary congregation — Excellent source book for church organist in accompanying congregational singing and for student organists acquiring improvisational techniques. Reviewed July 1978, in Music Ministry. $2. Karen Munson, 1409 Prospect, San Marcos TX 78666

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United Methodists serve, play, celebrate this summer

Fill-a-pew? Try 'Fill-a-Datsun' plan

FORT WORTH, Texas — Adding another sack to the already bulging trunk are two volunteers (left photo) in the campaign "Fill-a-Datsun" sponsored by the newest congregation in the Central Texas conference — Genesis United Methodist Church here.

The purpose is to fill the small car with as many canned goods and paper products as possible to benefit the United Community Centers at their Christmas in July party.

The Fort Worth West District of the United Methodist Women holds the annual party, but, since Genesis UMC hadn't organized a UMW yet — the church has only been constituted since May — the entire congregation pitched in to help on the project.

CENTRAL TEXAS METHODIST PHOTO

Church marching band makes 'joyful noise unto the Lord'—and others

SHAFTER, Calif. — Wearing red T-shirts with the church logo and name printed on it, blue jeans, white hats and tennis shoes, the 30-piece marching band of the United Methodist Church here is making joyful noise unto the Lord. Called "The Red Flames," the band has marched in several parades and participated in some community and church functions. Two of their favorite numbers are "Amazing Grace" and "Lord of the Dance."

"The band has been a small way of reaching out to a few non-church people who have joined us in this venture," said the Rev. Ted Larson, pastor, trombone player and former Vanguard Drum and Bugle Corps member.

It has also generated enthusiasm for the church of 100 members, he added, as well as spirit and service to the town.

THE SHAFTER PRESS PHOTO

Small church breaks Vacation Bible School attendance record

PRINCESS ANNE, Md. — Metropolitan United Methodist Church, a small membership congregation of around 160 members, conducted a Vacation Bible School this summer that broke all records for attendance — 97 children. The church opened its doors to community children regardless of their religious or non-religious status.

The theme of the week was "Jesus, I Believe in You." Children shared with parents and friends what they had learned at a closing program. A puppet show and a picnic were also part of the fun and learning experience.

PENINSULA CONF. UMR COMMUNICATOR PHOTO

'Stewy' Ship introduced

MURRYSVILLE, Pa. — Members of the First United Methodist Church here were introduced to "Steward Ship" recently — not a concept, but a puppet. "Stewy" is a close friend of Mrs. Donald Burt and her husband — and the three of them have been visiting the children's division of the Sunday School to talk to the children about stewardship. The program is the result of efforts on stewardship education by the Stewardship Work Area.

WESTERN PA. UMR PHOTO

'Quiet Disciple' named

YREKA, Calif. — Doris Robinson (left) was named as a "Quiet Disciple" — the member who by her activities and involvement exemplifies the purpose of United Methodist Women — by the UMC here recently. More than 100 women attended the banquet in her honor which was prepared by the United Methodist Men. Wilma Elsea (right), president of the UMW, pins a corsage on the honoree.

CAL-NEV UMR PHOTO

Pipe organ purchase prompts mission effort

NORTH ROSE, N.Y. — The buying of a pipe organ was responsible for sponsoring a Laotian refugee family by the members of the United Methodist Church here. "The feeling was that if we could afford to spend thousands of dollars on a pipe organ, we could afford to invest in humanity," said the Rev. Thomas Brown, pastor of the church.

Welcomed by a North Rose church member are the Xiong Kai family from Laos.

CENTRAL N.Y. UMR PHOTO

Youth club offers crafts, Bible study

SACRAMENTO, Calif. — Kevin Brazzel (left) gets help from Al Souza on a craft project during the weekly Youth Club for children in first through sixth grades at Hope United Methodist Church here. Bible study, recreation, dinner and music round out regular activities involving pastors and other adults in a family setting.

Hope UMC members organized their Youth Club two years ago with 30 children from first to sixth graders, and by this year, 50 to 60 meet each Wednesday for a three-hour program of activities.

"Fifty to 60 percent of our kids (in the program) are non-church children," the Rev. Neal Neuenburg, senior pastor, said. "The parents of these kids also gain exposure to the Gospel through the program. Several have become Christians and joined Hope Church."

Joyce Howell directs the program with Associate Pastor Greg Smith assisting and taking responsibility for education. A major goal is to include the children in family settings with pastors and adults where teachers and children enjoy each other.

"Faith is not taught so much as it is caught," Mr. Neuenburg explained.

CAL-NEV UMR PHOTO BY TOM GILLETT

200 balloons lift Ascension celebration

OKLAHOMA CITY — Drivers on North May Avenue here had a strange sight one Sunday this spring as more than 200 helium-filled balloons ascended into the sky and headed southward. The colorful balloons were a part of May Ave. United Methodist Church's first-time ceremony to celebrate Ascension Day, May 15, the date which tradition marks as the time Jesus ascended into heaven.

PHOTO BY TERRY ZINN

Kentucky group shoots river rapids

MT. STERLING, Ky. — Hang on! Here we go! And 27 folks from the First United Methodist Church here did just that as they shot the rapids for five miles on the Ocoee River during a weekend outing in Tennessee that included white water rafting, canoeing and tent-camping in late June. The group also rented canoes and traveled about 12 miles down the Hiwassee River. Both rivers flow westward out of the Great Smokey Mountains.

KENTUCKY UMR PHOTO

Who says reading isn't fun? Not these faces

FORT LAUDERDALE, Fla.—Who says reading can't be fun? Certainly not these smiling faces. St. Andrews United Methodist Church here is sponsoring a "Read-A-Thon" for students from grades 1-12 in which youngsters are encouraged to read, within two months 50 books—10 of which are Christian oriented. Money from the Read-A-Thon sponsors who pledge 5 to 10 cents per book will go to the American Bible Society to help distribute Bible stories to new readers in 250 different languages.

A bonus of hamburger, french fries and a drink goes to those completing the quota of 50 books.

FLORIDA UMR PHOTO

Louisiana Lagniappe

SULPHUR — Henning UMC's "Keys Point Retreat Facility" was the setting for the church's annual program planning conference. During the morning session, the work area commissions and program committees developed statements of purpose and established objectives and plans. After lunch, served under the trees by church hostess, Fay Thornton, the Council on Ministries set about the task of setting priorities, coordinating events, and finalizing the 1981 calendar.

Rev. Luther W. Taylor, pastor of Arabi UMC and St. Bernard UMC, is the 1980 recipient of the prestigious C. Earl Colomb Award for community service in St. Bernard Parish. Selected by a Rotary Club of St. Bernard committee, the recipient of the award is the individual "deemed by the committee to have given the most to the community in the past year, based on leadership, inspiration, example, and participation. Mr. Taylor was named Rural Minister of the Year in 1966, Man of the Year for the Ministerial Alliance in 1968, and before going to St. Bernard Parish, served as president of both the Rotary and Kiwanis Clubs of Sicily Island and Blanchard.

There is nothing quite like the advice of "an old pro" to help "young fellows" to know how it is going. Rev. Larry O'Dell is "getting the word" from Dr. Vining, during the Jurisdictional Conference in Little Rock.

That is Don Webb and Shelby Smith getting ready to make a presentation which would invite the Jurisdictional Conference to Shreveport (which did not have quite enough votes to be adopted). The "mean-looking fellow" with his back to them is D. L. Dykes. He is really speaking to someone, but we thought the pose "really set him off well."

John and Emily Bayliss in Little Rock.

DMA ENTERTAINERS: FUMC, Pineville had a group of singers for their "Don't Mention Age" group, led by the head custodian, Walter Scott — shown in the forefront of the picture. Rev. Hugh Baker, pastor, tells us there was a "delicious meal" as well as good entertainment.

BATON ROUGE — Representative "Bud" Brady of Olla explains the seating chart of the Louisiana Legislature to some of the 50 youth from Louisiana Methodist Churches who attended the 4-day conference, BIBLICAL FAITH AND POLITICS. Shown above with Representative Brady are, l. to r., Benny McCrory and Ed Corley of Jena, and James Carroll of Columbia.

The Jonesboro UMC, The Hodge UMC, and the Quitman UMC — all located fairly close together — joined for their annual Vacation Bible School program. Rev. Vernon Fairley, Rev. Doug Foreman, and Rev. Bonnie Ruth Holley — pastors of the three churches — contributed to the program by teaching adult classes, as well as presiding over the graduation ceremony.

Carpenter's Chapel Church has just completed a week of Vacation Bible School. Director Jeanette Dixon reported this year as the largest group, with a record enrollment of 154 and an average attendance of 131. An offering was taken during the week for the Methodist Children's Home in Ruston, and it totaled $275.24. The picture above is of the UMYF car wash which raised $162.00 for the East Ascension Association for Retarded Citizens.

BATON ROUGE — More than 50 youth from United Methodist Churches throughout the state mingled with legislators, lobbyists, and government experts during the 4-day conference BIBLICAL FAITH AND POLITICS held in Baton Rouge under the sponsorship of the Louisiana Conference Youth Team. Attending from Opelousas were: l. to r., Michael Irvin; Marvin Joubert, Brenda Palmer, Rev. Willis Dear (Minister of Youth at FUMC, Baton Rouge), Angela Moody, and Ms. Verna Sias.

It's hard to tell for sure what John Tubb and Hubert Blanchard are celebrating in Little Rock. Maybe the heat got to them! Or they just heard the new bishop was elected! Or Tom Matheny told a funny story!

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The United Methodist Reporter

LOUISIANA UNITED METHODIST

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NUMBER 35 | Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 | AUGUST 8, 1980

Welcome back, Bishop Shamblin and Virginia

ED. NOTE: At the Jurisdictional Conference, which met in Little Rock, Bishop J. Kenneth Shamblin was reassigned to the Louisiana Area for another four years. We have asked some of the conference leaders to say, for you, the things which we are certain all of you feel. There are many other persons, we feel sure, who would have been pleased to write their feelings. We thought this would be a nice surprise for Bishop Shamblin (we hid the proof copy from him this week so he did not get his usual preview of the paper); and that it would be one way of saying how much we all appreciate the leadership he has given the church in Louisiana, and how pleased we are that he will continue that leadership another four years. Perhaps you might like to add to what these folks have said by writing him in person and telling him yourself.

Bishop Shamblin presiding over the session of the Annual Conference in Shreveport.

Four years ago, we in the Louisiana Conference welcomed enthusiastically Bishop Shamblin as our new episcopal leader. Well do we recall the words of John Bayliss at the welcoming breakfast in Lincoln as he said that Bishop Shamblin's coming was "an answer to prayer." Now, even more enthusiastically, do we applaud, with our hearts, his and Virginia's return to us for the coming quadrennium.

We have seen vindicated, our confidence in the type of leadership he would provide. We have experienced, first-hand, the gentle firmness of his hand at the Conference and Cabinet wheels. We have seen exhibited, day by day, his compassion for laity and clergy alike.

We have discovered his penchant for moving to another residence as each July rolls around. (The Shamblins moved into their new home in Baton Rouge on July 23).

We have revelled in the dispatch with which he has presided over the successful Centenary College and Pension Crusade financial campaigns.

We have observed with joyful satisfaction the manner in which Bishop Shamblin has charted and guided the location in Baton Rouge of his and the other conference offices, and the imminent construction of the new conference headquarters building in a choice location in downtown Baton Rouge.

Looming large in our recollections of many moments of relationship with this Bishop are the many telephone calls to ministerial families in their hours of illness and sorrow, and his presence at and participation in funeral services of ministers and their families.

Dominant in Bishop Shamblin's schedule of concern for the churches, the laity, the ministers and their families, and the appointments of ministers, has been his annual tour of the districts, making himself available to ministers and Pastor-parish committees — that each may voice needs, desires, and plans. As a result, he has a well-nigh total knowledge of our churches and clergy.

Looming on the horizon are this Bishop's expectations of and plans for the Louisiana Conference for the years 1980-1984, not the least of which, no doubt, will be in the area of church extension, coupled with intensive evangelism.

No wonder, then, that all we Louisianians are thrilled to have returned to us these truly transplanted Arkansans and Texans. Bishop and Virginia Shamblin, we love you both. WELCOME HOME!

Dr. W. D. Boddie
Chairman of the Cabinet

The reassignment of Bishop J. Kenneth Shamblin to the Louisiana Area was not unexpected. We tended to take it for granted; and, therefore, a decision of no great moment.

But it is. In the first place, there are several other conferences that wanted him, and still others who would have been delighted to have him. Jurisdictional Conferences are not predictable, especially this last one, and neither are Episcopal appointments.

Bishops are appointed according to need and "our bishop" has many qualities much needed in other areas.

So we are fortunate, moreso that we realize, to have this very fine man back with us.

He has led us well these last four years. Think of the progress! Successful Pension and Centenary drives, continued growth in members and stewardship, and many others.

We have relocated and streamlined Area Offices and are now in a position for greater growth and greater progress.

But we are most fortunate in other ways. Bishop Shamblin has not only been a great leader, administrator, and preacher. He has been our Chief Pastor in a personal way.

I am privileged to know all the bishops of our Church. But I know of none who equals him in his personal ministry to the clergy and laity of this conference. He has called, he has written, he has been available to those who have needed him. I have heard of so many instances of his unique ability to share burdens and to be a shoulder to lean on. He has been that kind of bishop to many. He has been that kind of bishop to me.

We are fortunate in Louisiana.

Dr. Thomas H. Matheny
Conference Lay Leader

To sum it up

During the past four years, many big, important events have taken place in the Louisiana Annual Conference. Most of them just seemed to happen spontaneously — with little fanfare or noisy preparation. But every one of them occured because of the leadership and planning of J. Kenneth Shamblin, resident bishop of the Louisiana Area.

Most likely, you will come up with a different list; but, by our recollection, these were some of the most significant events:

1 — One of the first projects which was begun and completed almost immediately was the redrawing of district lines to achieve more equity in the work load of district superintendents, and to utilize the Interstate system more fully so that districts, particularly those in the rapidly growing southern portion of the state, would be better served.

2 — Another achievement was the Study of Conference Institutions. This report has now been used by a number of other conferences as a model for their own study, and has been of great value in setting our own priorities. It helped us discover which of the 40-odd institutions in Louisiana are owned by the conference, which by general agencies, or by local corporations. It dealt with insurance, legal liabilities to the conference, etc., and finally evolved to the Good Samaritan Offering, which is already a major conference program for funding institutions, and keeping persons aware of the program which the various institutions have.

3 — Centenary College has been a constant concern of Bishop Shamblin. Dr. Donald Webb came to Shreveport as the new president, and under his leadership, and the bishop's support, the budget has been balanced and some of the problems which the college faced four years ago have almost been erased. It was through the bishop's leadership that churches of the conference raised almost a half million dollars to assist the college in making the transition to better days.

4 — An important Cabinet study was aimed at determining a more adequate work load for ministers. The study determined that nearly 75% of the churches in Louisiana have less than 200 members. Strategies were developed for better charge arrangements, for increasing the minimum salary (from about $7,000 to $12,000 in these four years), and for strengthening local churches with better leadership.

5 — And there is the Pension Crusade. With the contributions from ministers and local churches, nearly 4 million dollars will be raised over a 4-year period, so that the pension program for the conference will be greatly supported. It has turned out that the conference Capital Funds program for pensions coincided with new legislation from the General Church, so that the conference will benefit even more than we first thought.

6 — there has been a constant gain in Church membership (the Louisiana Conference is one of the few conferences with a gain every year); and, in 1979, the conference paid World Service in full for the first time in 12 years. A number of other conference askings were also paid out as well; and there is an air of optimism and excitement about the church and its witness to the world.

7 — In these four years, the members of the conference decided to consolidate the offices of conference staff in one place (Baton Rouge). Not only has that resulted in a savings of approximately $20,000 a year to the conference; it has made possible a closer coordination of the bishop and his staff as they work together in one place.

8 — Finally, a Conference Headquarters building is being built. We have rejoiced that it is in the exact area that was planned (downtown, near a large church, where everyone who visits Baton Rouge will pass by, and easily accessible to the Interstate). It is being planned so that it will reflect symbols of Christianity, Methodism, and Louisiana history.

With these accomplishments, and others you will have thought about (the bishop's pastoral concern, his calls to ministerial families who are ill or bereaved, his love of the state, his great preaching, his lovely wife — Virginia), we are grateful that he will be our leader for another four years.

The bishop presided at numerous local church functions throughout the church year.

It was after 1:00 a.m., Thursday, July 17, 1980, when the announcement came at the South Central Jurisdictional Conference that Bishop J. Kenneth Shamblin was being reassigned to the Louisiana Area for the 1980-84 Quadrennium. I, along with other Louisiana delegates to the Conference, rejoiced when the announcement was read. I was personally pleased for the following reasons:

1. Bishop Shamblin is an excellent and helpful preacher.

2. Bishop Shamblin is a sensitive pastor.

3. Bishop Shamblin is an able administrator.

4. Bishop Shamblin is a visionary leader.

5. Bishop Shamblin is a Christian gentleman.

6. Bishop Shamblin is a warm human being.

Our bishop's accomplishments in Louisiana are many and varied. He has preached throughout our conference; he has been available to ministers and their families, and to pastor-parish relations committees; he launched successful financial campaigns for Centenary College, and our retired ministers and their families; he has pushed relentlessly for church extension; he moved all Conference offices and the episcopal residence to Baton Rouge to centralize our fiscal and program operations — just to name a few.

Louisiana Methodism is fortunate to have Bishop and Mrs. Shamblin as our First Family. We welcome them back; we pledge our love, friendship and support, as we anticipate another quadrennium of effective and productive leadership.

Dr. Alfred L. Norris
Mount Zion UMC, New Orleans

The bishop meeting with conference and general church leaders.

I can express both personally and on behalf of the Centenary campus community deep gratitude at Bishop Shamblin's return. Certainly his commitment of wholehearted support for the College was one of the chief reasons I accepted its Presidency; if Centenary is truly to be the church-related college we all work and pray it will be, there could be nothing that would more swiftly or strongly enable it to be so than his dedicated cooperation and leadership. And he has given it unstintingly. And it has made all the difference.

All the entire Centenary community welcomes him back, to Louisiana and to the campus! The girls in James dorm promise to be as quiet as ever around the Shamblin suite; the student security guards undertake to leave his car unticketed; and the cafeteria ladies aver his breakfast will be ready as promptly as mine . . . if he rises that early!

Welcome back!

Donald A. Webb
President
Centenary College of Louisiana

It will be recalled that after the General Conference of 1976, and the increasing possibility that Bishop Crutchfield would be moved to another Area, our delegates to the Jurisdictional Conference were faced with the responsibility of bringing to our Conference the episcopal leader who would most effectively lead our Conference in the years ahead.

Several of our delegates knew Dr. Kenneth Shamblin, the minister of St. Luke's Church in Houston, and were so impressed with his personality and career that he was our unanimous choice. Other members of the delegation agreed, and acting upon the advice of one of our senior ministers who urged, "If you want him — go get him." We did exactly that. A committee of the delegation flew to Houston to confer with Dr. Shamblin. We told him that we were going to help elect him to the Episcopacy, and if he was elected, we wanted him to be our bishop. We believe that he was impressed, although, of course, he could make no commitment at that time.

It is now history that our plans were successful. J. Kenneth Shamblin was the first elder elected a bishop at Lincoln, Nebraska, and was assigned to the Louisiana Area, effective August 1, 1976.

After his first four year term, we have come to feel that he and Virginia are truly a part of our Louisiana Methodism. He has been tireless in his efforts to serve. He is a good "listener," a capable executive and a dedicated servant of the church. He has not only won our appreciation, but he and Virginia have completely won our hearts.

At Little Rock, we asked for his return to us for the next quadrennium, and, to the delight of the delegation, and the visitors from Louisiana, he was returned. So to Ken and Virginia we extend a most hearty welcome back to Louisiana.

W. D. Cotton
Conference Chancellor

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference.

The bishop meeting with members of the Cabinet

During the last four years, it has been both my pleasure and privilege to work with Bishop Shamblin on the Committee on the Episcopacy, the Conference United Methodist Women, and many other committees, and boards. We are fortunate to have Bishop Shamblin and Virginia returning to us. Bishop Shamblin combines in a rare way the sensitivity to persons and an ability to lead the church in the efficient use of its resources. We are looking forward to a great quadrennium.

Mrs. Amy Ward
Leader of the Lay Delegation
to General and
Jurisdictional Conferences.

Editorials

We are each called to engage in 'Christian social action'

"Christian social action" has become synonymous in the minds of many persons with official actions and resolutions by church groups of various types.

Without disparaging the importance of such corporate actions in any way, we believe the most significant potential for effective "Christian social action" continues to be rooted in the daily lives of individual Christians.

An extraordinary case in point is a recent ruling by U.S. District Court Judge Woodrow Seals of Houston that a state law prohibiting the use of state funds to educate "illegal aliens" is unconstitutional. Texas is the only state in the union where such a statute has prevailed, and it has resulted in thousands of children of "undocumented aliens" being deprived of the benefits of a public education.

In his ruling, Judge Seals did not deal with how the "illegal aliens" got here and whether or not they should be allowed to stay. He noted that, "for good or ill," many such persons "are here to stay," and that by denying them access to an education, "we insure that most of them will become wards of society." In response to contentions that his ruling would place a harmful financial burden on the state and the local school districts, Judge Seals concluded: "The evidence introduced in this case demonstrates that, with the hope of saving some public funds today, we are creating an enormous public cost, both financial and social, to be born in the not so distant future."

What the widely-publicized reports of Judge Seals' ruling did not say is that he is a committed Christian and an active United Methodist layman who has served as a delegate to his church's General and Jurisdictional Conferences. In his private life, he is actively involved in helping persons in need through the Society of St. Stephen. While we would not even remotely suggest that Judge Seals' ruling was based primarily on his personal religious convictions — rather than on the appropriate legal considerations — the fact remains that he was able to witness effectively to his Christian convictions while faithfully discharging his duties in the judicial branch of our nation's government.

It may not be possible for most of us to make a single decision which will result in thousands of children receiving an education who would otherwise be deprived of an education through no fault of their own. However, each one of us is provided with less dramatic, but significant, opportunities every day to engage in "Christian social action" while we go about our assigned tasks. A commitment to Jesus Christ, as the Lord of all life, should affect the way we make our business decisions, the way we relate to the people we meet (including our own families), and the way we spend our time and our money.

If more professing Christians took seriously the need to engage in "Christian social action" in their personal lives, the need for "Christian social action" by church agencies and other corporate church groups — which so often prove to be controversial — would be necessary less frequently.

Stats offer little consolation

Another year's statistics on United Methodist membership and giving are now in. The results are familiar — following the same basic pattern as other recent years: total membership decreased again (see TM/UMR, July 18), and total giving reached another all-time high of more than $1.25 billion (see TM/UMR, August 1).

Aside from the loss of nearly 70,000 more members during 1979, however, the most discouraging statistical revelation was that per-capita giving by United Methodists continues to hover near the bottom of all denominations at $129.90. One must strain mightily to find much consolation in the fact that our membership rolls continue to shrink, and our commitment to Christ through giving to the church remains at such a paltry level.

There is a degree of consolation in that 13 of the UMC's 73 annual conferences reported membership gains last year — perhaps as an omen that the hoped-for "turnaround" may not lie far ahead. With the notable exceptions of Maine and Alaska, however, all of these increases occurred in conferences which are located in the "Sun Belt," where the general population is increasing rapidly.

As United Methodists, we may be thankful — individually and collectively — that God does not judge our faithfulness to the gospel solely on the basis of our statistics. Given our statistics, however, neither do we look forward to the time when we will be called before His throne to give an account for our stewardship.

Need right response

We believe the advice for churches by an economics professor reported elsewhere in this issue is sound. We fear, however, that many persons will be tempted to respond in the wrong way to his warning.

Dr. William Weida, a member of the Air Force Academy faculty and a United Methodist, predicted "bad financial news" ahead for the church "unless church leaders get off whatever they are sitting on and do something about it."

Economic activity is profoundly affected by "group psychology" in our society — a fact which is well-known to anyone who follows the stock market. The same is true with respect to financing the ministries of the church. Predictions of "dire financial times ahead" can easily become self-fulfilling prophecies if we begin now to think in terms of future "retrenchment" instead of "expansion" of the church's ministry and outreach.

The preceding editorial suggests clearly that the vast majority of United Methodists are scarcely straining their family budgets by their giving to the church. With notable exceptions, even persons who contribute generously of their possessions could contribute more if they were sufficiently motivated to do so.

We believe the part of Dr. Weida's advice on which we need to concentrate is that of "getting off whatever we are sitting on," and reminding ourselves that faith always involves risk and a willingness to face the future on the basis of Christ's promise to be with us. Many of the church's greatest triumphs over the centuries have come in response to dire predictions and perilous circumstances. Against the backdrop of "negative economic news," we, as the Body of Christ, should be challenging ourselves to expand, rather than to curtail, our commitment to mission and ministry in His name.

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Donald Small, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Joyce Hopkins, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Letter to the editor

Tithing article didn't go far enough

To the Editor:

The article on tithing was excellent, but I don't believe it went far enough (Here I Stand, July 18). Tithing is legalistic and impractical. Is there a pastor who would ask a large family on poverty level to give 10% to his church? I have seen families who did, then the more affluent members of the congregation later felt called upon to finance dental care for them.

As a lay speaker in our church I have been asked to talk on giving. I stress "stewardship" rather than "tithing." As the author of the article pointed out, "It ain't what you give, it's what you've got left after you give."

A committed Christian should not pledge 10% of his possessions to the Lord. Rather he should give all to God. Good stewardship recognizes that feeding your family, paying rent and doctor bills are all part of His work. I wonder how many faithful tithers spend much of the 90% on cigarettes and booze?

Christians ought to be deeply concerned about where the money that they contribute to their church goes. Perhaps we should stop building cathedrals and begin building stables.

When I think of tithing I say, "Love so amazing, so divine, merits my soul, my life, my all! — but I'll settle for 10%."

Florence P. Byerley
Ship Bottom, New Jersy

The tithe is not 'out-moded'

To the Editor:

I disagree with the author who called the tithe "out-moded" (TM/UMR, July 18) for several reasons.

First of all, the tithe is, by definition, one-tenth and it cannot be graduated.

Second, we tithe because it teaches us to love God. (Deuteronomy 14:23) Therefore, the tithe is as necessary today as it was when it was first given to the ancient Israelites.

Third, now and here we can graduate our giving. We can give in proportion to what we make. First, however, we pay the tithe; then we give as God has blessed us (1 Corinthians 16:2). There can be no giving until the tithe is paid. Everyone owes the tithe, but not everyone is to give. Some people are just not able to give after they pay the tithe. Colgate, the soap maker, and Le Tourneau, the road machinery manufacturer, both gave 90% of their incomes.

Maybe, the author and I do see eye-to-eye; perhaps, we differ only in terminology. The tithe cannot be graduated, but our giving can be graduated.

Thomas M. Giles
Birmingham, Alabama

Why, oh why, oh why?

To the Editor:

Why oh why oh why, tell us why?

On page two of the July 11 issue of TM/UMR, Bishop Leroy Hodapp reports conditions in Zimbabwe as almost "utopian." He is headlined as 'reality.'

On another page of the same issue, Bishop Muzorewa of Zimbabwe is reported as saying: "I have a document of 14 pages . . . to illustrate how many people of my party had lost their lives, their homes and properties, or disappeared for one reason and one reason only — that they voted differently from the party that won." And yet he is headlined as 'alleged.'

Surely a Johnny-come-lately cannot possibly know as much about Zimbabwe as Bishop Muzorewa, who was born, raised, and is living there, can he?

The July issue of "The Commission," the Southern Baptist Foreign Missions Journal, reports: "Although the war is over here in Zimbabwe, there are still many armed dissidents roaming the country — harrassing, robbing, killing."

Please answer two questions: Why is the one bishop so terribly right and the other so wrong or politely 'alleged'?

Why is Bishop Muzorewa seemingly getting the "persona non-grata" treatment from the church hierarchy and media?

Bill Hamrick
San Antonio, Texas

EDITOR'S NOTE: The word "reality" in the headline above Bishop Hodapp's article should have been placed in quotation marks so as accurately to reflect that his opinions were expressed in the article.

Bishop Muzorewa's allegations appearing in TM/UMR reflects that he is not the victim of "persona non-grata" treatment by us, or to our knowledge by the "church hierarchy."

Retirement gifts appalling

To the Editor:

I was appalled at the mass of monies given to retiring bishops for their personal pleasures (TM/UMR, July 18). Our churches — by lifestyle, social prestige, and relationships — are most identified with the RICH.

In this age of an ever-widening gulf between the "haves" and the "have nots," we need to hear the Wesleyan message of simplicity. "Any Christian," who takes for himself anything more than the "plain necessities of life," John Wesley insisted, "lives in an open habitual denial of the Lord." He has gained "riches and hell fire."

The people called United Methodists must discover what Richard Byrd learned on the barren Arctic: "A man or woman can live profoundly without masses of things."

Martin Luther once said that "If you preach the Gospel in all aspects with the exception of the issues which deal specifically with your time you are not preaching the gospel at all." Luther's comments relate to our church in our age of hunger and proverty. We need prophets, and they could be bishops, who would call us from the desire of wealth so that we may be able to break the yoke of oppression.

Stan Beatty,
St. Joseph, Missouri

Please stop the confusion

To the Editor:

I think of how we patiently taught our babies to say "Daddy" or "Father" to their male parent, and "Mommy" or "Mother" to their female parent, and how grateful we parents were when they finally knew the proper term for each of us.

And now, from time to time, some confused adults want to confuse us all by using such terms as "Mother/Father God," "Father/Mother God," and "offspring" when referring to Jesus!

Won't it be thrilling at next year's Christmas program to have some trusting child say: "would you like to see the 'offspring' in the manger?"

Unless we become as little children we shall never enter God's Kingdom!

God is our Heavenly Father — as Jesus so aptly told His disciples when he taught them to "pray in this wise": "Our Father, who art in Heaven." Please!

Sonia Cappelen
Mendota, Illinois

Bell rings for hostages

To the Editor:

In the June 27 "Letters to the Editor," Frank Flegal of San Clemente, California wrote about the American hostages in Iran, and he stated that with the passage of time, there seems to be less concern for them. He suggested several things to do to remind all Americans of the number of days they have been held.

At the Administrative Board meeting of the Betterton UMC immediately following the taking of the hostages, it was voted to ring our church bell 50 times each day at 12 noon until they were released. Nine volunteers (one for each day of the week, with two for relief) are still ringing the bell, to remind our people that the hostages are still not free, and unless our bell breaks or cracks, we will continue ringing it each day until everyone of them is released.

Donald L. Owens
Betterton, Maryland

My Witness

I joined a march in quest of basic fairness through ERA

By SHIRLEY ODEGAARD

I was in Grant Park on Saturday, May 10, 1980. Why? I had never before taken part in a march, but that march was beautiful and I would like to share it with you.

I don't have to give you a history lesson — you know that when the founders of this country wrote in the Constitution that "all men are created equal," they meant "white men." They did not mean the inclusive term "mankind" but rather "white men." I don't have to tell you what has happened to blacks in this country, or to the American Indians, or to the Japanese Americans during World War II. Women of the 1700's were chattel. Oh, there were some around, who were "mavericks"; they became actresses, or nurses, or school teachers, but almost never after they were married. Most women were not even allowed to have any money in their own name. They were not allowed to plan their future, or their destiny.

My grandmother was born in this country, she never worked for pay, and she raised three children. When she died some 22 years ago, she had never been able to collect a penny of old-age assistance. She was at the mercy of her children. Thank goodness that doesn't happen anymore.

My father died when my mother was 50. She had worked for pay before I was born, but not after that. It was really a struggle and a new life-style for her to learn to sustain herself financially.

My daughter was excellent in track at school. Was there any financial help for uniforms or equipment? No. Was there any paid-coach help? No. Was there any moral support? No. All the money available for sports went to the boys' programs. That, too, is changing. Thank goodness.

What really bothers me is why do we have to fight just to have things be FAIR?

So that's why I was down in Grant Park on May 10, and witnessing to my belief that we need the Equal Rights Amendment to the United States Constitution. The 13th Amendment emancipated the slaves. The 19th Amendment gave women the right to vote. The Civil Rights Act of 1964 outlawed discrimination on account of race. Many people thought that would solve the "women problem" also, but it hasn't and it won't. It is past time for the Equal Rights Amendment to be ratified. The battle cry is: "What do you want? ERA. When do you want it? NOW."

It was an emotional experience for all of us. We saw and heard Bella Abzug, Gloria Steinem, Mr. Burris, Comptroller of the State of Illinois; William Scott, Attorney General of Illinois; Chicago Mayor Jane Byrne; Eleanor Smeal, National President of NOW; Marlo Thomas; Phil Donahue; Sonia Johnson, ex-communicated from the Mormon Church; Jean Stapleton; Jesse Jackson of Operation PUSH; and 50,000 other men, women, and children from across this country.

I'll tell you one thing — if money were no object — I would be down in Springfield and certainly in Washington, D.C. when the next march is held there.

"My Witness" is a column through which TM/UMR readers may share meaningful experiences of the Christian life. This week's contributor, Shirley Odegaard, is a member of the Central UMC in Skokie, Illinois (Northern Illinois Conference).

Welcome to readers of new edition in Minneapolis

With this issue, TM/UMR welcomes as readers approximately 250 member-families of the Trinity UMC in Minneapolis, Minnesota (Minnesota Conference).

Trinity is the most recent addition to more than 300 local churches across the United States, which publish special editions of this publication — combining local church news with annual conference and general church news aod opinion, and mailing it as one paper directly to the homes of the church's members.

To our new readers in Minneapolis, we say "Welcome." We hope you will find your new church paper interesting and informative, and that you will join with other readers in providing feedback through such columns as "Letters to the Editor."

And to our continuing readers across the church, we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter).

Here I Stand

Constant criticism of church creates negative 'self-image'

M. Kent Millard

By M. KENT MILLARD

In his recent book, "Images of the Future," Alan K. Waltz reports an extensive survey of a representative cross-section of laity and clergy in the United Methodist Church. The project was authorized by the General Council on Ministries to help assess who we are as United Methodists, what we want to accomplish, and how we plan to pursue our goals in the years ahead.

One of the key conclusions of that study is that the United Methodist Church has no clear sense of direction and purpose for its life and work and, perhaps more significantly, lacks the will or resolve to do anything about this current malaise. Furthermore, the church leaders foresaw a continued unavoidable decline in membership, in participation, and in influence of the United Methodist Church.

Prospects disillusion UMs

In short, this survey tells us that, as a church, we have a negative self-image now and a pessimistic attitude about the future of our church. If the many negative "Letters to the Editor" printed in TM/UMR are any indication, then many other individual United Methodists are also disillusioned about the present and future prospects of their church.

Children develop negative self-images and feel pessimistic about life when they are continually reminded of their errors and mistakes rather than affirmed for their achievements and led to believe that they are persons of inherent and sacred worth who do make mistakes.

Church leads in justice

I suspect that our church has developed a negative self-image because, for the past several years, we have concentrated on our perceived shortcomings and failed to affirm the good which God has accomplished through our church. We have complained that the church was getting away from the Bible rather than affirming that our church has been a leader in applying Biblical ideals like justice throughout the world (cf. Amos 5:21-24; Luke 11:42).

We have complained that the church has lost its concern for individuals rather than acknowledging the fact that our World Hunger program has literally saved the lives of millions of individuals in nations all over the world.

We have complained that the denomination has lost sight of the local church rather than acknowledging that the General Church has made the survival of one group of local churches, the Ethnic Minority Local Church, our primary missional priority.

In short, because of the extensive criticism leveled at the church, and the general failure to recognize the church's accomplishments, it's no wonder that we have a negative self-image and a pessimistic outlook!

Interestingly, persons outside the church don't see us nearly as negatively as we tend to view ourselves. For example, a 1979 Harris public opinion poll of non-United Methodist attitudes and opinions concerning the United Methodist Church indicated that our church is perceived positively by society as a whole. The poll indicated that non-United Methodists see our denomination as open and receptive to new members from all walks of life, concerned about the spiritual well-being of its members, highly influential regarding attitudes and beliefs of its members, and concerned about the poor and minorities. The general public seemed to view the United Methodist Church as an open and responsive church with a positive public image. Thus, non-United Methodists appear to have a more positive attitude toward our church than we do ourselves.

A person with a negative self-image and a pessimistic attitude needs affirmation and nurture. As United Methodists, we need to affirm what God is doing through our church, without becoming arrogant, and to nurture the church while realizing that it will often fall short of all God would want it to do and be.

Missions help millions

The next time you hear someone running down the program of the United Methodist Church, remind them of the millions of persons being cared for through the church's mission program, the countless persons who have found Christ through worship experiences, and the personal growth which is taking place through Christian Education opportunities.

I believe that the future will be much brighter for United Methodists when we begin to affirm the hand of God in our midst rather than continually running down the church for particular positions with which we happen to disagree. Perhaps by 1984, when we celebrate the 200th Anniversary of Methodism in the United States, we will feel positive enough about what God is doing through this part of the Body of Christ that we can launch into our third century in this country with joy and hope.

"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns about the church.

This week's contributor, the Rev. M. Kent Millard, is superintendent of the Northern District of the South Dakota Conference, with his residence in Huron, South Dakota.

We ought always to pray

By ELDRED JOHNSTON

With what faith, fervor and persistence
Did fathers and mothers pray
During the last war
For the protection of their sons.

Could that same abundant measure
Of faithful, fervent and unwearying petition
Be today poured forth for brotherhood and world peace —
The Heavenly Throne could scarce withstand!

Mother may not be nearby, but attention and love surround this child in the new day-care facilities of the Houchen Community Center in El Paso, Tex. More than 100 children, some as young as three weeks, others as old as 12 years, spend their days in the cheerful center while their mothers are at work, looking for work, attending school or enrolled in work-training programs. Houchen Center enables these mothers to keep their families together with dignity and with self-esteem. A staff that is predominantly bilingual communicates with the children in English and Spanish. This helps prepare them for future entry into public schools. Funds are needed to assure the continuance of this important ministry.

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WORLD METHODIST COUNCIL PHOTO

World Methodist gathering draws 1,000 youth from 47 countries

CORNWALL, England — More than 1,000 young people from 47 nations made Methodist history as they gathered for the first International Youth Conference sponsored by the World Methodist Council here July 22-29.

For seven days the delegates from every continent lived in a tent city, shared in Bible study and participated in seminars on subjects that ranged from Christian doctrine to racism to family.

A high moment at the conference was a rally at Gwennap Pit where John Wesley had preached 17 times to the Cornish tin miners. Unexpectedly John Wesley (Peter Bolt in costume and makeup; left photo) arrived and addressed a group of 18th Century attired tin miners.

Balloons were then released each carrying a Bible text written in various languages which would flutter to the ground as balloons landed over England or Europe.

Alan Walker, director of evangelism for the World Methodist Council, spoke on "The Confession of a Christian," declaring that the central themes of John Wesley — conversion, holiness, social concern and evangelical passion — had now become the heritage of the whole church.

A unique feature was a Parliament of Youth. After listening to the messages and mood of the conference a draft statement was presented to plenary sessions and approved. At the final session the message of youth was issued to the world.

The message says in part: "We, the young people from 47 nations have been inspired by Christ over these seven days and return to our homelands to serve Him there. As we have been challenged, so we challenge others to receive God's friendship and seek God's will for a world of justice and peace and wholeness. Unemployment, especially among young people, must be dealt with as it is an unjust way of dealing with economic problems. We share the agony of our brothers and sisters for whom racism is a daily reality and a denial of human rights . . . and passionately call for commitment to non-violent means of change.

"We are compelled to take the gospel to all nations of the world. We know this will involve pain and struggle. We recognize our need of the transforming power of Christ. We commit ourselves to following God's will, knowing He shall not fail us, and call on others to share this commitment."

When opportunities were given to young people to express openly their allegiance to Jesus Christ, scores made first commitments, according to the Rev. Joe Hale, director of the World Methodist Council. Many more dedicated their lives to a deeper discipleship, some offering themselves for full time ministry in the Christian church, he added.

Delegates were surprised by attendance to the conference of Her Royal Highness Princess Salote of the island Kingdom of Tonga. The Princess, who serves as one of the presidents of the World Methodist Council, shared warmly with all who spoke to her and participated freely in the conference.

Church division proposed

Speaker at 'Good News' assembly shocks leaders with idea

By JOYCE HOPKINS
Staff Writer

LAKE JUNALUSKA, N.C. — A proposal to divide the United Methodist Church into two denominations as one solution to the differences "evangelicals" have with the rest of church surprised and shocked "Good News" leaders who indicated that they heard of the idea for the first time during a speech at the annual "Good News" convocation here July 25-28.

Dr. Fred Brooks, who made the proposal, is a former "Good News" board member who attends Orange UMC in Chapel Hill, N.C. He is chairman of the computer science department at the University of North Carolina at Chapel Hill.

"It is time to admit that pluralism cannot work — a Methodism connection with no common view of her Lord and His purposes is in fact disconnected," Dr. Brooks charged during his speech.

The Rev. Charles Keysor, founder and executive secretary of "Good News," a movement of evangelicals within the UMC, was one of the leaders shocked by the idea of a formal division.

"That's a very heavy, mindblowing idea," Dr. Keysor told TM/UMR. "The first time I heard of it was when I heard the speech."

Board makes no comment

The "Good News" executive committee met in closed session during the convocation, at least in part to discuss Dr. Brooks' speech which several "Good News" leaders termed "a shock." The committee made no official statement regarding any of Dr. Brooks' suggestions, which also included "devolution," or a decentralization from the national level of responsibility, funding and activity to district or local levels. This suggestion, however, found more support among those attending the meeting than the proposal for divison.

"Any religious society must have a unity of call and purpose that comes from a shared theology," Dr. Brooks said in his address to the more than 860 persons at the convocation. "Today we lack that shared unity of conviction. This separation into different convictions, underway for 50 years, was openly recognized in the 1972 General Conference."

Shifting controls

Even should the "evangelical voice" become the majority in future General Conferences, Dr. Brooks said he wasn't sure that just shifting who controls the structure could bring unity, vision and power to the church."

Referring to the more liberal theologies in the UMC and the "honestly a-theological brothers and sisters who are perhaps even more numerous," Dr. Brooks said that theological division would continue to prevail throughout the church.

"Therefore, it is time now to take the next step, and work out in love a way to divide the church into two independent bodies, each unified by its own theological integrity," Dr. Brooks said.

Dr. Keysor told TM/UMR during the convocation that it is the doctrinal pluralism in the denomination to which many UM evangelicals object more than the variety of political views found in the church. Varying political views which range from far left to far right, are also present among "Good News" followers, he said.

Divide in love

Diane Knippers, "Good News" associate executive secretary, said an unusual aspect to Dr. Brooks' suggestion was the emphasis that the division be made in love and without bitterness.

"What blew me away is that anytime anyone talks about separation, it's like a threat, but I sensed no rancor here," she added.

Dr. Brooks suggested an alternative to waiting for an official commission appointed through the 1984 General Conference to study the mechanics of "loving division." He said the Council of Bishops could appoint an unofficial working group to prepare a proposal which could be submitted to the next General Conference.

He said later, however, that he did not expect the Council of Bishops to follow this suggestion, nor did he plan to pursue it.

"I don't advocate an exodus (from the denomination by evangelicals), and I don't feel called to start a restructure movement," he explained.

Virginia Law Shell, who leads the political Strategy Task Force for "Good News" said the idea of division distressed her, and that she has never heard even a whisper about division in any "Good News" board meeting — public or private.

"I totally disagree with any idea that we're going to have to divide," she said. "I do agree with much of what he had to say about the dissemination of authority back down to the local church."

Mrs. Shell referred to Dr. Brooks' call for "devolution," in which he charged that "our servants, the full-time staffs of general boards and agencies have become our masters — setting our priorities, devising our programs, specifying our giving levels, prescribing our charitable expenditures, speaking publicly in our name and dictating our views on all sorts of questions."

Saying that the "centralization of our church" in national boards has no basis in scripture or Wesleyan tradition, Dr. Brooks also called for taking programming and financing functions from annual conferences and putting them on district or local church levels.

Alternative to paying mission fund offered

TM/UMR Staff Special

LAKE JUNALUSKA, N.C. — Alternatives for local churches to bypass paying to the basic benevolence fund of the United Methdoist Church and for "evangelical" missionaries to get appointed to mission fields — all within proper UMC channels — were approved by the "Good News" board of directors here last week at the evangelical movement's summer convocation. (see related article on this page.)

The statement on alternative giving to World Service — the basic benevolence fund of the UMC — reminds local churches that the "Book of Discipline" (paragraphs 243.10, 912 and 913 in the 1976 edition) allows them to confine their giving to World Service Specials and Advance Specials ("second-mile" mission projects) as a "means of undergirding those programs that we can, with conviction, support."

"The church has been tragically insensitive to the felt needs and desires of evangelical United Methodists in missions," the Rev. Charles Keysor, founder and executive secretary of "Good News," said. "As an alternative to their leaving the church, we have constructed a mechanism so evangelical UMs can implement their view of missions."

The Rev. Virgil Maybray is the executive secretary of the Evangelical Missions Council, the only group within "Good News" to have its own full-time salaried executive secretary.

He said the problem with World Service giving is that local churches have no control over how those funds are spent.

"When you give an Advance Special dollar you can control where it goes," Dr. Maybray told TM/UMR.

During a general session of the "Good News" Convocation following the board meeting, a person asked about those annual conferences which require a local church to meet World Service obligations before making Advance Special contributions.

"We believe that violates the 'Discipline,' " Dr. Maybray said.

Tabernacle UMC in Cape May, N.J., made a test case of their annual conference rule requiring full World Service payment. The UMC's Judicial Council ruled that the UMC would accept the church's $5,000 check as an Advance Special in lieu of World Service giving.

"We hope our statement on missions will help local churches to be encouraged by the fact that the 'Discipline' offers them some options that they have heretofore not known," Dr. Maybray said.

While emphasizing that "Good News" is not a "missionary sending" agency, Dr. Maybray said the board's action pledges support for overseas bishops and conferences in meeting requests for "evangelical" missionaries, requests which he said his office often gets. He said he prefers getting such individuals appointed through the usual channels of the UMC's Board of Global Ministries. Failing that, however, Dr. Maybray said "Good News" will begin to ask the overseas bishop to hire the missionary directly, with "Good News" providing financial support. He noted this is not a new idea within the UMC.

"The implications of this statement are that we often feel stymied in our attempts to get people accepted through the Board of Global Ministries — even when their salaries are guaranteed," Dr. Maybray said.

"I'm sure the Board of Global Ministries will take it as an attempt to circumvent the structure — whereas we see it as giving vent to our frustrations," he added.

In other action, the "Good News" board of directors:

- Approved an anti-racism statement on the basis of "the historical Methodist position of scriptural Christianity";
- Formed an Ethnic Minority Task Force urging support for ethnic minority local churches through "personal involvement, prayer and giving of funds," and to monitor to what extent UMC funds reach local churches and "honor Christ";
- Laid groundwork for "Good News" to provide emphasis on "the historic United Methodist/Evangelical United Brethren theology for the church bicentennial in America in 1984";
- Approved continuation of position papers begun prior to General Conference through a new publication, Communique, to begin next year;
- Elected the Rev. James V. Heidinger II, pastor of First UMC, Cadiz, Ohio, to fill Dr. Paul Mickey's unexpired term as its chairman, and at the same time, elected him to a full term of his own as chairman.

Violations in Bolivia protested

NEW YORK (UMNS) — Top staff members of the United Methodist World Division have protested "the interruption of Bolivia's democratic process and the death and detention of numerous political, labor and religious leaders" following the military coup on July 17.

Lois C. Miller, head of the World Division, and L. M. McCoy, acting executive for Latin America, sent a telegram to Col. Luis Arce Gomez, Bolivia's minister of interior, migration and justice, on July 25. It urged "the release of all those detained and return to the constitutional process" in election procedures.

The message also protested the violation of human rights of hundreds of Bolivians.

In the fourth military takeover in 26 months, three leaders of the Bolivian Methodist Church were detained in La Paz. They are German Crespo, national secretary of service ministries; Hugo Tijerina, a lawyer and one of three persons who formed the church's joint general secretariat in 1976-77; and Febe Tijerina, his wife and the daughter of one of the first Methodist pastors in Bolivia. (Mr. Tijerina was subsequently released.)

Miss Annie responds to her grandson, Bob Mitchell, in the Sunday School classroom where she has conducted a class for mentally retarded persons for the past 16 years.

PHOTO BY CHUCK HALE

Miss Annie

She's an activist at 85

By PAT TIMBERLAKE

MORRISTOWN, Tenn. — "No, Annie isn't here. She's gooe to a committee meeting. You know, she does that now and then."

It was Anne Mitchell's sister, Julia Hale, who had answered the phone. Though said with tongue in cheek, her explanation was a true one and indicative of some of her sister's activism.

Meetings do consume much of this United Methodist citizen's time because Miss Annie is a member of the Hamblen County Commission. In 1977 Miss Annie, at the age of 82 years, began her elected political career. She was reelected in 1979 to serve four more years. A fellow commissioner described her as being "our social conscience. She's the one who keeps us aware of the needs of people and of our responsibility to meet those needs."

She demonstrated this recently when an educational money matter was being discussed by the commissioners. An article in the local newspaper reported, "Anne Mitchell, commission member, said, 'Let's think of the children for a change.' "

Additional community activities reflect Miss Annie's varied interests. She helped organize the local Pilot Club, the community Adult Center, the Hamblen County Association for Retarded Citizens and has served as president of each. She is currently a corporate board member of the Girls Club and has been a member of its building committee. She was a member of the County School Board for two terms.

It is no wonder that Miss Annie has received plaques of recognition and appreciation for her community services from many organizations. It is no wonder that she was named First Lady of Morristown.

Miss Annie was baptized in the Presbyterian church, but she became a Methodist when her mother returned to the Methodist church after her father died.

She recalls that, many years ago, she frequently pumped the organ for the Methodist Sunday evening service. "Mama was scared to death I'd go to sleep during the sermon and wouldn't be there to pump when they called for the next hymn."

Later when a new pipe organ was being purchased, Miss Annie and other neighborhood children presented "A Trip Around the World." Miss Annie admits, "I was the Turkish dancing girl."

In adulthood, Miss Annie has served her church in many capacities: teacher, women's circle leader and president, chairperson, board and commission member, and unofficial confidant of many ministers and their wives. It was not coincidental that Miss Annie was asked to serve as a member of the Pastor-Parish Relations committee of First United Methodist Church, Morristown.

If you look for Miss Annie during the 10:45 Sunday worship service, you aren't likely to see her. She'll be in an extended session with her Sunday School class.

Her class is no ordinary class; its membership is made up of people who are mentally retarded. Her grandson, Bob, is a regular member of this interdenominational class and is perhaps the primary reason that Miss Annie organized it and has taught it since 1964.

At a recent Rotary Club meeting honoring older adults, her son, Luke, was the song leader. With love and a twinkle in his eye, he dedicated the first song to his mother, "The Old Gray Mare, She Ain't What She Used To Be." Others present might have thought "I've Been Working on the Railroad" would have been more appropriate because Mrs. Annie Mitchell is an activisit - and has been for 85 years!

Bishop Earl G. Hunt Jr., her former pastor, sums it up: "Mrs. Annie Mitchell is one of the unforgettable human beings I have been privileged to know in my entire ministry. A beautiful exception to all the laws of aging, she is a treasure of wisdom and gumption in a context of salty, genuine religious faith. She lives out her goodness in joyful service to her church and to her city. We shall probably not see her like again anywhere on this earth."

Ms. Timberlake, a free-lance writer living in Morristown, said she showed her article to Miss Annie, who replied she couldn't understand why anyone would want to read about "this old lady."

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People in the news . . .

Steve Tippens

Sharing God's blessings

"Donating blood fulfills my need to share God's blessings of good health in a unique and satisfying way with someone less fortunate," says Steve Tippens (left photo). And he practices what he preaches. The affirmative action coordinator for the United Methodist Publishing House in Nashville gives his 68th pint of blood through the Red Cross Bloodmobile program. Steve is the highest publishing house donor, although more than 4,100 pints (417 gallons) have been given by employees since 1958 when the program began.

Grad at 75

Ruth Elizabeth Rogers retired from 36 years of school teaching in 1970 to take on another vocation — the ministry. She returned to school and in June, at age 75, she got her second divinity degree, a doctor of ministry degree from UM-related Candler School of Theology in Atlanta. Earlier she had earned her masters of theology degree. "Returning to school wasn't too difficult," she says. "After all, I have been in school all my life."

Christian values said to take beating on TV

TUPELO, Miss. (RNS)—A recent National Federation for Decency (NFD) survey shows that "Christian values take a real beating on prime-time television," according to the media monitoring organization's director.

Since 1977, the Tupelo, Miss.-based group has been keeping tabs on the amount of sex and profanity presented by the three major networks. Now, NFD is surveying how Christians and their values are depicted on TV.

"The networks will say they're not in the 'preaching business'," said the Rev. Donald E. Wildmon, NFD's founder and executive director, "but they are. They're preaching a sermon every night. They may not call themselves preachers, but they're certainly advocating a set of values, and that's what preaching is all about. What they're preaching can be seen in this study."

More than 500 volunteers in 14 states participated in the March 23-June 14 monitoring. Each volunteer attended an NFD training session to prepare for watching three hours of TV on the same night for four consecutive weeks, turning to a different network each week. Most volunteers are churchgoing people, said Mr. Wildmon, a United Methodist minister. Each program was watched by 24 volunteers during the monitoring period, with eight people viewing each episode.

Volunteers were asked to tally each favorable depiction of a "Christian value" or its opposite during a show. By NFD's definition, Christian values include "love and respect for God and persons, honesty, marital fidelity, hope, faith, attitude, clean speech, kindness, faithfulness, proper perspective toward possessions, fairness, forgiveness." These values, though labeled "Christian" in the monitoring, are shared by other faiths, Mr. Wildmon noted.

By sheer volume, 8,877 non-Christian values were favorably depicted during the monitoring period, compared to 3,610 Christian values. Mr. Wildmon said he interprets the networks as saying that "Christian values are not those to be aspired to."

NBC telecast both the largest number of Christian values and the lowest number of non-Christian values. NBC totaled 1,328 Christian values, compared to CBS' 1,177 and ABC's 1,114. ABC telecast the largest number of non-Christian values, 3,206, compared to CBS' 3,176 and NBC's 2,495.

On the list of "top 10 programs with Christian value content" were "Little House on the Prairie"; CBS' "The Waltons"; "Here's Boomer," NBC; "Palmerstown USA," CBS; "Wonderful World of Disney," NBC; "Different Strokes," NBC; "Trapper John, M.D.," CBS; "CHiPS," NBC; "Eight Is Enough," ABC; and "Galactica," ABC.

The "Top 10 programs with non-Christian value content" were NBC's "United States"; "Archie Bunker's Place," CBS; "Dallas," CBS; "Three's Company," ABC; "The Ropers," ABC; "Flo," CBS; "WKRP," CBS; "Knots Landing," CBS; "Sanford," NBC; and "Love Boat," ABC.

Financial bad news predicted

INDIANAPOLIS (UMNS)—A professor of economics and business manager for the U. S. Air Force Academy has predicted bad financial news for churches next year "unless church leaders get off whatever they are sitting on and do something about it."

Speaking to 50 members of the United Methodist Association of Church Business Administrators here July 22, William Weida of Colorado Springs, Colo., predicted that the general state of the economy in the coming months will reduce income for churches, and they need to plan for it.

Dr. Weida said that economists generally think the current recession is going to "bottom out" in October or November, that unemployment will continue to go up afterward, and that "inflation will probably pick up again because the economy this year is being flooded with money."

"This means bad news for the church because we will go into one of our heaviest giving seasons at the bottom of a recession. It will continue to affect churches next year," he said.

The economist, a member of First UMC in Colorado Springs, recommended that churches plan for the future by collecting data on monthly receipts and expenditures for as much as 10 years back and arranging it to determine the general financial trend for the future. He said he would be wary of consultants, and that most churches could utilize "talent you've already got on board for this."

The idea of predicting problems for the future runs counter to the argument that "faith will provide," he said, and "you have to attack that particular argument on the basis of sound theology, and face it directly."

Dr. Weida said that energy is a major factor in the inflation problems and that the higher cost of energy will mean financial loss to churches.

The economist said this suggests that churches will have to consider "less centralization and going back to smaller churches located in small areas." He also predicted increasing use of radio and television in the church's ministry in the future.

First woman consecrated as UM bishop

DAYTON, Ohio — The first woman bishop of a "main-line" American denomination, the Rev. Marjorie Matthews (center) of the United Methodist Church, receives the "laying on of hands" in the consecration service from Bishop James S. Thomas, East Ohio Area. Bishop Matthews said her election to the episcopacy is a little like "being the first woman on the moon." Kneeling at left is Bishop Edwin Boulton and at right Bishop Emerson Colaw — all elected by delegates to the North Central Jurisdictional Conference July 15-18. EAST OHIO TODAY UMR PHOTO

Pastors, supporters declare

GOP nominee is 'evangelical'

LOS ANGELES (EP)—GOP presidential nominee Ronald Reagan, his pastors say, is a Bible-believing, evangelical Christian. But whether he has had a "born again" conversion experience like his main presidential rivals, Jimmy Carter and John Anderson, is not so clear and depends a bit on the definition.

A prominent black Baptist, James E. (Johnny) Johnson, who was in the Reagan cabinet when he was governor of California, says that Mr. Reagan had "accepted Jesus Christ as Lord and Savior" at a California prayer breakfast in 1967 that he (Johnson) had arranged. Mr. Johnson, former undersecretary of the U. S. Navy, regards Mr. Reagan as a born-again Christian.

Mr. Reagan, when asked last May at a gospel song event in Victorville, Calif., whether he considered himself "born again," gave this response: "I know what many of those who use that term mean by it. But in my situation, in the church I was raised in, the Christian Church, there you were baptized and you, yourself, decided that you were, as the Bible says, 'born again.' In the context of the Bible, by being baptized you were born again." Sources indicate he was baptized as a boy, probably at about age 12.

Since Mr. Reagan became a presidential prospect, many people have been calling two Los Angeles churches to inquire about the candidate's faith and church membership. The two churches are Bel Air Presbyterian Church, which Mr. Reagan often attends, and Hollywood-Beverly Christian Church (Disciples of Christ), where he belongs but which he no longer attends. Bel Air's pastor, The Rev. Donn Moomaw, who was an All-America football player at UCLA before entering the ministry, reportedly feels a bit uncomfortable about some of the questions. But he tells the inquirers that Mr. Reagan is "a believing Christian."

The Rev. Benjamin H. Moore, pastor of the Hollywood-Beverly Church, agrees with that description. He said that Mr. Reagan joined his church 40 years ago "by statement" — meaning that he simply reported he had been a member of a Disciples church somewhere else.

During recent months, Mr. Reagan has dealt several times with inquiries concerning his faith. Last March, in an interview with a radio station of Columbia (S. C.) Bible College while on a bus trip through South Carolina, Mr. Reagan was asked what Jesus Christ means to him. His answer, as recorded and broadcast later over some 150 radio stations by the International Media Service, was:

"It is all summed up in the fact He gave his life for me, for you, for everyone else. He has just been a part of my life. I couldn't conceive of a day in which I don't find myself communicating with Him."

Asked how his professed faith in Christ affects his decision-making, Mr. Reagan said he never decides issues on the basis of politics but "only on the basis of what is right or wrong for the people."

Former Reagan cabinet member Johnson said Mr. Reagan feels he should "not flaunt his religion just to get votes" but should refer to his beliefs "only if it would save souls."

Now it's 'Dial-an-Atheist'

SAN FRANCISCO (EP)—Now there's a telephone hotline here for the godless.

This week "Dial-An-Atheist," whose messages change every 14 days, tells the caller about "famous American atheists and their contributions to the development of our country." Among those listed on the tape are Abraham Lincoln, Thomas Jefferson, George Washington, Benjamin Franklin, Florence Nightingale, Thomas Edison and Samuel Clemens (Mark Twain).

"Dial-An-Atheist" is a creation of American Atheists, a Texas-based national organization, which has an active San Francisco chapter under the direction of German-born Heinz Weber, 51. The national group was started by Madalyn Murray O'Hair after she won a landmark ruling from the U. S. Supreme Court in 1963 banning prayer in public schools.

At the sound of a tone at the end of the taped message, callers to "Dial-An-Atheist" are invited to leave their own messages. "I expected some crank calls, but most messages have been positive," said Mr. Weber. "One caller left a medley playing, 'We're going to sock it to you in the name of the Lord.' But most say they like the idea of 'Dial-An-Atheist.' "

'Many' China churches reported reopened

NEW YORK (UMNS)—A "great many" Christian churches have been reopened in the People's Republic of China, plans for a seminary are being finalized, and the Bible is being reprinted using paper provided by the government. These are among the recent developments reported by the Rev. Edwin O. Fisher, executive secretary of the United Methodist China Program.

Dr. Fisher visited the People's Republic June 4-18 as part of a high-level group of educators and church mission executives. Their tour was arranged by the United Board for Christian Higher Education in Asia and led by Nathan M. Pusey, president emeritus of Harvard University and president of the United Board.

"The most obvious change since my visit in March 1978," said Dr. Fisher, "was the number of churches reopened. We attended Sunday worship in Chengdu with 100 present, primarily middle aged and older.

"The church in Beijing (Peking), reopened in 1978, now has a large preponderance of Chinese worshippers in addition to members of the foreign community," he reported. "One tour member spoke with three pastors of this church."

At the East Mountain Church in Guangzhou there are four pastors, he noted, a former Methodist, a former Seventh Day Adventist and two from the Church of Christ in China.

"I use the word former because the people now speak of themselves as Christians," Dr. Fisher said. The East Mountain Church was formerly Baptist.

One Beijing pastor, when asked what message the visitors should take back to American Christians, said, "A miracle was performed in that the church in China is still alive and growing. Therefore, God must have a mission for this church and we are seeking to fulfill it. Unity is part of the miracle." According to Dr. Fisher, "His message to the church in the U.S. is 'Become united!' "

Even with the reopening of churches, some people will continue to worship in their fellowship groups. Some attend both.

"I talked with one Chinese friend who said she doesn't go to public worship because it is too hard to get a seat," the World Division executive reported. "You have to get there an hour before the service. My friend also said it was too noisy since 2,000 people may come. So she prefers the fellowship group." Some of these groups are reported to have as many as 800 people, he noted, but most are small. All are informal and have no clergy.

Several Christians told Dr. Fisher there is a plan to open a seminary this September, probably in Nanking. Thirty students are expected the first year with 100 anticipated by the third year. It will be a two- or three-year program.

The Bible is now being reprinted as is the 1919 "union version." The print order is 80,000 complete Bibles and 55,000 New Testaments.

Children show 'mission' is not just an adult effort

By BONITA DAVIS
Staff Writer

NEW YORK — Approximately 40,000 children attending United Methodist Vacation Church Schools have proven that "mission" is not just an adult enterprise through their contributions to the denomination's Children's Fund for Christian Mission.

This fund, which goes back as far as 1940 in the former Methodist Church, was started as a means of missionary education for children to learn about the needs of other children by giving, according to Elinor Kajiwara, a staff member of the UMC's General Board of Global Ministries. The mission board co-sponsors the fund along with the denomination's General Board of Discipleship in Nashville.

Contributions to the children's fund reached a record level last year of $41,000, and an equal amount is expected to be given this year, she said. Most of the money has come from children in grades 1-6 attending Vacation Church Schools in approximately 900 churches across the country.

The monies collected are shared proportionately among four projects which must be child-related, with two being national and the other two international.

Gifts from last year have helped to fund two day care centers, one in Yuma, Arizona and the other in Montevideo, Uruguay. A hostel for mentally retarded children in Hong Kong and a children's program at El Buen Pastor UMC in San Antonio, Texas, were also helped by the Children's Fund.

During the latter years of the 1970s, the number of churches contributing to the fund declined by approximately 100 churches a year, Ms. Kajiwara told TM/UMR. One of the reasons for the decline is that many local churches are not using UM curriculum materials, she said, which results in those churches being unaware of the fund's existence.

To reverse this trend, the Board of Discipleship plans to distribute posters and information about the fund to the local churches beginning this fall, said William Pearce, a staff member of the board.

"We believe that the fund provides a feeling for being in mission for children and through it they are learning about mission," he said.

As an example, Mr. Pearce quoted from a letter sent by Mrs. Neva Corrigan of Faith UMC in Grand Island, Neb.

"May God continue to richly bless you in the work you are doing through the Children's Fund for Christian's Missions," she wrote. The children in that congregation had contributed to the fund although their area had been struck by a tornado which had cancelled their Vacation Church School.

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Mother of American Methodism

Eliza Asbury's soul was 'laced with courage'

By CHARLES LUDWIG

As the humid heat of mid-August, 1745, swirled about her Elizabeth Asbury did not know that her soon-to-be-born child would help lead as one of its first bishops a denomination that would be known as the United Methodist Church, and that it would have almost 10 million members. But in her heart she was confident that the life stirring within her would be a boy, and that he would be a great religious leader.

That summer was a difficult one in England, for the Young Pretender had landed in Scotland on July 25, was assembling an army, and was heading south in hopes that he could push George II from the throne.

Elizabeth was a Rogers with relatives in Wales, and like them, she was very determined and was possessed by a fierce love of freedom. During her early married years to Joseph Asbury, a gardener, she became inclined to the teachings of the Wesley brothers. This took courage, especially in the summer of 1745; for the common gossip was that the Wesleys were Jacobites — that is followers of Bonnie Prince Charlie, and his father, the Old Pretender, who claimed to be England's James III. (Jacobite is from the Latin "Jacobus" which means James). This feeling was strong because John Wesley had made numerous trips to Scotland where there were thousands of Jacobites.

Elizabeth Asbury, mother of one of American Methodism's first bishops, is pictured from a painting copied by Thomas Ruckle in the early 1800s.

She and her husband raised Francis Asbury in this cottage near West Bromwich, England.

CHARLES LUDWIG PHOTOS

Laced with courage

Since the Asburys lived a mere four miles from Birmingham, and since this could be on a possible route for the Young Pretender on his way to London, they were vulnerable to this kind of talk. But since Elizabeth's soul was laced with courage, social pressures never stopped her from openly reading Methodist books.

Francis was born on either August 20 or 21. Secure in her belief that he was destined to be a great religious leader, Elizabeth did her best to mold him for his future career. She rocked him to sleep by the wide fireplace and sang to him the hymns of Charles Wesley and Isaac Watts. Also, she helped him to learn to read by the time he was six or seven.

Elizabeth, or Eliza as Joseph called her, had always been a deeply religious person. But when her firstborn, Sarah, died shortly after her fifth birthday, her religious feelings reached new depths. Francis recalled: "It was under this dispensation that God was pleased to open the eyes of her mind . . .

She now began to read almost constantly . . . When I was a child I thought it strange my mother should stand by a large open window poring over a book for hours . . ."

One evening after returning from a hard day's work, Joseph looked around the house for Francis for an evening romp. Not finding him, he looked under the beds. Then he heard a faint moan. "Where's the lad?" he demanded.

"Oh, he's upstairs," replied Elizabeth, a large ball of dough in her hands.

"You mean the a-attached room?"

Suddenly their eyes met

Suddenly their eyes met. Slinging the dough into the nearest pan, Elizabeth followed her husband as he sped out the door and fled up the steps to the attached room. For months Joseph had been storing garden equipment on the second floor of this place. Since the heavier tools had worn through the floor, he began to prop them against the wall by the hearth.

The upper room was bare.

"He's fallen through the floor!" screamed Elizabeth.

Thinking of the ax and razor-sharp scythe which normally stood beneath the hearth, Joseph was almost numb. He jerked the knob of the door and strode in. There, he found that he had inadvertently stored the tools in a distant corner and had shifted a large tub of ashes beneath the hole!

Francis was in the ashes.

Squeezing him to her heart, Elizabeth sobbed, "He was saved by the hand of the Lord just as John Wesley was saved by the hand of the Lord!"

During these years, Elizabeth Asbury invited neighbors into her home for religious services. Her husband never professed conversion, but he was always ready to help arrange the chairs, hand out the hymnals, and clean up after the services were over.

Spiritual encounter

When Francis was "about sixteen" he and a friend, probably William Emery, stepped into an unpainted, ready-to-collapse, barn; and there, with the smell of animals and hay filling the place, he had a profound spiritual encounter. Remembering it, he wrote: "I experienced a marvelous display of the grace of God, which some might call full sanctification, and I indeed was very happy . . ."

Final parting

Eventually, Francis became a Methodist circuit rider. And then he volunteered to go to America. Parting with his parents was especially hard, for it meant that he would probably never see them again. And, moreover, he was their only living child.

Francis never forgot his final parting. In his Journal he wrote: "Though it was grievous to flesh and blood, they consented to let me go. My mother is one of the tenderest parents in the world; but I believe she was blessed in the present instance with Divine blessing to part with me . . ."

Francis and his mother continued to correspond. He secured her portrait and kept it in a place of honor in a home he visited each year. Her last letter was dictated from a sick-bed at Great Barr. It is dated, April 29, 1800. After her salutation, "My Very Dear Son," she continued:

"Your welcome letter from Charleston . . . came duly at hand, and found me very poorly, my legs and feet swelled much, and I was very sick and faint, and I began to think my Heavenly Father was about to call me home, and I bless his holy name, I am quite resigned to go, unless he saw that by staying . . . I could promote his glory . . ."

Your affectionate mother

Then following a lot of local news, including "Your Aunt Sarah Rogers has been dead for some time," she concluded, "I remain, dear son, your affectionate mother, ELIZA ASBURY."

Elizabeth Asbury, sometimes referred to as another Susanna Wesley, endured many trials, but her steadfast faith and belief in Providence were among the gifts she bequeathed to her distinguished son.

At the time of her death she was in her 88th year.

Mr. Ludwig, an author and minister, lives in Tucson, Ariz.

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EVACUATION OF JAPANESE AMERICANS AND REDRESS — General Conference of the United Methodist Church, General Assembly of United Presbyterian Church, many conferences, have passed resolutions on it.

Bishops Choy, Stuart, Wheatley, Tippett, Nichols have expressed deep concern. Congress has two bills on the question.

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The United Methodist Reporter

LOUISIANA UNITED METHODIST

edition

8 NUMBER 36 Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 AUGUST 15, 1980

"Inasmuch as ye have done it . . ."

Report on program of Home Hospital

By BYRL MORELAND

(Ed. Note: The Conference Directors of Financial Affairs and Program were invited to attend the meeting of the Executive Committee of the Methodist Home Hospital Board. This is the first of three articles about the program there.)

When members of the Executive Committee for the Methodist Home Hospital Board met recently the Rev. William P. Fraser asked mer .bers of the staff to explain their relationship to the program. It is difficult to assess how much of the presentation was common knowledge of the members of the Board, but, one thing is certain, this person surely learned an awful lot.

Mr. Allen Hazencamp, Director of Child Care Services for the past four years, explained that there are three levels of service offered by the Home Hospital. The first level is the only one required by the State when it licenses institutions of this kind. It provides basic emergency services: medical needs, food, clothing and shelter to the children — ages 2 through 14 — who are placed there by the court. In fact, Mrs. Pat Cox explained that every child who is admitted to the home is bathed, their hair is shampooed, and they are given new clothing. This is the sort of thing which is required, and which is provided by the $28.00 per child, per day, which the state pays.

There are deeper levels of needs, however, and while those are not a part of the state service; they are very much the reason why the church is involved in such a program.

The Home Hospital provides Advocacy, are what Mr. Hazencamp calls "Emergency Plus" services. That includes such activities as getting the children in school. One of the supervisors who is charged with the Educational Program, Mr. Paul Gleinser, explained that many of the children who live in the Home have little or no educational background. Many of them have emotional scars which handicap them in normal school functions. Staff members attempt to have the children well-placed in school. That may mean a special educational program, or a certain type of testing. It requires patience, thorough knowledge of proper procedures, intensive training and constant follow-through. "Our concern," Mr. Gleinser said, "is to see that each child receives every right that should be given them."

The third level has only been added in the past two years. Mr. Hazencamp called it, "advanced rehabilitative and therapeutic services." The Home Hospital has psychiatrists, and psychologists who see children, meet with the staff and generally, help with deep-seeded problems which stem from years of abuse and maltreatment. There are a number of persons who give their time as volunteers in various programs, in psychiatric service, and the like.

Mrs. Joy Meier, a Child Care Worker in the Home, summed up the meeting very well: "I am not a member of the Methodist Church, but I cannot tell you how impressed I am that the church serves in this area. I have been here four years; and they have been the most rewarding years I have ever had."

The Methodist Home Hospital, then, is an agency which provides food, clothing and shelter to children between the ages of two and fourteen, who have been bruised, battered, neglected and abused. That is the basic requirement for being licensed by the State. But the Church is there for deeper reasons: to minister to the needs of persons, to demonstrate love and caring to people who have never had either love or caring; and to do whatever is possible to give children, who have never had any chance at all, an opportunity to reach their potential as genuine, capable, mature persons.

Shown above are participants in the Vacation Church School at Greensburg. On the left the children share together in singing; on the right balloons were lifted in the air containing scriptures inside.

Turtles and balloons

GREENSBURG — Vacation Church School at Greensburg UMC was a delightful experience. Among the different activities was a turtle race (each child brought a turtle) and a field was marked off by Chip Peroyea. It included a point system and a winner's circle for 1st, 2nd and 3rd place. Also included in the surprise each day was Miss Piggy, portrayed by Minnie Easley and a lady with a thousand pockets in her apron from which she gave items to the children. Rhonda Dunn was the Director and she was assisted by Dorothy Peroya and Debbie Meadows. Donna Childs was the Director of Music with Sis Myers and Mrs. Elizabeth Carter sharing at the organ.

Jeanne Peroyea directed the recreation. Included was an egg race, steal-the-bacon, balloon relay and all kinds of other games. Balloons were filled with gas and let loose in the air. Each balloon had a scripture and a telephone number inside. The children have wondered since how far the balloons have gotten and what kind of witness they were able to make. Frieda Miller came and gave a Bible Study and taught the children how to speak with persons who are deaf. She is a Signee for the worship services in Amite. Rev. Howard Childs gave object lessons using Bible stories each morning. There was an average attendance of 60 for the week according to Betty Holland, the secretary. Refreshments were served by Lean Raburn and Ethel Dunn each day. Crafts where the action took place were directed by Joan Hartman and Debbie Meadows. Ceramic flatware was given by Ruth and Stan Morgan, from which the children painted cheerleaders, football players and necklaces. Richard Curtrer and Chip Peroyea, with Bubba Dunna made birdhouse with the boys. According to Rev. Childs, Pastor, the theme of sharing Christ was a good experience; the date and time for next year's VCS has already been set.

Asympathy

THE LORD IS MY SHEPHERD

Amid the pressure of the countless programs brought on by a General Conference year, we have failed to announce the death of several members of the ministerial family within the conference. We extend our love and sympathy to all these families and apologize that notice has not been given earlier:

Rev. Alfred D. St. Amant, Jr., died on June 15th after an extended illness. Fred was a member of the Conference for 43.5 years. He is survived by his wife, Margaret, who lives in Baker.

Mrs. Mary Beatrice Harris Davidson died on June 25th. She was the wife of Rev. David L. Davidson, who is deceased.

Rev. Brady W. Williams died on July 9th. He transferred to Louisiana from the Texas Conference in 1975, and served Winbourne since that time. Mr. Williams is survived by his wife, Irene, who lives in Baton Rouge.

Church dedicated ten years early

OPELOUSAS — St. Mark UMC was consecrated on Sunday, September 28, 1975, and dedicated July 6, 1980; ten years earlier than the previously planned date.

Bishop J. Kenneth Shamblin, Resident Bishop of the Louisiana Area, dedicated the church in a very impressive afternoon service.

A devotion was led by Rev. Henry Gage, Pastor. Also present was Dr. W. T. Handy, Jr., who presented the Bishop as the principal speaker. Bishop Shamblin, after an inspiring hymn of dedication by the sanctuary choir, spoke on dedication and commitment.

Parish notices, given by Arthur V. Giron, included reference Rev. T. E. McElroy, past Pastor as Alpha — the church builder and Rev. Henry Gage as Omega — under whose administration the church's payments were completed in 5 years.

Visiting churches sharing with St. Mark on this occasion included Trinity of Baldwin, Mallilieu and Rev. Edgar Smith; Rev. Allen Einsel, pastor Louisiana Memorial UMC; St. Mark of Washington; Holy Ghost Catholic Church; and Rev. L. Reasoner of Baton Rouge.

Oliver R. Jackson presented the church to Bishop Shamblin for dedication. Immediately following the dedicatory service, a fellowship hour was shared by all present.

Rev. Henry Gage, Pastor, St. Mark's UMC, Opelousas, is shown leading the congregation as they sing a hymn during dedication services for the church.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference.

Noel's Intergenerational Vacation Church School

Seventy-five year old Clyde Connaughton has led a full life. He attended the Naval Academy in Annapolis, Ind., in the 1920's. Shortly, he grasp an opportunity with Metropolitan Life Insurance Company, climbing the executive rungs to eventually serve 2 terms on the firm's National Board of Trustees. Connaughton is one of many "elders" taking part in Noel Memorial United Methodist Church Intergenerational Vacation Church School, which Director of Christian Education, Doris Marsalis, bills as "something for kids 5-100."

Of course, the youngsters love Bible School's traditional "hands-on" approach to learning. But what would prompt a man in his 70's to participate?

"I just like working together," the hardy Connaughton said while attending the 2nd of 4 Intergenerational Vacation Church School. With colors in hand, he painstakingly aided 11-year-old Michael Trickett in illustrating a verse from the Book of Psalms, the work IGVCS has based its theme on.

"And I've found something that young man can do that I can't, he mused, referring to Michael's drawing of a clipper on the high seas. "You know I went to Academy. That rig . . . those masts . . . it all brings me back."

Bruce and Carolyn Gardner, IGVCS Directors believe, "Older people like to do things with religion other than just talking." All the generations are represented in the four tribes which have carefully segregated from true families, leading to the new experience.

From there the families are enlisted in one of four groups — Art, Music, Worship and Storytelling. VCS is held on Wednesday evening, after church supper. Following a shared-time of singing, each tribe rotates weekly to a different group for an hour of experience.

Participants of the Intergenerational Vacation Church School at Noel Memorial United Methodist Church. Shown in the top picture are Jennifer Dent and Mrs. Gloria Sartor. In the bottom picture, Lori Grandy, Mrs. Carol Elliott and Don Long.

Around the Conference

SULPHUR — Rev. Rick Hebert reports that the Wesley UMC had one of its most successful Vacation Church School Programs. "Even though a virus swept our community, knocking out a host of teachers and children in mid-week, we had an attendance high of 80 children. One of the highlights, according to Rick, was that during the week, while they were using posters, displays, talks, and an appeal by one of the children who came out of the Methodist Home Hospital in New Orleans, the children collected an offering of $110 for that special ministry. Rev. Herbert said, "Not a bad week for the Lord, huh?"

• • •

CENTENARY COLLEGE — Thirteen May graduates in the Church Careers Program have accepted church jobs in Louisiana, Texas, Arkansas, and Illinois. In addition to the 13 accepting jobs, 5 others will attend seminary or graduate school, and 1 will be working professionally in the field of forrestry. The Church Careers Program received requests in 1979-80 for Directors of Christian Education from 38 churches. This indicated a rising demand among all denominations for professionally trained workers in Christian Education.

• • •

NEW ORLEANS — "Jesus Loves People" was the theme for the 1980 Vacation Church School held at First Street UMC. According to our report there were 100 students in attendance and a total of 12 teachers on the staff. Classes were held for nursery through Senior High grades with emphasis placed on Bible Study, Arts and Crafts, Recreation and Songtime. Some of the activities held during the week were: a trip to the Louis Armstrong Park, a Culminating Program; and an opportunity for parents to visit each classroom and view some of the Arts and Crafts on display.

On the last day, students and teachers went on a picnic trip to the Audubon Park and Zoo. Refreshments were served daily and all students received a T-shirt with a picture of the church printed on the front. Mrs. Aldine L. Cannon was the Superintendent; the Rev. Abraham E. Davis is Pastor.

• • •

BATON ROUGE — Members of the Jefferson UMC are planning a TENT REVIVAL for the fall. The church bulletin is filled with plans by committees in the church who have responsibility to make it a big event. Rev. Angus L. Carruth is the pastor.

• • •

NEW ORLEANS — The challenge of the Christian in the 80's was the theme of the Men-Women's Day Observance at First Street UMC. Speaker for the occasion was Mrs. Gloria Bryant Banks, Administrative Social Worker with the Office of Human Development, Department of Health and Human Resources. Mrs. Banks is a graduate of Dillard and Tulane Universities; and a member of New Zion Baptist Church. Following the message a churchmanship award was presented to Mrs. Nellie Johnson. Prior to the Men-Women's Day Observance, a "musical extravaganza" was held at the church. Many outstanding choirs from other churches as well as all of the choirs of First Street UMC participated. Mr. Albert L. Pulley Sr., and Mrs. Diane Lawless served as chairperson and co-chairperson.

Changes in appointments

Bishop J. Kenneth Shamblin has announced the following appointment changes, effective August 21st:

Baton Rouge-Lafayette Superintendent:
Moses T. Jackson, Jr.
Bethany, N.O.:
Roger D. Lathan
Newman, Alex:
Alonzo J. Campbell
Natchitoches First:
Mark Benge, Associate
Mount Zion:
W. T. Handy, Sr., Pastor Emeritus
Winbourne:
Carey A. Martin
Algiers:
Richard R. Meek
St. Paul, N.O.:
Paul W. Carter
Hosston/Gilliam/Ida:
John H. Giles

The appointment of Dan R. Allen as Chaplain of the Desert Samaritan Hospital, Mesa, Arizona, will be effective on September 15th.

Revitalize Jr. Hi Ministry

Attention all junior high youth and junior high counselors! Mark your calendar for September 5-7 for the second annual Junior High Weekend. Mr. Benny Vaughan and Ms. Susan Hay are this year's featured resource leaders for the event which will be held at Maryhill Camp near Pineville. Cost is only $20 for this leadership training event which can be just what your local group needs to begin the fall in a strong way! For a brochure check with your pastor or write Mrs. Kathi Finnell, P.O. Box 3057, Baton Rouge, 70821. Be sure your youth are represented to benefit from this weekend.

BATON ROUGE — More than 50 youth from Methodist Churches around the state attended a 4-day conference, BIBLICAL FAITH AND POLITICS, sponsored by the Louisiana Conference Youth Team of the United Methodist Church. Panels of legislators, lobbyists, and members of the League of Women Voters were included in the program and trips to the Capital for observing the Legislature in session were highlights of the event. Baton Rougeans attending pictured above are l. to r. seated: Stan Williams, Mary Williams, Alvin Eames; standing, middle row: Charlotte Calvin, Kay Lafayette (Zachary), Deidra Cox; back row: Kathi Finnell, Conference Director, Joyce Reed, Rev. Willis Dear, Minister of Youth, FUMC, Baton Rouge, Ben Williams and Alan Ragsdale.

Of Special Interest on the Inside Pages

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Editorials

Development of 'loving understanding' is preferable to pursuit of 'loving division'

A proposal to divide the United Methodist Church into two separate denominations (see TM/UMR, August 8) is likely to receive far less serious and thoughtful consideration than it deserves.

Many persons within the church have long suspected that the "real agenda" of the "Good News" movement is to split the church. The fact that a proposal formally to divide the church was made at the annual "Good News" convocation is likely to be seen only as a confirmation of this suspicion, and dismissed without consideration by many persons.

Many other persons may recall some rather extreme charges and proposals coming out of previous "Good News" meetings, consider the latest proposal to be of the same ilk, and dismiss it as just more "irresponsibly divisive" rhetoric.

The proposal in question was not initiated by "Good News," but by an individual United Methodist layman — Dr. Frederick P. Brooks Jr. — who spoke at the "Good News" meeting. Both its tone and its substance apparently caught the leaders of "Good News" off-guard, to the degree that they were unable to formulate any immediate response to it other than individually to express "shock" and "surprise."

We have read the manuscript of Dr. Brooks' address — entitled "The Methodist Connection" — and we consider it to be a thoughtful, provocative and scholarly attempt to deal with what he considers to be a fundamental flaw in United Methodism today.

The basic contention

Dr. Brooks' basic contention is that the United Methodist Churcb today "is no longer connected properly, lacking the one thing a Christian connection most needs — a common conviction about Jesus Christ." He believes that United Methodism is already composed of two irreconcilably different theological forces, plus a third — and perhaps much larger group — which is "theologically indifferent." One of the forces, he said, is made up of persons who affirm the truth of traditional, orthodox Christian doctrine and teaching, and who see "the salvation of each soul for whom Christ died as the prime goal of Christ, and hence of His church." He characterizes the second force as being comprised of persons who believe that traditional Christian doctrines and teachings must be reinterpreted in the light of modern understandings of the Bible and humaoity, and who believe that a "concern for the well-being and self-realization of persons" is the central purpose of the church.

The case for division

Since, in Dr. Brooks' view, these positions are "poles apart" and irreconcilable, he believes persons represeoting each position could function more bonestly and effectively in a church which officially affirms only their position — rather than continuing in a single, fragmented church held tenuously together by the affirmation of "theological pluralism." An added advantage of a "loving division," according to Dr. Brooks, is that persons who are now "theologically indifferent" would be forced to choose which of these two claims to Christian truth they would follow.

Following this proposal, Dr. Brooks went on to focus two-thirds of his address on what he called a process of "devolution," which would refocus the UMC's various connectional efforts on serving local churches and enhancing their work, while "de-emphasizing" the importance and influence of the church's connectional programs and agencies. This section of his address is likewise provocative and worthy of thoughtful reflection and discussion, but it is much less revolutionary in its implications than his proposal for a "loving division."

How should proposal be viewed?

Although the prospect of a "split" in United Methodism is scarcely a happy thought for anyone who loves God and His church, we do not believe the leadership of our church should react with fear or anger at the mere mention of such a prospect. After all, our church as we know it today looks back upon a glorious past in which the likes of John Wesley and Martin Luther are regarded as "heroes of the faith." In their own times, each was regarded as a promoter of "divisiveness" and "schism," and a split io the church resulted from the efforts of each.

We do not regard Dr. Brooks as a person who is threatening to lead a "new reformation" which would divide the UMC, and we do not regard the leaders and members of "Good News" as persons who are anxiously awaiting the chance to jump on such a bandwagon. We believe such an eventuality could come about only if the legitimate concerns they have expressed should fall continually on deaf ears, thereby stretching their frustration to the breaking point.

Dr. Brooks has merely proposed one possible way of dealing with the existing confusion, mistrust, and division which most persons will readily admit exists within parts of our church today. We believe his proposals should be dealt with — and either affirmed or rejected — on their merits, and not on the basis of knee-jerk epithets or appeals for institutional self-preservation.

Basic assumptions challenged

Toward that end, we must disagree with Dr. Brooks' most basic assumptions, namely, that the UMC is rather neatly divided into three "camps," two of which are totally beyond reconciliation. Further, we questioo whether either of the two primary forces — the "evangelicals" or the "liberals" — would be able to function more effectively and faithfully as Christian disciples in separate churches made up of like-minded people. Each new "church" might gain a measure of harmony and tranquility, but each would also lose something vital in the process.

We believe that the gospel of Jesus Christ inseparably affirms both the importance of "saving souls" and of "serving human needs." A faithful response to Christ's gospel necessarily includes both a passionate concern to share the gospel with those who have not accepted Christ, and an equally passionate concern to bring Christ's teachings to bear on social, political and economic structures. A church without passion for the first of these concerns has cut itself off from the Source of its power and authority. A church without passion for the second concern is irrelevant to the world Christ came into, lived for, and died to save.

Pluralism preferable to alternatives

As painful as it often is to exist in a church where differing views and outlooks abound (pluralism), we believe such a church is more likely to be obedient to Christ on balance than either one which is single-minded in its passion for "saving souls" or for "promoting social justice." Either emphasis without the other promotes a partial gospel. We believe that, in truth, the UMC needs both its "evangelicals" and its "social activists" to challenge the hearts and consciences of persons who are either "theologically indifferent" or preoccupied with institutional maintenance — and there are many of both kinds in the UMC. And, whether they are willing to recognize it or not, we believe both of these forces within our church need each other.

We believe God's purposes for the UMC will be better served by a concentrated continuing effort to achieve a "loving understanding" among persons with perspectives different from our own, than by an effort to create a "loving division" into two different churches. A "loving division" would most likely prove to be impossible in practical terms, even if it was desirable. A "loving understanding" is readily possible in practical terms, if only persons at all levels within the church will begin by affirming the Christian integrity of those who hold different points of view.

Dr. Brooks' paper on "The Methodist Connection" could serve as one of several helpful resources for discussion in the process of developing such a "loving understanding." We believe a number of his ideas have merit, and even his proposal for a "loving division" can be the basis for a stimulating discussion on what our church is, and should be.

New edition welcomed

TM/UMR welcomes as readers approximately 616 member-families of the First UMC in Kerrville, Texas (Southwest Texas Annual Conference), wbo began receiving a local church edition with the Aug. 8 issue.

First UMC is the most recent addition to more than 300 local churches across the United States, which publish special editions of this publication — combining local church news with annual conference and general church news and opinion.

To our new readers in Kerrville, we say "Welcome." We hope you will find your new church paper interesting and informative, and that you will join with other readers in providing feedback through such columns as "Letters to the Editor."

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
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The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Letters to the Editor

'CO status' pros, cons aired

To the Editor:

O. Gerald Trigg's "Here I Stand" article (TM/UMR, Aug. 1) was so good in helping me see that we will inevitably have both those who sopport the draft registration and those who are conscientious objectors — that neither is right and the other wrong. What is important is that each of us follow our own God-centered conscience.

This article also illustrates how we must be careful to have facts and not just rely on particular scriptures to support our arguments. Taken out of context there are scriptures to support anything, even incest. Check out Genesis 19:32. I hope that Rex Williams (TM/UMR letters, Aug. 1), who felt the church is showing poor judgment in showing youth how to register as conscientious objectors, reads Mr. Trigg's article.

It is important that both sections of youth feel supported and encouraged to make an individual decision of how best to follow their own God-centered conscience. The rest of us must respect that kind of decislon.

I have both a young son and a daughter. I feel my daughter's responsibilities to her country are just as great as my son's, and if one must decide how best to serve so must the other.

Sharon K. Clark
Forest Lake, Minnesota

Choice exists

To the Editor:

It disturbs me to keep reading all these reports in United Methodist publications about how conscientious objectors can avoid serving their country and not a word about the alternative of serving as a CO. I've not seen a single item informing our youth of the option to enlist for a non-combatant assignment. I know that the Army will currently guarantee it at the time of enlistment.

Even if drafted, a CO — with proper documentation — can still serve his country, and his God, and be assigned to non-combatant duties.

Our country is the only major power that allows total religious freedom.

Why not encourage our youth to strengthen our defenses and maintain these freedoms we all enjoy? Don't we want this country to continue to be a major power and a deterrent to the advance of political systems that deny religious freedom?

Why is it that a person who feels a citizen has a serious obligation to his country is accused of being a "perverted patriot?"

If a person is truly a CO, there is no reason why he can't serve his country without violating his principles.

Robert Otti
O'Fallon, Missouri

More to debate

To the Editor:

We need to go beyond the present discussion of "conscientious objector" status and the Unlted Methodist Church as voiced on one side by Dr. Herman Will and the Division of World Peace (TM/UMR, June 27), and on another side by groups who would agree with Ray H. Smith (TM/UMR letters, July 18).

We need to look at what I call "Conscientious Participation" in war-making. The position of the New Testament, and of the early church for several centuries after its beginning, is and was that pacifism is the norm for Chrlstians. Today, we in the church accept without question an ethical supposition that our youth should normally be willing to participate in war-making with all of its destruction and waste of humanity and worldly resources. We support (at least in some instances) our youth who wish to "prove" on biblical, theological, ethical and moral grounds that they, as individuals, are conscientiously opposed to participation in war-making.

The time has come for us to treat as "normal" the New Testament position which is anti-war. We should assume that our youth will not participate in such war-making and perhaps allow for those who can "prove" on biblical theological, ethical, and moral grounds their conscientious approval of and participation in it.

Let us in the United Methodist Church stop parroting the government line that the best we can do for youth is support them in being CO's; let us begin to announce the fact that the Christian position of opposition to war-making and participation in it is our norm.

Jack K. Thomas
Huntington, Indiana

CO stance explained

To the Editor:

I am writing in response to the letter to the editor from Ray H. Smith in the July 18 issue of TM/UMR, to try and explain the Christian basis for my stand as a conscientious objector.

Mr. Smith asked: "Does anyone think it is right for United Methodists to enjoy the benefits of citizenship while avoiding the responsibilities?" I believe as Paul did (Phil. 3:20) that my citizenship is in heaven and my citizenship in the United States is secondary. I believe God is a God of love, and what He asks of us is to love others. It is my responsibility as a Christian to love others. I don't believe I am "shirking my clvic duty" by refusing to participate in a draft or war, but rather I am following a higher calling.

As a Christian, I believe I am free in Christ. No matter what the secular government is, I am free because of Jesus Christ. The many Christians in communist and oppressed countries are a witness to this freedom. If we want others to be free, we can do that by introducing them to Christ, not by fighting and killing "the enemy." Jesus taught his disciples to love their enemies. (Matthew 5:44-45). The greatest commandment is to love God with all your heart, soul and mind, and the second most important is to love others as yourself (Matthew 22:36-39).

Mr. Smith closes his letter by asking "Whatever became of the Golden Rule?" As I learned it, the Golden Rule says, "Do unto others as you would have them do unto you." If we would live in peace then we ought to act peacefully toward others. Violence only begets violence and destroys what it seeks to create or save.

Although I have difficulty understanding Mr. Smith's opinion, I respect his right to hold and express it.

Carolyn M. Linton
Nashville, Tennessee

Workers not at fault

To the Editor:

I read with concern the article "What happened to excellence?" by Kenneth Conners (UM/UMR, July 11).

Quality craftsmanship in American industrv is rare because of factors more crucial than those he mentioned.

Craftsmen, in the early American sense of the word, are not to be found working under pressure of time studies and piece work pay. We can't have it both ways at the same time. The die has been cast in the modern commercial community. Mass production lines and individual aspirations for quality craftsmanship are difficult to coordinate in our kind of society. Imperfections in manufactured goods are part of the price we pay for production pressures.

To lay the blame for mediocrity on all factory workers, who may be required to do two or three line procedures haphazardly in the same time they could do one procedure well and with some sense of dignity, is hardly a fair assessment of the real situation in many places in America today.

K. Wayne Hoehns
Creston, Iowa

Telephone outreach

To the Editor:

First, I want you to know how very much we eojoy your newspaper. The idea came to me to write you after reading your "Letters to the Editor," for I want to tell you about an "outreach" telephone ministry which was launched September 1, 1979 shortly after the Rev. Ralph Lord Roy came to be our leader at First UMC of Meriden.

The name of this ministry is aptly called "Inspi-Ring."

Persons of any age, at any time of day or night, and regardless of their particular faith, may hear the comforting messages.

I have heard various other messages but never one as "complete" as ours. Mr. Roy gives many of the messages, with lay members and friends also participating in this inspiring program.

I personally find it helpful to call more than once a day (or evening), especlally when feeling my spirits are at a low ebb. The messages are diversified and interesting, with a wide variety of anecdotes, prayers and suggestions on what passages from the Bible to read, etc. There is also at least a half-minute for the caller to leave a message or a comment.

I wish everyone could be the happy recipient of these messages!

Helen L. Dodge
Meriden, Connecticut

Here I Stand

Live by the sword, die by the sword

Elbert Earnest

By ELBERT R. EARNEST

"They that take the sword shall perish by the sword." (Matthew 26:52) That is exactly where we are today. When we spend one-fourth of our national budget for the sword — national "defense" — we have obviously taken up the sword. That is showing up in our economy. It is the main source of inflation and the main reason for the bemoaned decline in industrial productivity.

When there is not only government subsidy of the defense industry, but also government capitalization of plants and machinery, the chief reason for the decline in industrial productivity becomes more obvious. Less than 10 percent of the "defense" production facilities are transferable to the production of civilian goods.

For many years industries have failed to buy and use new, more efficient machines and equipment — more productive facilities — presumably because there is only so much capital available, and "defense" gets first call.

Other countries which have not laid waste their stores with "defense" industry capitalization have outstripped us in productivity. It is a fair assumption, given our insane commitment to "defense spending," that their advantage over us will only increase.

The near hysteria with which our present congress is moving to over-appropriate funds for defense is folly. Throwing more money at the problems of the military, and throwing away more money to the defense contractors, will do nothing to make our defenses more effective. Merely having more equipment of notoriously questionable dependability does not make our "national defense" stronger.

Money, limited natural resources, manpower, and plant modernization diverted into the defense business weaken our economy and sap our total national strength.

A recently released report by the United Nations reveals that world-wide spending for military purposes (the sword) is approaching $1 million per minute! The USA is certainly spending its share. If the projected $1 trillion for defense during the next five years holds true, our expenditures will be over $379,000 for each minute of those five years!

The proposed $156 billion defense budget for the coming fiscal year will cost us sap taxpayers $296,803.65 per minute.

And some of our congressmen who bad-mouth "government spending" have led the effort to over-appropriate for "defense."

In the economic world the words of admonition to the sword-wielder at Jesus' arrest are proving to be completely true.

In the political world, of international affairs, the taking of the sword is an even worse failure. The memory of the anguish of Vietnam is fading. So soon, too soon, do we forget.

The patterns of conduct being followed by our national government are becoming ghastly, and ghostly familiar. It seems as if the same unreasoning stupid excuses that mired us ever deeper into the no-win quagmire of Vietnam are being played back to us. Will we never learn?

In the words of my father, the memory of the national leadership must be that of a chicken: they awaken to a brand new world every morning.

At this stage of scientific-technological development, taking the sword can, and in every likelihood would, destroy not only those actually wielding the sword but also the rest of us as well. The survivability rate in the eveot of any use of nuclear weapons would be almost zero.

I believe that it is long past the time when we should start making peace. It has never really been tried seriously. Nothing else has worked and civilization is the worse for it. Life on planet Earth is in real danger of total extinction — about 50/50 that we will reach year 2000. Jesus said: "Blessed are the peace-makers." If we do not try to follow peacemaking, as a preventive measure, not as a war-ending effort, we will not be around to make war.

To paraphrase Deuteronomy 30:10, "I call heaven and earth to witness against you this day, that I have set before you life (peace) and death (war) blessing and curse; therefore choose life (peace), that you and your descendants may live. . ."

"Here I Stand" is a column through which TM/UMR readers may express concerns and opinions about the church and related subjects.

This week's contributor, Elbert E. Earnest, is a member of St. John's UMC in Santa Fe, New Mexico.

Persons wishing to submit articles for use in either "Here I Stand" or "My Witness" columns may do so by mailing their submission to: TM/UMR, Box 221076, Dallas, Texas 75222.

My Witness

Are Christians neglecting silent prayers for world?

By MAS ODOI

Prayer is the source of the greatest of powers. Yet broken families, drugs, crime, inflation, unemployment, wars, and other national and international problems dominate the news.

Could it be that we Christians are neglecting our silent prayers?

Personal communication with our Creator has infinite potential, while public invocations are limited to a few minutes a week. If only one percent of American Christians pray 1,000 minutes a week each, God will have 20 million hours to bring about His miracles. What a beautiful world we could have if we only make the effort.

Personal prayer is more than worship and deep-felt appeals for others and ourselves. It involves losing ourselves for Jesus' sake, and thereby finding ourselves. By opening our hearts and mind to God's Truth and Righteousness, we become an integral part of His divine plan.

It is imperative that Christ's personal message to you and me, the Sermon on the Mount (Matthew, chapters 5-7) be read and reread. Nowhere else is there a clearer, more comprehensive guide to Christian living.

Jesus was not only the wisest, but the most practical of people. He said: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16). Faith without good works is dead!

Because personal prayer involves the interplay of inspirations, unencumbered by words, we can sense in an instaot the panorama of ideas, pertinent to any given situation. Such breadth of vision gives our thoughts greater validity than all the social theories our intellectuals can devise.

I pray that a few of your readers will join me daily in hours of silent prayer and dedicated effort to build a world of freedom and peace for our children's generation.

This week's contributor to "My Witness," Mas Odoi, lives in Gardena, California.

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Super sub!

Florida youth raise 'dough' with dough

LAKE CITY, Fla. — A new Guinness Record for the world's longest loaf of bread was set last month in an effort sponsored by the United Methodist Youth Fellowship of Lake City UMC — 746 feet 7½ inches. And they raised more than $700 in the effort that went to the Manna House Ministries and a center for adult handicapped workers.

Youth director David Whitford reported that 310 youth from 16 local churches pitched in from 5 a.m. until 4 p.m. placing 1,500 pounds of charcoal in a trench, kneading 900 pounds of bread dough (lower photo), placing the dough into the "pan" which was a double thickness of aluminum foil 750 feet long (left photo), and building approximately 710 feet of submarine sandwich.

More than 2,000 people turned out for the day's festivities. The record was surveyed by a registered surveyor and certified by a county judge.

The "Super-Sub" provided a great boost to the city's church youth and a sense of adventure to the Lake City UMYF, Mr. Whitford said.

FLORIDA UMR PHOTOS

Back to local churches

Bishops find new role returning to old one

By BUD HERRON
Associate Editor

MADISON, Wis. — First UMC here has bired a new "associate minister."

His qualifications are impressive: He has been a United Methodist minister for 48 years. In his previous position he was responsible for the operation of more than 1,400 local churches with a membership of nearly 325,000 and a combined budget of more than $56 million.

His name is Ralph T. Alton, soon-to-be-retired bishop of the UMC's Indiana Area. His new title here at First UMC will be "Bishop in Residence," but structurally he will be an associate minister, working under the direction of the congregation's senior pastor.

Not many years ago, a retired bishop serving in such a capacity was unheard of. Retired bishops either settled down to lawn chairs and fishing trips or moved into positions on seminary faculties. No one returned to local churches — much less as an "associate minister" — even though some did help out on an "unofficial" basis in local churches in communities where they retired.

But times have changed — for society, for the church and for bishops. Society no longer sees complete retirement as "a given" for every older person. The church less and less sees its bishops with the celebrity awe it once did. Bishops are less and less willing to quit being active ministers when they quit being active bishops.

Bishop Frank first

Bishop Eugene M. Frank is believed to be the first retired bishop to return to a local church as an associate minister. He joined the staff of Central UMC in Kansas City, Mo., in 1979 after having served three years on the faculty of the Candler School of Theology in Atlanta, Ga. He leads a Bible study and prayer group, serves as staff member on the missions work area, and preaches about once a month.

"I did it because I never got the local church out of my system," he told TM/UMR recently. "I enjoyed my years as an active bishop, but I always felt my real talents were in the local church. They gave me the title 'Bishop in Residence' but as far as I'm concerned I'm an associate here. I like it, and I hope to keep doing it."

Bishop Alton credits Bishop Frank with laying the ground work which led to his own decision to go back to the local church.

"I'm local church oriented. That's the way I've always been. I feel the real action in the church is at the local level," Bishop Alton told TM/UMR. "I can't tell you how excited I am to be back on a local church staff."

Bishop Alton will begin his duties at First UMC on Oct. 1. He will teach three six-week Bible courses during the coming year and will work with evangelism and mission development programs.

Some adjustments

He freely admits that going from being a bishop to working under a local pastor may take some personal adjustments, but says he is confident he can make the switch.

Bishop Frank says that transition, in his case, was not as difficult as some persons predicted it might be.

"Much depends on the individual attitudes of the bishop making such a move and on the attitudes of the pastor in charge," Bishop Frank says. "If the senior minister accepts you as just another staff person without being threatened or otherwise overly concerned with the title of 'bishop,' it can work out very well. I've been lucky to have that kind of a situation here at Central."

Bishop Frank has been so pleased with his position, in fact, he has become somewhat of an advocate for other retired bishops to make a similar move. He says at least three other bishops who are retired or are ready to retire have talked to him about such possibilities.

"I believe more bishops will move back into local church positions in the future after retirement," he told TM/UMR. "It is a sign of the times. Twenty years ago most men elected to the episcopacy were elected primarily on the strength of their administrative abilities. Today, it seems that other qualifications, such as pastoral outlook, are playing a greater role in elections. Bishops are more and more being seen as brothers rather than solely as authority figures. I think it's a healthy change."

Not for everyone

He goes on to say, however, that going back to the local church is not for every retiring bishop.

"It all depends on the bishop's temperament. It fits some bishops and wouldn't fit others," he says.

"Freedom within ministry" is the key, according to Bishop Frank. Both he and Bishop Alton reject any suggestion that becoming an associate requires an extraordinary amount of "humility" on the part of a bishop.

"I'm not going to Madison because I'm somehow humble," Bishop Alton says. "I've never even really considered that. I'm going because I'm going to enjoy it. That's where I want to be in ministry right now."

Charismatics stress UM unity

By JOYCE HOPKINS
Staff Writer

INDIANAPOLIS, Ind. — "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom" (II Cor. 3:17) was the theme verse for Aldersgate '80, a national conference for Christians interested in charismatic renewal, but its speakers also brought a strong message for unity within and support of the United Methodist Church.

"We are the United Methodist Church. We are glad we are Methodists. God has called us to a real ministry in the church," declared Dr. William P. Wilson, chairman of the United Methodist Renewal Services fellowship (UMRSF) which sponsored the Aug. 7-10 conference here.

Speaking at the opening session of the group's second annual conference, his denominational loyalty statement set the tone followed throughout this national conference on the Holy Spirit.

During Saturday night's session, which included individuals "singing in the Spirit," using not words but melodic syllables in song, Marie Livingstone Roy, former editor of the renewal fellowship's newsletter "Manna," gave one of the evening's spontaneous testimonies from the congregation.

A slightly tearful Ms. Roy, who is now an editor and writer of devotional literature, delivered a strong plea for unity within the UMC.

She urged UMs to concentrate on "the things we agree on. The real question is whether Jesus is Lord. The other things belong to men — they are doctrines men have written with inspiration."

'Loyal' church people

The Rev. Ross Whetstone, executive director of UMRSF, told a group of ministers in a special session for clergy that he had written to the UM bishops before the conference, assuring them that members of the renewal fellowship were "loyal church people" who wanted to be accountable.

He said he expected perhaps a half dozen UM bishops at Aldersgate '81.

Bishop Roy Nichols of the New York Area and president of the Council of Bishops preached at the Sunday morning worship service. He was introduced at the Saturday night session.

Although the conference was sponsored by UMRSF, which is a fellowship described in the meeting's program as being "representative of the renewal movement in United Methodism," the gathering was ecumenical, bringing together nearly 3,000 Protestants and Roman Catholics to praise the influence of the Holy Spirit in their lives.

Bothered by labels

Keynote speaker Dr. Joe Harding, pastor of the United Methodist charge, Central United Protestant Church in Richland Wash., spoke to the reactions some have when hearing about charismatics, who are represented by the UMRSF.

"I am bothered by labels. As I grew up, I knew there were churches on the other side of town that did 'strange things.' We called them 'holy rollers'," Dr. Harding recalled.

Now, however, he describes himself as "the whole thing — an English speaking charismatic," to emphasize his belief that speaking in unknown tongues is not necessary to call oneself charismatic.

"Every Christian should have the charisma. We've got to be open to the fact of diversity. Not all of the gifts (of the Spirit) are the same. You've got to have different parts working together — and to celebrate the diversity," Dr. Harding emphasized.

He said he believed the "great work of the Holy Spirit" is to focus people's attention on the life of Jesus Christ — not on the charismatic movement — and to create a separate "Holy Spirit movement."

He deplored that the "average United Methodist is so down on his own church." Quoting the Apostle Paul, Dr. Harding said UMs should either be positive or be silent about their church.

Dr. Michael Green, rector of St. Aldate's in Oxford, England, who spoke several times during the conference, began his first sermon chiding UMs for the 80,000 members he said he understood the church lost last year.

"It means the main membership of the United Methodist Church is not reaching the people," he said. "Many of you are frustrated because the management doesn't want what you've got. You feel you have no outlet for the gifts or that your minister is an embarrassment to you."

'Holy ghetto'

Dr. Green urged discontented UMs to devise a plan, to seek the spouses of those who attend church who do not attend themselves, to evangelize where potential members are — and not to stay in their own "holy ghetto."

"Christians need to get out onto the streets and be seen. If the lunatic fringe can be there, why can't we?" Dr. Green asked, referring by name to the Children of God and Hari Krishnas.

He told the group that the UMs attending were there because they were loyal to the UMC.

"There has been a lot of seepage of charismatics out of the United Methodist Church. Flowers in the next yard can always look better. Believe that God has put you where you belong," he added.

The hundreds who went to the altar during the healing service, apparently had little doubt where they belonged. Lined up in front of the platform were clergy and laity who had participated in "laying on of hands" or faith healing before.

As individuals came forward, those who were praying for them put their arms around them or placed their hands on the supplicants' heads. Some individuals who were being prayed for fell backwards and ushers gently eased them to the floor. Many came away from the experience in tears, wiping their eyes, as their friends supported them.

Controversial couple

Dr. Tommy Tyson, who led the healing service with Dr. Francis MacNutt and his wife Judith, referred to the possible reaction of Roman Catholic charismatics to the couple's presence on the conference program.

"By having the MacNutts here, we are in no way openly defiant of the Catholics," Dr. Tyson said. It is with the full knowledge that Father MacNutt did not make a choice between priesthood and ministry — but between celibacy and marriage — and the institutional Catholic church is not ready for that."

Dr. MacNutt, who also conducted a seminar with his wife Judith, caused some tension with charismatic Catholics prior to the meeting. As Father MacNutt, the faith healer left the priesthood to marry last February.

The MacNutts were greeted enthusiastically at the conference which was attended by Roman Catholics.

The non-profit religious foundation, which although having a liaison with the UM Board of Discipleship receives no funding from the UMC, emphasizes "the person and work of the Holy Spirit," according to its literature.

Dr. Whetstone, currently the UMRSF's executive director, keeps that title when he becomes the group's first full-time paid staff member Sept. 1, a spot the 30-member board of laity and clergy okayed just prior to the conference.

"My impression was that this conference was well-rounded," Mr. Whetstone said after the final evening worship session Saturday, "that each evening had a different flavor, and that tonight, it was quite liberated."

Dr. Wilson, a psychiatrist on the faculty at Duke University medical school, said then that the praying done prior to the session "had an effect on tonight."

Dr. Wilson that afternoon had asked those attending his Christian family seminar whether they had noticed the "sense of oppression" he had felt during the conference, and nearly half indicated they had.

Washington's 'peace wish' may come true

WASHINGTON (UMNS) — Had George Washington gotten his wish in 1783 — that the U.S. government have a peace establishment — the nation may have averted some wars and conflicts. Almost 200 years later, there is a chance the former president's dream may come true.

The U.S. Commission on Proposals for the National Academy of Peace and Conflict Resolution conducted the last of 12 public hearings here July 22-23 about whether the U.S. government should create an institution which would promote peace. On July 24 the nine commissioners decided to recommend that Congress enact legislation that would establish such an academy.

"This (the recommendation) is not a pipe dream," said commission chairman Senator Spark Matsunaga (D., Hawaii). "It's the first major step forward."

The public's attitudes about a peace academy appear to be favorable also. The testimony "has been overwhelmingly supportive," said commission vice-chairman, Dr. James H. Laue. Dr. Laue is director of the Center for Metropolitan Studies, University of Missouri. For several years a member of the United Methodist's Board of Church and Society, he is a member of Grace UMC in St. Louis.

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Prayer meeting credited with heading off violence

FREDERICK, Md. — An ecumenical prayer meeting held by the churches here just before a Ku Klux Klan rally in mid-summer is credited with helping keep down violence in the city. And United Methodists were actively involved in sponsoring the prayer meeting.

The story unfolded in May when Frederick County learned it would be the site of a Klan rally on June 28, according to "Circuit Rider," the Baltimore conference edition of TM/UMR. Members of the community voiced concern and on Sunday, May 11, Trinity UMC took action.

During a congregational meeting, the United Methodists called for June 28 to be a day of "prayer and spiritual contemplation" and further urged neighboring churches to ring their bells from 3 p.m. that day until midnight.

The bells should toll, the UMs said, because "bigotry, after all these years, still exists."

Other people took the United Methodist example and later that month (May), the Frederick County Commissioners appointed a committee to plan for a Brotherhood Day on June 28.

Named to that committee were the Rev. John P. Hamm, pastor of the Trinity congregation, and the Rev. John L. Ford, pastor of Asbury UMC.

The committee recommended that an ecumenical prayer meeting be conducted from 5 to 6 p.m. on June 28. The Klan rally, they knew, was set for 7:30 p.m.

And so, as one resident recalled, the stage was set for a battle of philosophies.

About 200 people representing numerous races and religious beliefs attended the prayer meeting. And after dark, reports the *Frederick News Post*, some 200 spectators watched the infamous cross burning.

News-Post reporter George Dorsey described the crowd in a June 30 story. He said in part, "Most spectators carried cameras. Cries of 'white power' and racial slurs were voiced by only a small portion of the rally participants.

"Younger spectators seemed curious about the Klan's position on issues but appeared to become bored by the repetitious speeches," he wrote.

Today religious leaders in Frederick generally praise the prayer meeting. "It went a long way to keep down violence in the city," said Mr. Ford.

It was Mr. Ford who immediately following the service walked through the city's black community with Mr. James Garrison and Lord D. Nickens. Mr. Garrison attends the Trinity UMC and Nickens is the local NAACP president.

The trio reportedly spoke about the brotherhood of all people and urged Frederick residents to stay at home during the rally.

Mr. Ford said he was surprised that Frederick was chosen by the Klan. He described the city as a "peaceful community where the races get along well."

Mr. Garrison said the prayer meeting "signified that a community could oppose something realistically." He labeled the meeting as "an initial step" which helped people to later publicly share their beliefs about "brotherhood among all . . ."

Asked why Trinity sponsored the prayer meeting, the Mr. Hamm replied "Hatred does not cease by hatred, but only by love."

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Sentences suspended in killing

DECATUR, Ind. (RNS) — Two young men have been given suspended sentences in connection with the killing of an 8-month-old Amish baby last Aug. 31.

The baby, who lay in the rear of a horse-drawn open buggy plodding along a country road, was killed instantly when her skull was fractured by a chunk of drainage tile thrown from a battered pickup truck speeding by. It was one of 15 rock throwing incidents aimed at Amish families linked to the four young men in the truck that night.

Two of those men — Kevin Rehm, 20, and Lynn Rich, 19 — had pleaded guilty to reckless homicide charges. Although sentenced to five years each in prison on July 29, their sentences were suspended and they were put on five years' probation.

The sentencing came one day after a second girl was born to Mr. and Mrs. Levi Schwartz, parents of the victim, Adeline.

The initial shock of the death has worn off, and has done nothing to change long-held attitudes that accept harassment of the Amish because they are "different," according to newspaper commentaries. There even has been growing sympathy for the families of the four young men who live in the northeastern Indiana town of Berne.

People in the news...

Dream comes true

The culmination of a nine-year-old dream came this spring as Mr. and Mrs. R. J. Bawden of Knob Noster, Mo., presented an outside concrete ramp to their United Methodist Church. "We wanted people in wheelchairs and those unable to manage steps still to have the privilege of attending worship services in our church," they say.

Don't ask us to sing

Also back in the spring, TM/UMR learned, the youth of Williamsport (Ohio) UMC held an all night marathon hymn sing. Between 8 p.m. Friday and 6 a.m. Saturday, they sang 552 songs in the more than $200 for mission projects through their efforts. However, Pastor Bob Wilkins reports they were quite hoarse when they finished and one youngster told him, "Please don't ask us to sing too much at worship service Sunday."

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Author says vitamins, God aid quality of life

By JOYCE HOPKINS
Staff Writer

DALLAS — Marjorie Holmes' journey from a child in the church to the woman whose inspirational books have titles like, "I've Got To Talk to Somebody, God," included a bout of cynicism about God and a rediscovery of her faith.

As a girl, she recalled praying in front of her open bedroom window, with a view of a cherry tree and a lake. She left this behind to go to college where she describes falling under the influence of "an atheistic professor."

"I was ripe for the plucking for this brilliant professor who said that I was too smart to believe in God," Miss Holmes said. "On my return home, by habit, I remember going to my window sill and said, 'Ob no — there's no one there.'"

Miss Holmes was in Dallas last month

Marjorie Holmes

during the Cbristian Booksellers Association's 31st annual convention, discussing her latest book, "God and Vitamins," which is due for release this month.

After what she described as "a lot of problems I couldn't handle without God," she indicated she returned to an even steadier faith than she had felt while growing up.

"There are no atheists in foxholes or in the labor room. The experiences of birth and death are the two critical experiences. You cannot go through them alone," Miss Holmes added.

It is in her latest book, a volume extolling exercise, diet and faith as the means through which to improve one's quality of life, that Miss Holmes goes somewhat beyond the purely devotional aspects of previous books which include a collection of prayers.

"For many years, people have asked me where I get my energy," she said. "I always say 'God and vitamins.' When I saw what vitamins did for my husband's arthritis, I was convinced."

Her husband was unable to turn his head fully, she said, until their dentist Dr. Shreve Spitler, recommended taking vitamins.

"After two weeks on them, my husband was shining his shoes, saying, 'Look at me! I don't hurt.' He went to back the car down the driveway and began honking the horn until we all came out. He was shouting, 'I don't hurt!'" Miss Holmes recalled.

She became so involved in the effect the combination of vitamins, exercise and faith played in her own life that she decided she had to write a book about it.

"I knew that these things worked — through 'anecdotal medicine.' I have only had one cold in 15 years — and that was when I went on a trip and didn't take my vitamin C," she said. "But in order to write a book, I had to tell why vitamins worked.

Her research for the book took three years and a number of trips into Washington, D.C., near which she lives, to cbeck out pertinent articles in medical journals.

Through her studies, Miss Holmes formed strong opinions about the federal Food and Drug Administration (FDA). She wrote a chapter in her book about the agency and vitamins. It was one of two chapters she said her editor tried to talk her out of using due to possible controversy. The other section is a chapter about cancer and the use of what she calls "the anti-cancer vitamins, B_{15} and B_{17}."

"The propaganda the FDA puts out about vitamins is scurrilous," Miss Holmes said.

She said that while the cancer research branch of the federal National Institutes of Health showed some positive effects in patients with malignancies who were taking vitamin therapy, the FDA is putting out a pamphlet with a different position titled "Myths of Vitamins."

Miss Holmes said she has no intention of publicly debating the portions of her book published by Doubleday which may cause controversy.

"I want to spread the glad tidings — not defend them," she said. "The time is now for this book. I've helped a lot of people spiritually, and now I want to try to help them physically as well. The body, mind and spirit are inseparable," she said.

Take 'us' out to the ballgame

KANSAS EAST UMR INTERCHANGE PHOTO

Baseball is as American as apple pie and many United Methodists are participating in United Methodist Night with their favorite professional baseball teams this season.

LEFT PHOTO: Darrell Porter of the Kansas City Royals asks Jasonne Grabher just how she pronounces her name before the Royals game with the Milwaukee Brewers June 20. She and three other UM youth got to sit on the bench and meet Mr. Porter before the game at the special night for Kansas and Missouri UMs.

RIGHT PHOTO: At Three Rivers Stadium in Pittsburgh, Bishop Roy C. Nichols tosses the opening pitch of a game between the Pirates and the Chicago Cubs. The special night was a tribute to Bishop Nichols with more than 1,200 UMs from 65 churches on hand at the pre-game ceremonies.

UM Day will also be observed before the season ends with the Cleveland Indians and Ohio UMs and with the Los Angeles Dodgers and southern California UMs.

WESTERN PA. UMR PHOTO

Hoosiers to Oklahoma mission

Prayer and service brings volunteers back

By BONITA DAVIS
Staff Writer

OKLAHOMA CITY — What causes a volunteer group of United Methodists to return for 13 summers to spend their vacations building churches, clinics, and parsonages for the Oklahoma Indian Missionary Conference?

"The work of prayer, a sense of helping others and the closeness of our group is what brings people back," said Gene Gilbert, the leader of the volunteer group of 65 persons from the North Indiana Annual Conference of the United Methodist Church who are participating in the building projects this summer.

The group represents a mixture of people from various age groups and occupations: children, teenagers, retirees, farmers, businessmen, non-skilled laborers and family groups.

Thirteen years ago the general superintendent of the Oklahoma Indian Missionary Conference came to a district meeting in Indiana to speak about the needs of the Native American people.

A group in that meeting was looking for a project and contacted him. "Then things started to work," Mr. Gilbert told TM/UMR.

Since that time the group has built five churches, four educational units, one parsonage and two clinics. They have worked all over the conference. Where the need is, they go, Mr. Gilbert said.

"This is the only way for most of the congregations to get these resources for building and labor. The missionary conference has no money to provide for the physical needs of buildings," David Adair, staff person of the missionary conference told TM/UMR.

According to Mr. Adair, the conference has applied to the Advance Program of the UMC's General Board of Global Ministries to receive grants for their building needs.

"In each case it is not a sure thing that we will be funded for the project. The group from Indiana has been a sure thing for 13 years," he said.

In addition to work, the group holds joint worship services with the Indian people every night. They work together and also share the evening meals with one another. "We have a beautiful time with the Indian people and ourselves," said Mr. Gilbert.

This year the group is totally remodeling the sanctuary and fellowship hall of Billy Hooton UMC in Oklahoma City. "This is the first time that they are refurbishing property. Prior to this time they built new ones," Mr. Adair said.

The group has had a number of interesting experiences in their past 13 years of service with the Indian conference, Mr. Gilbert said.

Several years ago the group had to build a medical clinic to government specifications. He said they ordered sheet rock weeks in advance but it did not come in. The group began to panic because they had only eight days remaining to build and dedicate the clinic before they went home. Someone suggested prayer and the group did so.

The following day a telephone call from a lumber company came saying that a load of sheet rock was on its way. Mr. Gilbert said three minutes later a different lumber company called giving the same information. Another three minutes passed and a third lumber company called telling them that the sheet rock was on its way.

Three loads of sheet rock were being delivered to them when they only needed one to do the job, he chuckled.

This year numerous members of the group have had personal tragedies happen to them. When TM/UMR asked Mr. Gilbert how the group managed to stay together in the midst of these tragedies he said, "We join together in prayer as our main support system. We could not begin to do the things we do unless we pray."

TV evangelists: polls say not robbing churches

IRVINE, Calif. (RNS) — Armed with new survey results bearing the Gallup imprimatur, television ministers can argue their programs are not — as critics have charged — robbing local parishes of churchgoers and donations.

Ohio-based Rex Humbard, who is seen on 240 U.S. stations, was the first to employ recent findings by the American Research Corp., Irvine, which used the services of Gallup pollsters.

Mr. Humbard said the poll found that among those with a favorable opinion of him 26 percent said they increased their participation in the local church because of religious television. Only 9 percent said religious programming decreased their involvement.

"I think this does much to dispel the criticism of religious broadcasters in terms of taking away people and money from the church," Mr. Humbard said in a news release from his Akron, Ohio, headquarters.

"For every person who decreases his involvement in the church due to religious programming," he continued, "three persons actually increased their activity in the church."

Those figures, drawn from the 73 percent who gave the evangelist a positive rating, included 58 percent who said the religious programming had no effect on them in terms of church involvement and 6 percent who had no opinion.

Among all those interviewed, more than two-thirds said they had no opinion or had no church habits changed by TV religion. Another 12.5 percent said their church participation rose because of religious programs and a little more than 10 percent said their church life had slacked off.

Among those who like Mr. Humbard, 41 percent said churches were their first choice for charitable giving. Only 5 percent listed religious radio or television as their first choice for contributions.

(The Rev. Pat Robertson, founder-president of Christian Broadcasting Network and host of the "700 Club" religious talk show, said in an interview in Los Angeles that a survey of his own viewers indicated 70 percent were giving more to their churches than ever before and were "more active" in their churches.)

Claim 64-year-old couple

Christians: 'super celebrators of sex'

DENVER (RNS) — "Christians should be society's most liberated people, the super celebrators of sex," says a Presbyterian minister.

The minister, the Rev. Charlie Shedd, and his wife, Martha, have written a book about sex. The titie, "Celebration in the Bedroom," might set some Christians to grinding their teeth.

The Shedds are serious about the importance of enjoying sex, and they say that, at 64, their sex life has never been better.

Some have called the book the Christian "Joy of Sex" book, although the Shedd's book isn't as explicit.

But it does discuss various topics related to sex and sexual relations that some Christians wouldn't discuss with their best friends. Subjects such as oral sex, what sexual fantasies mean, accommodating one's preferences, the effects of pornography, departures from the "norm," attitudes toward nudity and "Victorian" religious ideas about sex are treated.

The thesis of their book is a Bible quotation from the first chapter of Genesis: "Then God created male and female, and it was excellent in every way."

The Shedds contend that the Bible encourages Christians to enjoy sex. Both think that sex should be limited to married couples and that it sbould be heterosexual.

The only limit on the variations in sex, they say, are in cases where certain sex acts might be physically, mentally or pyschologically damaging to the participants. Otherwise, a couple can be as creative as they wish and do whatever both enjoy.

The Shedds say the Bible places few limits on sex, and that in areas about which the Bible isn't explicit, the sexual variations are the decision of the couple.

Sexual celebration, the book says, will require adjustment on the part of most Christians.

"Rising above our early training could be an awesome challenge. The vacuum of our parents' silence will need to be forgiven and whispered negatives forgotton. Old sins, unfortunate experiences, false concepts, grudges, memories making us nervous, all these must be faced, released, surrendered and left with the Lord," they wrote.

"In some cases, even the church's Victorian positions will need to be re-examined," they wrote. The Shedds suggest a "cleanup" prayer: "Lord, there are so many roots to our hangups. Send your cleanup squads and prepare our souls, our minds, our bodies for celebration of your love."

The Shedds have become known throughout the country, receiving about 100 invitations a week to speak and lead seminars and workshops on sex for church groups. Only a small minority of Christians have criticized the Shedds' attitudes and openness about sex.

"Some of them preacb that you'll go to hell if you like sex. They're usually the very frightened from the far right," says Mr. Shedd.

Mr. Shedd bas now written 30 books, three of which Mrs. Shedd has helped write. With the others, she was a constant help in editing. Books include "The Stork is Dead," and "How to Know if You're Really in Love."

They also write a nationally synidcated newspaper column, "How to Stay in Love," and have contracted with Doubleday to write yet another book, Loving the Difficult People.

The biggest problem between couples, they say, is communication. But high on the list are couples who don't know how to be friends with each other and those who don't allot time to themselves.

The Shedds recommend telling children everything about sex by the time the children are 10 or 11.

"Kids have a computer. What they can't use now they will store away for future use. Some people think telling kids will scare them. It won't. By the time a kid is 10 or 11, he is already pretty hung up about sex because of dirty stories and bizarre behavior. It's time parents take the wraps off their silence," said Mr. Shedd.

That silence, they say, leads to additional hangups, because children infer that there is something bad about anything that's "hush-hush."

The Shedds say Christians are no better or no worse than the rest of society about sex.

"Sex is a matter of the mind and soul first," he said.

Mutual fund invests only in 'life' services

By JOYCE HOPKINS
Staff Writer

PORTSMOUTH, N.H. — Pax World, a mutual fund based here which allows individuals to invest according to their social consciences, bad its origins in the Vietnam era, when the United Methodist Board of Church and Society received requests from people who wanted to make investments, without supporting war-related industries.

"It was in 1967 and 1968 when we received a lot of letters from church people asking if we knew a place where we could invest their money without investing in the war. None existed," explained Dr. Luther Tyson, president of Pax World mutual fund and director of the department of economic life of the UM social action board.

He and Dr. Jack Corbett, vice president of the mutual fund and director of the department of church government relations for the UM Board of Church and Society, discussed the problem and took it to denominations like the Quakers and the Church of the Brethren — which are noted for their total opposition to war — and found little guidance available for would-be investors.

"We talked it over with some of the nation's leading economists — and they thought a fund investing only in life support products and services was possible. We put together a portfolio in food, medical care, retailing and recreation," Dr. Tyson said. "It is possible to do this and to have a wide choice of stocks not related to the Pentagon."

This month the mutual fund passed the $3 million mark in assets, a point which Dr. Tyson believes will mark accelerated growth. It now has sufficient investors to be listed on the financial pages of major newspapers.

"We are attracting a different type of investor, a long-term investor," Dr. Tyson said. "We have increased in assets each year since we began."

The fund, organized in 1970, was the first reported out of the Securities Exchange Commission with self-imposed restrictions not to do business with a company doing business with the Pentagon — or even with a business owned by a company holding military contracts.

"We do a social audit," Dr. Tyson said, which includes a five page questionnaire covering with whom a business holds contracts, its employment practices and its stands on environmental issues.

Pax World is committed not only to investing in non war-related industries, but to invest its shareholders money in companies with fair employment practices. The fund also does not buy into alcohol, gambling or tobacco industries.

The fund is not related structurally to the United Methodist Church, but it was, Dr. Tyson emphasized, organized by church persons.

"We find, happily, there is a confluence of interests. What we're working on here at the board (of church and society) — fair employment, housing, trying to have a peaceful world — is what we're doing with the Pax World mutual fund," Dr. Tyson said. And the values espoused by the church are put into concrete business practice with the fund, he explained.

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First United Methodist Church
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The United Methodist Reporter

LOUISIANA UNITED METHODIST

edition

NUMBER 37

Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222

AUGUST 22, 1980

Transition At Dulac Community Center

Dulac Community Center, a project owned and operated for many years by the National Division of the Board of Global Ministries, is undergoing an important transition. Due to a budget deficit of approximately $30,000, it had been believed the Center would have to be closed immediately. Upon the advice of the National Division, the Board of Directors of the Center had been dissolved in anticipation of a possible closure.

However, under the leadership of Ms. Lucy Gist of the National Division's staff, and with the cooperation of Rev. John Winn and others, discussions have been continued with the United Houma Nation Council with a view toward making an orderly transition of leadership to the Houma Nation itself. This transition has long been anticipated, and is in harmony both with the desire of the Houma Nation and with the policy of the United Methodist Church.

During the interim period, all business affairs of the Center will be handled by the National Division staff, with Ms. Gist principally responsible. The Rev. Keith Morgan, a student at Perkins School of Theology, will serve at Dulac in fulfillment of the seminary's requirement that he serve up to a year as an intern under supervision. He will be supervised during this year by the Rev. Mr. John M. Winn, Jr., co-pastor of First Church, Houma, and by an internship committee composed primarily of members of First Church.

All program during the iterim period will be planned by the United Houma Nation Council, whose executive director is Ms. Helen Genrat. This group is already operating two other community center type programs, and this experience will aid in making an orderly transition. The Rev. Mr. Morgan will work in close cooperation with the Council, and assist it in the implementation of the program that is planned.

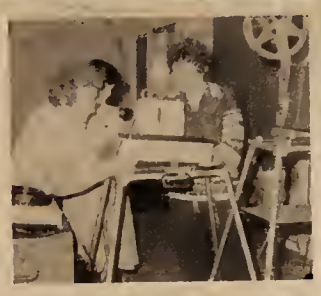
Ms. Gist states that the Community Center building has been cleaned up and is now in a very attractive condition. She says that the National Division wants to bring the interim transition period to a successful conclusion by June, 1981.

The Louisiana Conference United Methodist Women, who have provided various kinds of support for Dulac through the years, will continue to administer scholarship funds for medical students from the Dulac community who have pledged to come back to Dulac to work as medical doctors. It is anticipated that a full report on progress at Dulac will be given at the forthcoming Annual Meeting of United Methodist Women.

Janet Hoffpauir, President Louisiana Conference United Methodist Women

Ray Branton, Chairman Louisiana Conference Board of Global Ministries

Shown above are scenes from the recent Conference School of Christian Mission, held at Centenary College: some of the instructors, a drama from the Plenary Session, the Dean and Assistant Dean with the Pinata, audio-visuals, in costume for the Latin American Fiesta, trying one's luck with the Pinata, and registration.



Christian Mission School Huge Success

Approximately 300 women from throughout the state attended the recent Conference School of Christian Mission held on the Centenary College Campus. Mrs. Amy Ward, of New Orleans, served as Dean for the 1980 School and Mrs. Fran Hall, of Baton Rouge, was the Assistant Dean.

Teachers were Dr. John Holbert, Dr. Nancy Carter Goodley, Mrs. Leora Trice, Mrs. Teena Hemphill, Mrs. Mary Lou Blakeman, Mrs. Ardelia Scott, and Mrs. Estelle Dameron. Serving as staff personnel were Mrs. Inez Christentery, Mrs. Avis Moore, Mrs. Eleine Phillips, Mrs. Marta Sanfield, Mrs. Muriel Pitre, and Miss Maudry Carmouche.

In keeping with this year's study on Latin America, a colorful fiesta was held at each of the School sessions, with the use of costumes, Spanish games, and even a Mexican Pinata.

The Program Resource Room was staffed by Mrs. Sara Fugler and Mrs. Johnnye Butler was in charge of the Learning Center.

The offering taken at the Schools was designated for the Elizabeth McGowen Dining Hall, MacDonnell's United Methodist Children's Services. This building will be dedicated September 14th in Houma.

From the Handys

Bishop and Mrs. Shamblin and The Louisiana Annual Conference:

Dear Friends:

Ruth and I have been overwhelmed by your expressions of love and support since the South Central Jurisdictional Conference last month. The many kind letters, telegrams and personal greetings have been emotionally stimulating and spiritually invigorating. For these we will long be grateful. Unfortunately it will be virtually impossible for us to reply to each individually so we ask that all of you will accept this method of extending our sincere appreciation.

We also want to thank you for the warm expressions of friendship, fellowship and love which outpoured at the Celebration and Reception held at First Church, Baton Rouge, on Friday evening, August 8, 1980. It was an event which captured our hearts and has left an indelible impression on us that we will cherish for the rest of our lives.

Now as we depart for our new responsibilities in Missouri we earnestly solicit your prayers that we may live up to your expectations and fulfill your expression of confidence. We will be living, at least temporarily, at the Towne House Apts. #12-H, 4400 Lindell Blvd., St. Louis, Mo., 63108. Whenever you are in the vicinity, please allow us the opportunity of extending the fellowship.

Thank you so much and May God's choicest blessings be with you.

Yours in Christ,
W. T. Handy, Jr.
Bishop

Methodist Home Hospital

A Fresh Start!

By BYRL MORELAND

(Ed. Note: This is the second of three articles which come from a presentation by the staff of the Methodist Home Hospital to the Executive Committee Meeting which the Editor was invited to attend.)

One of the fascinating stories of work at Methodist Home Hospital was related by Mrs. Pat Cox, the Director of Clothing. Every child that comes to the home is bathed, their hair shampooed, and they are given new clothing — "inside and out." Mrs. Cox said, "Children are always thrilled on getting new clothes. It is a new start! A fresh start!" There are clothes for church. Jeans for girls and shorts. The children take all of the clothing with them when they leave. Since many stay only a few days it is very expensive. Mrs. Cox related stories of buying clothing wholesale, and finding bargains in order to stretch every last penny.

Every child in the Home is given a weekly allowance — "just like a regular home." A major portion of time, as with any child, is making shopping lists for the Home: toothpaste for 60, diapers, barrettes — you name the rest of the list, and multiple it by 60. Mrs. Cox said, "I feel the one thing we have to give is love and security, so that the children feel that they are loved and cared for. This is the most beautiful ministry the Church has, and I am proud to be a part of it."

Mrs. Janice Sheets, Director of Art Therapy, explained how Art is used to build relationships. "Music and Art therapy," she said, "are done in groups to increase socialization skills." But, as in most things at the Home, there is a deeper level. These help a child to express themselves in forms and "get things out which they are not able to verbalize." Small instruments help a person express their emotions. Drawings tell about depression, alienation, hurts and frustrations. Often from this small beginning, lives are changed as the clue is found to frightened, outraged little people who have no defense against the hostile environment from which they came.

Some of the problems of school life were related by Mr. Paul Gleinser, who meets with teachers, checks with case workers, arranges special tests, checks with the School Board and hundreds of other things so that children can begin adequate schooling. "When we receive a new child," he said, "it takes awhile to know where they are coming from. There are usually few or no records. It is important to start the child in the right program so that they will not have to be changed about and frustrated even more."

Imagine a school allowance for 35 children! Multiple that by the special gym shoes, the poster, and the dozens of other things your child suddenly remembers that teacher said to bring just before they leave for school. Think about picking up report cards and keeping up with so many children, many of whom are there only a few days before being placed somewhere else. Think about helping 35 children with homework! It is a labor of love and complete dedication.

Rev. William P. Fraser, Director of the Methodist Home Hospital.

Mrs. Lottie Mae Fraser, who works in the front office, said, "Children come in here hitting, biting, scratching, clawing — like wild animals. And we see them settling down, responding to the care and love that they receive here . . . every child needs at least a fighting chance in this world and we are here to see that they have it!"

That says very well why, from the beginning of our being as a denomination, Methodists have been involved with the down trodden, the forsaken, the unloved: because God expects us to see that those persons, too, have a fighting chance in the world.

Good Samaritan Jan.-July 1980

Alexandria District	$ 15,298.25
Baton Rouge/Hammond District	20,663.08
Baton Rouge/Lafayette District	11,894.41
Lake Charles District	21,404.91
Monroe District	27,871.28
New Orleans/Houma District	8,485.41
New Orleans/Slidell District	13,149.60
Ruston District	19,724.03
Shreveport District	36,018.88
Misc.	1,677.58
TOTAL	$176,187.43

Coming in September

District Seminars on Evangelism

Watch for Details

The United Methodist Reporter

LOUISIANA UNITED METHODIST

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Official publication of the United Methodist Church in Louisiana Conference

Members of a special Task Force of the Board of Discipleship met with Dr. Richard Smith from the General Board of Discipleship to plan a Conference-wide program for Age Level Coordinators. A team of five persons from the General Board staff will lead the Workshop, which will be held at FUMC, Baton Rouge, on September 12 and 13th. Pictured above, Dr. Richard Smith, Mrs. Clytie Perry, and Miss Vernita Booker; Pictured below, Dr. Samuel Walker, Byrl Moreland, Henry Blount, and Dwight Ramsey, Chairman of Discipleship.

Junior Hi Discipleship

"Dare to be a Disciple" is the theme chosen for this year's Junior High Weekend to be held September 5-7 at Camp Maryhill near Pineville. Benny Vaughan, Youth Director at Broadmoor UMC in Shreveport, and Susan Hay, Jr. High Ministries of the Board of Discipleship in Nashville, will be the featured resource leaders.

This event will not begin until 10:00 p.m. so that junior high counselors may attend with their youth and take advantage of this leadership training. Registration is only $20 for this weekend which will focus on the aspects of discipleship and offer a wide variety of practical workshops.

For a brochure contact your pastor or Mrs. Kathi Finnell, P.O. Box 3057, Baton Rouge, 70821. Don't miss this opportunity to revitalize your junior high youth ministry!

SMU-UMYF day

Plans are being made for the annual SMU — UMYF Day to be held October 18-19 in Dallas, Texas. The weekend begins with the kick-off of the SMU vs. Houston football game on Saturday, October 18, at 1:30 p.m. in Texas Stadium. On Saturday evening there will be a concert in Moody Coliseum on the SMU Campus, featuring Jim Newton the "Song Weaver." An added attraction at this event will be speaker Dave Bliss, SMU Basketball Coach. Tentative plans are in the making to visit either Six Flags Over Texas or the Texas State Fair on Sunday, October 19.

Special prices of $2.50 for reserved seats and $5.00 for parking are being offered for the football game.

Editorials

Return of retired bishops to local church breaks senseless barrier

The news that two retired United Methodist bishops have returned to work as associate ministers in local churches (see TM/UMR, Aug. 15) is exciting.

While perhaps every retired bishop's talents cannot be best utilized via service on a local church staff, we are pleased that bishops suited for such roles are now becoming free to assume them.

In the past there has been an unwritten "rule" in the church against retired bishops officially serving in such a capacity. The reasoning behind the "rule" was primarily that since a UM bishop is elected for life, his place in the church would not allow him — either structurally or practically — to serve "under a local pastor." Even had the "rule" not existed, the thought of a bishop serving in such a way was unthinkable in bygone days because of the "celebrity mystique" surrounding the office.

We are glad the "rule" has been broken. It never made sense theologically. It no longer makes sense sociologically.

Bishops, like all other Christians, are servants called to be stewards of the gifts God has given them. If God's gifts lead a retired bishop into ministry back in a local church, who are we to use time-worn stereotypes about the "episcopal role" to build barriers against such service and ministry?

With this barrier now broken, we can hope that more retiring bishops will regard service on local church staffs as a valid option for continuing ministry.

African refugees also need aid

While worldwide attention has been focused in recent months on problems faced by refugees in Southeast Asia and the Caribbean, another group of refugees has been largely overlooked -- those in the African nations of Somalia and Uganda.

News reports coming out of East Africa indicate that the situations in these nations, although not widely noted by the media in Western nations until recently, may be even more severe than in many better known refugee areas.

In Somalia, some 1.5 million refugees left homeless by the war in Ethiopia await a chance to return to their native country. The people of Somalia — one of the poorest nations on earth — have accepted the Ethiopians into their country for the past two years, sharing with them their meager existence. Refugees now comprise about 20 percent of the total population of Somalia.

In Northern Uganda, the situation is likewise bleak. There are no accurate accountings of how many persons there are suffering from the effects of war and two years of crop failures. The United Nations, however, estimates that 560,000 women and children there are near the point of starvation.

We hope United Methodist individuals and congregations will contribute generously to help curb hunger in this part of the world. The United Methodist Committee on Relief (UMCOR) already has contributed $50,000 in aid, but is in need of much more support.

Those wishing to contribute may do so through local churches or directly to: UMCOR, 475 Riverside Drive, New York, N.Y. 10115. Contributions should be labeled for account 982450.

Methodist bicentennial may be very significant

By STEPHEN A. DAHL

Now that some of the dust has settled from the 1980 General Conference, perhaps it is time to lift up a program, the funding of which was placed on the back burner.

As a member of the Northern Illinois Conference's delegation, I was asked by a reporter what I thought was one of the most significant programs adopted by the General Conference. I responded by saying that the plans for the Bicentennial of American Methodism might be as significant as any for a spiritual awakening within the United Methodist Church in the United States.

The reporter reminded me that the requested funding for the bicentennial was deferred in light of other priorities. When I suggested that could be the very reason the bicentennial may become even more significant, the reporter ended the interview with a rather confused look. At the risk of continuing such confusion, the question might be asked: "Does fewer dollars spent necessarily mean less significant results?

Many of the reported references to the bicentennial have been in connection with programming for a "Party." As one delegate said, "I like to go to a party as much as anyone else, but why the need for so much money to throw it?" Since the bicentennial is concerned about mission endeavor, the concern is not necessarily on how much money is spent, but rather, will the true host of the "Party" be recognized, will all persons be invited, and will all be encouraged to attend. Because the earliest church, and later the Wesleyan movement, recognized the Christ as the host and saw to it that all were invited, and encouraged all to participate, the results were significant.

General Conference passed so many significant and worthy programs, the feeling of some delegates was not unlike that of a Los Angeles cab driver who, when asked how to get to the airport said, "I don't think there is a way to get there from here."

Perhaps the Methodism bicentennial committee will help us discover a direction for the future by reclaiming some of the directions of our past. One such direction is taking place within the Northern Illinois Conference, where some churches are developing the uniqueness of our Wesleyan heritage.

One local church with several hundred members has a Wesley Society of over 150 youth and adults meeting in groups convened by lay persons, not unlike the Wesley model for his classes. The purpose of the groups is to be the church in its fullness and, within the context of the group, to more effectively continue the mission and ministry of Jesus Christ.

By recovering more of the channels of the Spirit perhaps we will be empowered for ministry and mission in the 80's and discover that there is a way to get there from here.

The Rev. Stephen Dahl is pastor of Kingswood UMC in Buffalo Grove, California

Here I Stand

God did not make mistakes with food

By NEVA WHITE

III John 2: "Beloved, I wish above all things that thou mayest prosper and be in health even as thy soul prospereth."

So there it is: God wishes financial prosperity, physical prosperity and spiritual prosperity for us. So, knowing God is all-loving and all-powerful, He must have created a way for us to achieve all three when we obey His laws and statutes.

And now medical science says the same in reference to physical prosperity. Dr. Linus Pauling, Nobel Prize winning chemist from California Institute of Technology, reminds us: "When we have a balance between an intake of proper food and elimination of metabolic wastes, there is no disease."

Mother Nature gives us natural foods. "Natural" means "allowing a food to retain its inherent character with nothing added and nothing removed." This is assuming that our all-wise Creator knew exactly what He was doing when He created our foods and He didn't make any mistakes.

Betty Lee Morales gives us a good rule-o-thumb for choosing foods: "If God made and man changed it, then don't eat it."

How about wheat? God created a beautiful kernel of wheat that contains a balance of protein, minerals, vitamins, starch and fat to nourish His people. Man, through irresponsible technology, refines the wheat, removing from it the germ and bran containing most of the goodies — protein, minerals, vitamins and fat — and sells them for cattle feed. Then man sells the white starchy residue remaining to his fellow man for bread, cakes, donuts, cookies, spaghetti, etc. This fragmenting of the wheat kernel by man violates divine order causing many diseases. Ezekiel 4:9 gives us ingredients for making bread.

How about sugarcane? "Sugarcane juice contains every one of the 60 nutrients needed for life," says Martha R. Jones, retired assistant, Department of Physiology of Yale University.

The commercial film, "Sugarcane to Sugar Bowl," shown to our impressionable school children a few years ago tells them that "sugar is 99.9 percent pure" which removes it from the category of a food and places it in the category of a drug. It means that man, through irresponsible technology, has removed 59 of the 60 known nutrients from sugarcane.

Our Creator did not make a mistake when He created the sugarcane. He wanted the nutrients there! And now medical science tells us that our body cells demand those same nutrients to assimilate the sugar. Refining the sugarcane violates divine order.

How about fats? Mother Nature gives us butter, nuts, seeds and avocados for natural fats. But irresponsible technology advises us to eat manufactured, hydrogenated-with-a-nickel-catalyst, counterfeit fats. Since counterfeit money is illegal, counterfeit fats should be illegal!

How about milk? Milk straight from a healthy cow is a wonderful food, rich in enzymes, complete protein, minerals, vitamins and fats. Man, through irresponsible technology, pasteurizes milk destroying natural vitamin D, then replaces natural vitamin D with synthetic vitamin D-2 which is known to cause: unnatural calcium deposits, abnormal cholesterol deposits, kidney stones and senility.

Pasteurization also destroys two essential amino acids which convert milk to incomplete protein, thus creating histamine toxins that can cause allergies in susceptible people causing them to need an antihistamine. Homogenization of milk creates a toxic enzyme — zanthine oxidase or XO — which medical leaders say causes 40 percent of heart and artery disease.

How about coffee? Naturally ground, 100 percent coffee is an acceptable drink, but man, through irresponsible technology, uses a highly toxic chemical, trichlorethylene, to remove caffeine from coffee and another toxic chemical to instantize coffee. Medical experts tell us these toxic chemicals are positively known to cause cancer.

Other penalties for violating God's natural laws: The silent punishment of poisoned air, rivers and oceans flowing with lethal chemicals; antibiotics in every bit of food served in this country; cancer-causing hormone, diethylstilbestrol, used in raising beef cattle, cancer-related agents; artificial sodium nitrite and sodium nitrate, added to all processed meats. Fruits, vegetables, nuts, seeds, grains and cattle-feed are grown with synthetic nitrogen fertilizer then sprayed or treated with toxic pesticides and/or herbicides.

Man, through responsible technology, must stop the use of artificials, synthetics and counterfeits in our food supply because perverse food manipulation since 1900 is slowly destroying a civilization Maria Von Trapp of "Sound of Music" fame said, "Food should be grown and prepared without poison."

We show contempt for our Creator using a wafer served for communion — which is symbolic of the whole body of Jesus Christ — that is made from toxic, chemicalized, refined white flour residue, empty of most of the vital nutrients found in God's original creation of the kernel of wheat. Communion wafers should be made using the whole kernel of the wheat!

"Here I Stand" is a column through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, Neva White, is a member of First UMC, Houston, Texas. Ms. White is a nutrition consultant in Houston.

Letters to the Editor

Readers scrutinize UMC's episcopal election process

To the Editor:

Your thought-provoking editorial headlined "Is the Holy Spirit still involved in the UMC's election of bishops?" (TM/UMR, Aug. 7) ought to open the door to rational consideration of our election process. One is tempted to ask a tongue-in-cheek question, "Would the Holy Spirit have been less involved if, say, any of the other leading candidates had been selected?"

Being old enough to have observed both the former and latter dispensations of such episcopal process, I can testify that many elements of the present openness are indeed more wholesome and challenge us at the point of Christian trust and honesty. Nonetheless, our United Methodist pragmatism prompts me to ask if this really is the best process.

Although my experience is confined to one jurisdiction, I imagine that the same seamy underside is common to all: the innuendoes, the false rumors, the "putting down" of others. How difficult it is for worthies from the very small or minority conferences to have a power base Napoleon's cynical saying that "God is on the side of the heavy battalions" might be said of the power alliances which ultimately dominate the election process.

Perhaps even more damaging to the process is the emerging tendency of conferences or areas to demand a certain prospective bishop. A recent article in a Southwestern newspaper commented on the trend in our denomination toward congregationalism. Such a jurisdictional process is congregationalism-in-the large and threatens connectionalism as much as the "call system favored by the larger churches. This interjects a new element which may distort the present process.

And yet, as one who knows most of the new bishops chosen in July and is proud of their elevation, I believe they represent as fine a selection as United Methodism has had. I am not certain that the Holy Spirit baptizes our process, but my faith is strengthened that "in everything God works for good with those who love him." (Romans 8:28)

J.C. Montgomery Jr.
Mexico, Missouri

Process disturbing

To the Editor:

I have just finished reading the July 25 issue of TM/UMR and I am very disturbed. As I read the reports of the Jurisdictional Conferences, and the election process of the bishops of our church, I became aware of the omission of references to the power of God to direct, the love of Christ to counsel, and the presence of the Holy Spirit to inspire. In the place of these traditional, and needed, elements I read of caucuses, special meetings of delegations to deliberate, "favorite sons," pre-conference deliberations, post conference deliberations, campaign managers, etc . . . It smacks of the political conventions that are so much a part of our current social structure. And it bothers me that the leadership of the church has descended to a mirrored reflection of the social structure of our time.

If we exclude the power of God — as reflected in the Father, the Son, and the Holy Spirit — from the process of leadership choices, then we cannot expect the segment of Christ's body that we call United Methodist to do much in the service of the Kingdom. I would hope that in another four years, the Jurisdictional process could be more reflective of the true calling of the church and not mirror a political convention.

I. Melville Wohrley
Toronto, Ohio

What is motivation?

To the Editor:

Is not the real issue concerning the election of bishops (see TM/UMR, August 1) as simple as this: Are we seeking to elect as our bishops the best qualified persons we can recognize?

Or are we yielding to that very humanistic-partisan impulse to elect someone from our conference, our caucus, our minority, our majority, our race, our sex, our theological bent, our organization, our department?

In other words — elementary motivation!

Joseph W. Krecker
Harrisburg, Pennsylvania

Good reporting

To the Editor:

The TM/UMR staff did a grand job of reporting the actions of the Jurisdictional Conferences — chiefly the elections of bishops, of course.

The stories were all complete, with good, accurate background in every case, so far as I could see. I do not think that the elections of our bishops have ever been reported so well as your July 25 issue does it.

Walter N. Vernon
Nashville, Tennessee

Error noted

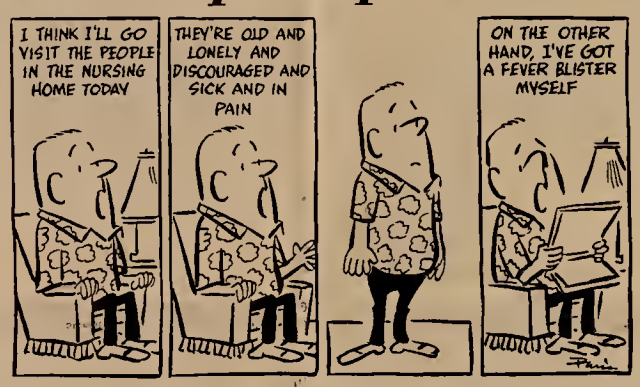
To the Editor:

Your July 25 report of the Northeastern Jurisdictional Conference elections headlined "Three pastors tapped for bishop" noted the Susquehanna University, where the meeting was held, is "UM-related." It's not related to the UMC, but to the Lutheran Church.

Susquehanna's claim to fame (aside from being the meeting place for my home conference, Central Pennsylvania) is that Amos Alonzo Stagg concluded his coaching career there.

Bill Simons
Decatur, Alabama

EDITOR'S NOTE: We regret this error in our report.



Christian statement

To the Editor:

"My Witness" by Shirley Odegaard (see TM/UMR, Aug. 8) should be required reading in every meeting of United Methodists at every level. It is truly a Christian statement, worthy of a follower of John Wesley, and it needs our earnest support and prayers. That grows constantly more important because of the increasing attacks on the extension of our human outreach to all — to include the underprivileged, the discriminated-against, and the ignored minorities of our society.

The importance of "My Witness" was increased by a news story in the same issue about a proposal to the "Good News" people which seemed to shock even some of them. This writer spent two weeks in Indianapolis in April, listening to angry, hate-filled diatribes couched as "love." I got the impression that my church, with its long history of leadership in social issues, was leaving me.

The church of John Wesley is being subverted, a subversion being extended (or accompanied) to the political sphere. The Republican Party platform promises not only a return to the days of Harding and Coolidge, but also the subversion of our judicial system and its protections. Our women must lead, listen to the Shirley Odegaards, and see to it that the dictates of that consummate female impersonator, Phyllis Schafley, be NOT accepted by the America we love and the church we hope to continue to serve lovingly and responsibly.

Fred R. Methered
Honolulu, Hawaii

Story touching

To the Editor:

Thanks for printing the interesting and touching story about the Connecticut couple who adopted 11 children considered unadoptable (TM/UMR, June 27). I would like to see many more articles concerning families or family life appear in future issues.

However, as the mother of five adopted children, I am upset with the particular wording used in the article to distinguish between the 11 adopted children, and the three children born to this couple. Twice the phrase "of their own" was used to refer to the three biological children. I'm sure Mr. and Mrs. Rossow feel their 11 adopted children are just as much "their own" as their three biological children are. Legally, adopted children are their parents "own children." The emotional bond which grows between parents and children make adopted children "their own children." Biology is only a small part of being "their own."

Please use more positive adoptive language when distinguishing between adopted and birth children. If you have ever seen the hurt on an adopted child's face when unintentionally they have been singled out by others as not "being their own" parents' child, then you will know why I must take issue with your grammar.

Mrs. Lawrence Shipley
Mt. Gilead, Ohio

EDITOR'S NOTE: We believe this is a point well-taken, and will exercise greater sensitivity in the writing and editing of future articles where such a distinction is made.

Birthday gifts

To the Editor:

Recently I preached a biographical sermon about Mother Teresa of Calcutta. In doing my research, I discovered that Mother Teresa will be 70 on August 27, 1980. The thought flashed in my mind: wouldn't it be wonderful if thousands of congregations all over the country were to send $70 each for Mother Teresa's work on the occasion of her birthday!

After several phone calls, I learned that our Kingsburg UMC could send its $70 to Co-workers of Mother Teresa in America, Inc., c/o Msgr. J. Richard Feiten, P O Box 6546, Rochester, MN 55901. I learned further that the Co-workers make no financial appeals; Mother forbids them. Still, such monies as God prompts people to send, the co-workers will forward — indeed 100 percent.

William C. Sanford
Kingsburg, California

What tithe?

To the Editor:

After carefully reading "Let's dispense with the out-moded tithe" (Here I Stand," July 18), I would like Marvin Ceynar to explain how we can dispense with something we have never had?

I have been a member of the finance committee of our church for many years, and my educated estimate is that we have never had more than two to perhaps three or four percent of the membership who were tithers, and we would be very happy if we had 100 percent who were tithers. If that unlikely goal is ever attained, I would then consider the tithe "out-moded," and I believe our church is fairly representative of most churches; United Methodist, that is. Some others do better.

Tithing requires at least two qualities: commitment, and faith that God will make the commitment possible.

After shamefully poor giving for a while my wife and I became increasingly aware of what God had a right to expect from us. While discussing how much we could increase our giving, my wife said, "why don't we do what we know we should do, and tithe?" That was in 1946, and I have never had any reason to regret the decision. If you take the 10 percent off the top you can manage very nicely on the 90 percent that is left. However, at a later time in discussing this matter with a member of another denomination, he informed me that I was not "giving" anything, that I "owed" God the tithe and only anything over 10 percent could be considered a "gift." After due consideration, I concluded he was right, and I have tried since then to give as much as I am able.

A few years later my wife died, leaving me with three children to care for and for a time the financial situation was rather bleak but I trusted God to provide for my commitment and still meet my other obligations, and He did. Perhaps it was a test, I do not know.

When I retired eight years ago, my monthly tithe was about $35, it is now about $100, and I have tried to keep my giving in proportion, though I no longer keep track of it as the I.R.S. no longer requires an accounting. My home is not fancy, but adequate and my car likewise. I have all I need and am able to acquire many of the things I want. What more could I ask for?

So, Mr. Ceynar, let's try to get the 10 percent and when that is attained, we might think about other formulas.

I write this as a testimonial, but I am not certain it is not boasting; certainly it might be construed as such. In the unlikely event you should publish it, please do not use my name. I have written quite a few letters and this is the first time I have ever requested that my name not be used.

Name withheld by request
Missouri

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Donald Small, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Sharon Mielke and Bud Herron, Associate Editors; Joyce Hopkins, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The Texas Methodist (USPS541220) is owned by the United Methodist Conferences of Texas and published by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce, Dallas, Texas 75212.

The Texas Methodist maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions are not necessarily those of the publisher, but represent opinions of the newspaper's editorial staff. Signed articles of opinion appearing in the paper are the views of the author and not necessarily those of the paper's staff.

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UM board aids Iranians

Concern for rights, hostage safety involve agency

Based on UMNS News Releases

WASHINGTON, D.C.—When a group of Iranian students began demonstrating outside the White House late last month, resulting in a confrontation with police and passersby, the United Methodist Church was on the scene in the person of the Rev. John Adams, attempting to lessen conflict and tension.

Mr. Adams is a member of the staff of the UMC's General Board of Church and Society who is noted for his ability as a mediator in potentially explosive situations. In this case the church became involved through his following a call for assistance from one of the demonstrators who feared some of the 192 arrested Iranians might be harmed by police.

"We were called, no doubt, because our church — through its General Conference and its Board of Church and Society—has given strong evidence of concern for the Iranian situation in all of its dimensions," according to Dr. George Outen, chief executive of the Board of Church and Society. He noted that among the concerns out of which the board responded were the safety of the 52 Americans held hostage in Iran and the situation in the following ways: freedom to exercise human rights by all people.

During the days which followed the initial call for church assistance, Mr. Adams became directly involved in the situation in the following ways:

• He participated in negotiations between government officials and the students Aug. 1-5 at the federal facility in Otisville, N.Y., where they were taken when they refused to give their names and began a hunger strike. Through negotiations, the students agreed to identify themselves with the condition; that all would leave the prison together.

• He arranged bus transportation back to Washington, D.C. for the demonstrators after their release — a plan which failed when drivers refused to transport the students (The $1,311 fee contracted for the buses, which came from the UMC's Police-Community Relations Fund, was refunded. The fund is part of the annual Human Relations Day offering given by local United Methodists. Guidelines for use of the funds are set by a Board of Church and Society staff committee.).

• He served as a liaison between the students and Robert Klotz, deputy chief of Metropolitan (Washington, D.C.) Police during the July 27 and subsequent Aug. 8 demonstration.

• He met with Metropolitan and Park Police concerning the harassment of the 40-50 sidewalk hunger strikers at the White House by passersby. This resulted in a buffer zone being established between the demonstrators and the public until their hunger strike ended Aug. 5.

• He accepted custody for Mahmoud Safiri, 27, a student in Palestine, Texas, who was the only demonstrator charged with a felony (assaulting a police officer. After negotiations with the Dept. of Justice, White House and State Department, the charge was reduced to a misdemeanor and the $25,000 bond eliminated, so Mr. Safiri could be released in Mr. Adams' custody, pending a preliminary hearing on Aug. 28.

• He provided $200 out of the Police Community Relations Fund to get cabs to take demonstrators away when bus drivers would not after the second demonstration on Aug. 8.

• He helped arrange a press briefing at the United Methodist building in Washington, D.C., on Aug. 9.

Abbas Esfahani said their purpose is to interpret the Iranian revolution to the American people. He said the students are concerned for the American hostages in Iran and "don't want anything to happen to them as a result of what we do." No more demonstrations are currently planned, he said, and he thanked Mr. Adams and the church for their help.
demonstrations are currently planned, he said, and he thanked Mr. Adams and the church for their help.

Mr. Esfahani told reporters that the Iranian government is not financing the students' demonstrations.

Explains action

Mr. Adams was asked by reporters to "justify" his actions in light of Iran's continued holding of U.S. hostages. "We have expressed our concern for the hostages and their families," he said. These expressions have included personal and denominational participation in providing virtually the only mail exchange between the hostages and their families. He noted that the families have expressed their gratitude for the church's involvement.

Dr. Outen, the board's top executive, said the church's responses were "designed to lessen conflict and tension and to demonstrate that the democratic process works in this nation, that we are not given to totalitarian and fascist suppression of peaceful demonstrations."

Dr. Outen said "our actions were also consistent with . . . the biblical mandate not to mistreat the stranger who is in the land and the ethic of Jesus, who told us to love even those whom we might perceive as the enemy."

The Rev. John Adams, director of the Dept. of Law, Justice and Community Relations on the church board, said "students here to study have, by law, as much right to demonstrate for their rights as anybody else."

Hurricane Allen inflicts minimal damage on UM churches

BISHOP, Texas — "Good Samaritans" rescue an elderly resident from his home where he had been trapped by floodwaters from Hurricane Allen in the Corpus Christi District of the Southwest Texas Conference of the United Methodist Church.

The storm inflicted minor damages on the United Methodist Churches in the area. "The damage is quite really minimal," said the Rev. G. Robert Grimes, district superintendent of the area.

According to Mr. Grimes, two churches suffered minimal water damages in their sanctuaries and fences were blown down in their yards. One church had its roof blown off during the storm. Churches in the northern part of the district seem to have fared better, he said. RELIGIOUS NEWS SERVICE PHOTO

Bishop finds changes in Iran on repeat trip

By SHARON MIELKE
Associate Editor

PRINCETON, N.J. — "Very noticeable changes" have occurred in Iran during the last six months, a United Methodist bishop reported after returning from his second trip to that Middle East nation.

Bishop C. Dale White of the New Jersey Area and Dr. Tom Ricks, a history professor at Georgetown University, returned Aug. 2 from delivering three large bags of mail and packages for the 52 American hostages held in Iran. The exchange began under the sponsorship of the United Methodist General Board of Church and Society (see related story this page).

"In spite of great difficulty in obtaining a visa and the fact the mail was detained at the airport for several days, I'm grateful that we were able to deliver the mail," the bishop said. "We have some hope the mail exchange can continue in some way."

Asked to describe the changes in Iran since his earlier visit, the bishop said the right-wing militant clergy party has moved into the ascendancy with the moderate forces greatly weakened and the left nearly driven underground.

"Dialogue with Iranian religious leaders by Westerners is very hard to impossible," he said, in contrast to the relative ease with which such meetings were arranged during his first visit last December.

"Iranian leaders find it hard to know who their friends are, and they appear to be assuming that they can't trust any Westerner. The atmosphere in Iran is very tense, and it is unwise for Americans to travel there now," he added.

He said they did see President Bani-Sadr and the Ayatollah Behesti during their stay in Iran.

The bishop attributed the change in attitude to the U.S. and other nations' trade sanctions, the recent aborted Bakhtiar coup and increasing fearfulness of the people.

"The more fearful the people become, the more they turn to the clergy whom they feel they can still trust. In time, hopefully, the paranoia and fearfulness of the Iranian people will be assuaged and moderate forces will come to the fore," he told TM/UMR.

However, the bishop admitted he was only "guardedly hopeful" that what he sees as "positive forces at work" in Iran will not be snuffed out by extremist elements. The bishop said he believes hard-line actions by Western nations tend to strengthen the hand of extremists.

He said "intervening events" have slowed down the Iranian parliament's timetable for debating the fate of the American hostages. Such intervening events have been the abortive U.S. rescue attempt, the power struggle in the government between the moderate and right-wing factions, the aborted coup and the student demonstrations and police reaction in Washington, D.C.

U.S. makes witness

Bishop White said he felt the Iranian students being allowed to demonstrate was "a marvelous international witness to the nature of democratic government in the U.S. — that we are able to guarantee those rights even to citizens of another country who are here as documented visitors."

Bishop White added that even the Iranian students paid tribute to the conduct of the police after their second demonstration.

Asked to describe the "positive" forces at work in Iran, Bishop White said many thousands of Iranian youth are working in rural redevelopment — building roads, reconstructing villages and providing health care. He reported that agricultural production is again on the increase and oil production is up.

"Reconstruction, land reform, and de-urbanization are in process" to restore a more balanced economy to Iran, he said.

Bishop White was in Iran at the time of the former Shah's death, and he said it was almost a "non-event" there. Newspaper stories attributed the Shah's death to the American CIA and stories circulated that he wasn't really dead. "These are the reactions of a roused populace," Bishop White said, "which lives in continuing fear of intervention."

The bishop reiterated his earlier plea for airing the grievances between the U.S. and Iran so that some kind of compromise can be found.

"The American people no doubt are angry about the holding of the hostages — an act clearly illegal — but from the Iranian perspective, they have seen little evidence that American leaders are willing to acknowledge or adjust in any way for past grievances — or to restate foreign policy in a new way in relation to Iran," he said.

Correction

In an article in the Aug. 8 issue of TM/UMR headlined "Alternative to paying mission fund offered," it was stated that the United Methodist Judicial Council ruled that the UMC would accept a gift from Tabernacle UMC in Cape May, N.J. as an Advance Special in lieu of World Service giving.

The matter was considered by the district superintendents of the Southern New Jersey conference in a meeting with Bishop C. Dale White, where the group decided it did not have the authority under the 1976 Discipline to approve a local church sending Advance Special funds in lieu of World Service giving. The Council of Bishops discussed the matter. The question has not been referred to the Judicial Council.

TM/UMR regrets these errors in its report.

People in the news...

Pastor is a character!

When the Rev. John S. Carter doesn't show up in the pulpit of Trinity UMC, Lebanon, Pa., parishioners know he is preparing to deliver the Scriptures through a stage monologue based on a biblical character, complete with a costume and make-up. "When you come as a monologue character, you can say things in the portrayal that would be difficult to get across emphatically otherwise," he says. "The character steps out of Scripture into the 20th century and the listener becomes a participant in the events as they unfold."

53 years of Cubbing

A milestone in Cub Scouting in the United States has been passed by Pack 3, the oldest continuous pack, sponsored throughout its existence by the Derby, Conn., United Methodist Church, and the Cubmaster, Edmund C. Strang, who helped found the pack in 1927. "I never had one minister in our 53 years of Cubbing who did not cooperate to the hilt on our programs," he commented.

John Carter

Oklahoma faces short funds

Indian churches may close

By BUD HERRON
Associate Editor

OKLAHOMA CITY — "Unless someone comes up with some money from somewhere," United Methodism's Oklahoma Indian Missionary Conference may be faced with closing "as many as 12 churches," according to the treasurer of that conference.

"We have eliminated the entire program budget of the conference and have nowhere to go for further cuts except to salaries," the Rev. David R. Adair, conference treasurer, told TM/UMR last week. "The United Methodist Church is going to have to decide whether or not it wants to be involved in Indian ministries."

Mr. Adair and Bishop Paul W. Milhouse of the Oklahoma Area say the financial woes of the conference spring from a complex set of circumstances and are compounded by the fact that "increased giving through regular church channels will not solve our problems because all the money can't reach us."

Conference officials estimate that this year it will cost about $650,000 to operate the conference "at a minimum level." Of that, $97,500 will come from the conference's 110 local congregations in Oklahoma, Texas and Kansas. An additional $55,000 will come from the UMC's Ethnic Minority Local Church fund and about $90,000 will come from the Oklahoma Annual Conference. The largest portion of the budget will come from the National Division of the UMC's General Board of Global Ministries — which guarantees an allotment of $305,000 supported by Advance Special (second-mile) giving from throughout the church.

That leaves the Indian conference more than $100,000 short of its "minimum" needs.

The official church channel for persons interested in helping the conference is the Advance program, the denomination's main second-mile giving fund for mission projects.

Financial woes complex

Bishop Milhouse points out, however, that increased giving to the Advance will not bail out the conference.

"The allotment from the National Division is set when they make up their budget," Bishop Milhouse says. "No matter how much money folks give designated to us through the Advance, only the allotted amount can reach us in a given year."

According to National Division officials in New York, any excess money received for the conference — over the $305,000 allotment — goes into a reserve fund toward the next year's allotment. They say this procedure is necessary in order for the division — also financially facing on "hard times" — to be able to "guarantee" the allotment.

"If the Advance only raises $100,000, the conference still gets $305,000 and we have to find the difference," says the Rev. Joel Martinez, head of the division's office for ethnic and language ministries. He says that for this reason funds cannot be allowed to flow to the missionary conference strictly on the basis of each year's level of giving.

Mr. Adair and others in Oklahoma, however, say the effect of this procedure is to make it "impossible for us to ever get the conference going financially.

"I'm confident we can raise the money we need to get on our feet, but no matter how much we promote the ministries here and how much people in local churches around the country contribute to use through the Advance, only the specified allotment gets to us," Mr. Adair says. "Why promote the Advance at all? It doesn't change what we get one bit."

Over the past few years, the Indian conference's allotment from the National Division has decreased from $310,000 in 1976 to $303,000 in 1979 and then was raised to $305,000 in 1980.

In addition to the effects of inflation, a recent salary increase for the conference's 61 pastors has added to the strain. The top salary for ministers in the conference is now $8,000, up from $6,000 two years ago.

"This has been a big factor," Mr. Adair told TM/UMR, "but we are not going to apologize for paying the top pastors in our conference — some with seminary degrees — $8,000. That's still below the poverty line. Try living on $8,000 and then paying the church $950 for a pension."

Empathy not dollars

Dr. Randolph Nugent, head of the National Division, says he wishes the division could do more to help the conference, but is "strapped to the wall, financially," itself.

"Believe me, we have great empathy for the situation in Oklahoma," he told TM/UMR. "We wish we could do more.

Mr. Martinez says he plans to go to Oklahoma in the near future to confer with conference officials on what can be but we are running a large national mission program and are hurting in all parts of our budget. There just isn't enough money to do what we need to do."

Mr. Martinez says he has "always worked to get the members of the Indian churches to do more and more financially" and that he feels "even more is possible here than is being done." He pointed out, however, that the Indian churches have significantly responded to the problems. In 1979 the bishop called for a 25 percent increase in giving throughout the conference — a goal he said was met "in nearly every local congregation."

Meanwhile, Mr. Adair says there is not time to wait for "official church channels" to find a way to come to the aid of the conference. He advocates that annual conferences and local churches make "direct contributions" to the missionary conference's ministries rather than sending all money through the Advance program.

"We need people to give to the Advance, but that alone won't solve our problems," he says. "Direct gifts are the only things that will get us through this situation."

done about the problems they are facing.

"I disagree with the idea that the Advance will not work as an aid to solving the problems," Mr. Martinez said. "If money were consistently to come in at a high level, the allotment could be raised." He said he is skeptical, however, that "huge" injections of money into the missionary conference from outside sources would be good for the conference.

"If one of the goals of the conference is self-determination," Mr. Martinez said, "I'm not sure how greater dependence on outside money will point it in that direction."

Bishop Milhouse agrees in part, saying he has "always worked to get the members of the Indian churches to do more and more financially" and that he feels "even more is possible here than is being done." He pointed out, however, that the Indian churches have significantly responded to the problems. In 1979 the bishop called for a 25 percent increase in giving throughout the conference — a goal he said was met "in nearly every local congregation."

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Mr. Martinez is "greatly troubled" by that suggestion.

"This is a very dangerous road to take," he told TM/UMR. "It destroys the whole purpose of the Advance. If we are to work together in a connectional ministry, this sort of by-passing of the proper channels can't take place. I truly hope we can work this out without them doing such a thing on a grand scale."

"I don't know any other alternative," Mr. Adair countered. "If the National Division can't respond to us, then we must take our cause to the general church. Native Americans plan to continue ministry in Oklahoma, just like we have since we brought Christianity to this part of the world in 1844. We may or may not do it as Methodists, but we will do it."

the church today

Hurricane Allen hits Caribbean harder, appeal made

NEW YORK—While the force of Hurricane Allen was not as devastating as expected, the hurricane inflicted considerable damage on the Caribbean islands of Haiti and St. Lucia.

Church World Service, the emergency disaster relief arm of the National Council of Churches, has issued an appeal for $200,000 for the Caribbean. The relief agency has already sent shipments of food, blankets and other emergency supplies.

The United Methodist Committee on Relief (UMCOR) has sent $10,000 to Church World Service and an additional $10,000 directly to the United Methodist Church in Haiti. UMCOR officials said they are waiting for more detailed reports as the clean-up proceeds.

Arrested Korean pastor dies from beatings

NEW YORK (UMNS) — An autopsy performed in Korea on a South Korean Methodist pastor has disclosed that he was beaten on the head many times and died following internal hemorrhaging.

The Rev. Yim Ki Yoon, 55, pastor of the Methodist Church in Pusan and a strong supporter of the human rights struggle in Korea, was arrested by police on July 19. He was accused of trying to overthrow the government, according to a report received here by the North American Coalition for Human Rights in Korea.

Mr. Yim's family received the body and took it to Pusan Christian Hospital for an autopsy. The doctor who examined it said the pastor had been beaten on the head in many places and bled internally.

Higher education agreement with Chinese reached

NEW YORK (UMNS) — Cooperation to improve higher education in China was the subject of an agreement signed this summer between the quasi-official Chinese Society for Education and the United Board for Christian Higher Education in Asia based here.

So far as is known, this is the first agreement between the Chinese and a U.S. national Christian agency, although several church-related colleges have exchange agreements with Chinese colleges. Among them is UM-related Alaska Pacific University.

The new agreement calls for the Americans to help establish two comprehensive library centers — at Sichuan University in southwest China and Shanxi Normal University in the northwest. Assistance will include the provision of books, periodicals, other educational materials and advanced equipment.

Communist Hungary allows teaching about the Bible

BUDAPEST, Hungary (RNS) — For the first time since the Communists took over Hungary in 1948-49, the country's teenagers will soon be able to study the Bible in school.

The "Bible as literature" — not as a "holy book" — is being introduced at the next semester of Hungary's lycee-type secondary schools.

Even with this carefully defined stricture, however, introduction of the Bible in Hungary's high-school curriculum marks a unique step in Eastern Europe and the Soviet bloc at large.

Foes of draft registration say 500,000 ignored signup

WASHINGTON (RNS)—A major anti-draft coalition has urged President Carter to offer amnesty to more than 500,000 young men it says recently failed to register for the draft.

The Rev. Barry Lynn, chairman of the Committee Against Registration and the Draft (CARD), said more than 20 percent of the draft-eligible men born in 1960 and 1961 ignored the requirement to register at one of the nation's 34,000 post offices.

"It is quite likely that there are more than 500,000 potential felons which have been created by this program," said Mr. Lynn, who is also a lawyer for the United Church of Christ Office for Church and Society here. "In my judgment, there is only one legal, moral and practical solution to the reality of non-registration—an unconditional amnesty for those who failed to register for the draft for any reason whatsoever."

Selective Service, which says, the registration data will not be ready for three months, disputed Mr. Lynn's estimates.

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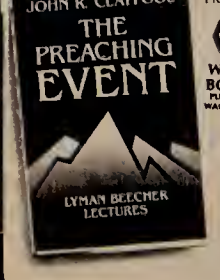
EVENTFUL.
The objective of the orator "is to get people to do certain things." But, says John Claypool, a minister must preach to re-establish "a relation of trust between the human creature and the ultimate Creator." With this goal, the act of authentic preaching becomes an event of boundless significance.
Dr. Claypool delivered these insights at Yale University's prestigious 108th annual Lyman Beecher Lectures. He reflects on the preacher as Reconciler, as Gift-Giver, as Witness, and as Nurturer.


WORD BOOKS PUBLISHER WACO, TEXAS

Change in structure ires women

By JOYCE HOPKINS
Staff Writer

NEW YORK—When the national staff of Church Women United (CWU) met here last month for the new general director's first staff meeting, they apparently did not expect to learn that their jobs had been restructured out of existence.

Virginia Baron, who lost her spot as communications director as a result of the restructuring plan, said she and her co-workers felt "total complete shock" as a result of its revelation. Another staff member who asked not to be identified said: "We were completely devastated. We were fired."

Nan Cox, the new general director of the ecumenical women's organization, said that while 18 paid staff positions existed under the old plan, the new plan calls for 17 positions — a net staff reduction of only one. Of these, six are for individuals who will work more directly with the 1,900 local CWU units than national staff have been able to do in the past.

The new structure divides the country into six geographical areas, each with its own national staff person to be the area's liaison with the national office. The six staff members filling these spots will also be available to conduct workshops at the local level.

In a letter to "leadership of Church Women United," Ms. Cox wrote that the new organizational plan defines "specific program assignments for each area of work — all in the context of trying to limit the size of the national staff so that escalating costs can be managed."

Firings denied

"People were not terminated," Ms. Cox told TM/UMR. "Jobs were redescribed and people were asked to reapply. It was fully expected the staff on board would reapply. All would be welcomed back. They were told they would be given a priority position with their applications, that they would be ahead of all the other applicants."

United Methodist Betsy Garland, who serves on the CWU administrative board as vice-president for ecumenical development, said the new job descriptions are broader and have higher salary ranges than the previous positions.

"I support the new staff plan. I deplore that people feel excluded and hurt," Ms. Garland noted, adding that no one meant for the restructuring to create the reaction it did.

Martha Edens, a United Methodist who left the CWU general director's post this summer after five years, said she was concerned "about the continuity of the work of the national unit with this kind of action. I'm equally concerned for the way in which this action affected the lives of the staff. I was not surprised at their reaction because Church Women United has been a movement concerned with the rights of workers elsewhere in the world."

"We did know there would be staffing changes — you expect that with a new director," Ms. Baron told TM/UMR. She and others — including CWU administrative committee members — were surprised, however, at how extensive the changes in job would be.

The CWU administrative committee, after a meeting called in the aftermath of the restructuring said that while members were aware that a redefinition of staff positions was planned, "most members of the administrative committee were unaware of the timetable and process of implementation."

The Staff Association of the National Council of Churches wrote a stern letter to Ms. Cox describing "the profound sense of dismay" felt by the union representing employees for the council. CWU is no longer affiliated with the council although there had been a link briefly in the past.

Ms. Cox said she does not feel that Church Women United will be adversely affected by the reactions to the staff restructure, but she said she would do some things differently if she had the announcement of the changes to do over.

Sponging the counselors?

TOPEKA, Kan. — Campers beating their counselors? What is camping coming to? Normally the campers at the Junior High Wilderness Camps at Camp Chippewa don't beat their counselors, unless it's with a sponge and unless it's during a game.

The game is frequently played at the outset of camp to help the campers learn one another's name. If a mistake is made, watch out.

KANSAS EAST INTERCHANGE PHOTO

Socialist option urged

Liberation theology pushes radical change

Compiled From News Releases

DETROIT — In an unprecedented move, Protestant, Catholic and Native American theologians, church workers and social activists have formed a minorities-controlled, multi-racial, ecumenical coalition to promote radical social change. United Methodists comprised about 15 percent of the group forming the coalition.

Some 470 blacks, Hispanics, indigenous peoples, Pacific/Asian Americans and whites in the Second International Conference of the Theology in the Americans (TIA) meeting here voted to work together for "a new society that overcomes privileges based on class, race and gender."

Their resolution also called for the coalition "to explore a creative socialist alternative" to the prevailing capitalist economic system.

According to an estimate from the Rev. Joel Martinez, some 50 United Methodists plus 27 mission interns with the denomination's mission agency, attended the conference. Mr. Martinez is a staff person with the National Division of the General Board of Global Ministries in New York. He said the division was actively involved in providing leadership and resources for the conference. Some $8,000 was earmarked for providing scholarships to UM Native Americans, Asian, Hispanic and black representatives.

"This is the first time I have seen such a national coalition cutting across both color and denominational lines, whether in church or political circles," said the Rev. James Cone of Union Theological Seminary, a leading spokesman for black theology of liberation and one of 40 persons involved in TIA's Black Project.

The seed for the new coalition was sown at the first Theology in the Americas meeting in Detroit in 1975 and developed over the ensuing five years in nine groups or projects involved in liberation movements, including blacks, Hispanics, indigenous peoples, Pacific/Asian American, labor and women's movements. United Methodists have participated in each of the groups.

The TIA leadership, however, has been predominantly white. The nearly 200 minority persons at Detroit II demanded numerical majorities on the TIA staff and the steering and national committees. In an emergency meeting, held on the last night of the conference, TIA's national committee endorsed the demands "in principle" and turned the restructuring over to a 14-member transition committee to be chosen by the TIA projects. The transition committee also was instructed that 50 percent of the new appointees should be women.

Called 'Strategic blunder'

Not everyone, however, was sanguine about the change. "It's a strategic blunder," said a white TIA participant, "because it divides the Christian left along conservative, racial distinctions of the 60's instead of solidifying it by class lines. It marginalizes the white poor and refuses to come to grips with black, Hispanic and Asian capitalist domination of people too."

"I'm very pleased that minorities will have more visibility in our conference," said the Rev. Sergio Torres, a Roman Catholic theologian from Chile. "We have always believed that theology of liberation develops from oppressed people, and now they are taking leadership roles. I'm confident that they will make proper analysis for a radical approach to combatting oppression and domination."

Sister Kathleen Schultz proposed a socialist vision embracing "those fundamental human values which are rooted in the subversive traditions of faith." The Immaculate Heart nun who is national executive secretary of U.S. Christians for Socialism called on TIA members to make a concrete commitment to socialism through activist roles in organized movements of the poor.

Other theologians, however, challenged the idea that socialism's political and economic reforms would remedy racism and sexism. Jualynne Dodson of the Institute of the Black World said that the "vision of a new economic base for society has not yet proposed a vehicle for addressing race and gender biases." Mr. Cone also accused white leftists of treating black people "no differently than the white capitalist" does.

Renee Pearson of Waldwick, N.J., one of 27 United Methodist mission interns present who will be working with the Korean Christian Church in Osaka, Japan, was most impressed by the communication which finally came about among Hispanics, indigenous peoples, blacks and Pacific/Asian Americans. "A big part of the conference was for groups to discern common needs and plan to work on them," she said.

Concrete situations missed

Missing in the conference, she said, was sufficient help in knowing how to relate the analysis to concrete situations and people who do not have the background to understand it.

"My resolve is to bring back to middle-class, politically naive people what I learned about the capitalist system and its exploitation of peoples and nations overseas," Ms. Pearson said. "When people start talking about the need to change lifestyles, it is very threatening to many people. So much effort is spent on being radical that we didn't take time discussing creative ways to help people understand the myths by which they live."

Patricia Patterson, an executive secretary for Asian affairs in the World Division of the UMC's mission board, lamented that the conference did not give a forum for people working on local grassroots issues, such as prison reform and battered women. Only the Labor and Church Dialogue Project dealt with organizing at the local level, she said.

Prominent listeners

A significant number of prominent theologians, such as Gregory Baum, Robert McAfee Brown, Harvey Cox and Rosemary Reuther, took part in the conference, but neither as speakers nor panelists. They listened instead to speakers who related theology to oppression from personal experience.

UM doctor surveys camps

Somalia hosts most refugees

NEW YORK (UMNS) — The country playing host to the largest refugee population in the world is Somalia.

In addition to the 673,000 refugees from the Ethiopian-Somalia war who now live in 25 camps in Somalia, there are 700,000 others roaming the countryside for a total of 1.3 million. Since the nation's normal population is only 3.5 million, one person out of four is a refugee.

Dr. Duvon Corbitt, a medical secretary for the United Methodist Mission board visited Somalia last month on behalf of Church World Service (CWS), relief arm of the National Council of Churches.

His mission was to assess the medical situation there and see what can be done about it.

"The Somalia government is very openhearted, sharing what food it has with the refugees," said Dr. Corbitt. "I have to take my hat off to them. I have seldom seen a government with so few resources try to do so much. But the problems are just too overwhelming. There is simply no way they can lick them without outside help."

One reason the Somalis are openhearted is that the refugees are ethnically related to them and speak the same language. In fact, Somalia claims the Ogaden area of eastern Ethiopia rightly belongs to Somalia.

The people who fled are nomads who had to leave their flocks and herds behind. They find it very difficult to relocate in an arid land, already one of the world's poorest even before the onset of drought two years ago.

Most of the refugee camps have been situated along riverbeds which unfortunately are dry for most of the year. "In all the camps," said Dr. Corbitt, "we saw lines of women and children a mile long down in the riverbeds scratching in the sand to get at the seepage. Even when they get the underground water out, it is brackish and undrinkable."

Thus far the U.S. is the only nation which has provided food, valued at $30.4 million. However, there is inadequate transportation to move the food from the port to the camps, the nearest of which is more than 100 miles. Gedo, a camp with a population of 300,000, is 200 miles "over bone-jolting roads," according to Dr. Corbitt.

Turning to the health situation, he reported a sizable number of refugees suffering from tuberculosis, but fewer victims of malaria than in sub-Sahara Africa. "The most acute problem is malnutrition," he said.

"At the moment the biggest need is to organize this massive relief situation," Dr. Corbitt said. "All the world organizations are trying to figure out a way to work together. Cooperation by European and U.S. churches and voluntary organizations must be done quickly before any long-term effort will be possible.

Does he believe the situation is hopeless? Not at all. "The hardiness of the people, the openness of the government and its willingness to work with others make the situation far from hopeless," he said. "This is a long-range emergency."

The United Methodist Committee on Relief (UMCOR) made a grant of $75,000 for Somalia through CWS in June. A similar amount has been requested from funds given to the Hunger Missional Priority, which will be allocated later in August.

Native American doctor first overseas

SHIPROCK, NM — First United Methodist Church here became the first Native American UMC to send a member of its congregation as a missionary overseas when Dr. Kathy Witherington, second from right, was commissioned to go to Nepal. Last year, First UMC gave up its $1,200 mission subsidy to become a "mature church in Jesus Christ," according to its pastor, the Rev. Sam Wynn, on the left. Mr. Oscar Damon, a leader in the congregation, second from left, and Stella Lee, Chairperson of the First UMC administrative board, right, share the celebration at the commissioning of Dr. Witherington, who has attended First UMC for four years, as a medical missionary.

NEW MEXICO UMR PHOTO

Evangelist says preaching most effective

NEW YORK (RNS) — Preaching is still the most effective form of evangelism, according to Dr. Alan Walker, world evangelism director of the World Methodist Council.

The 69-year-old Australian preacher, who has been traveling around the world for several years to promote evangelism in the Wesleyan spirit, shared his thoughts about contemporary developments in the field in an interview here.

Despite the popularity of mass-media methods of communicating the Gospel, Dr. Walker asserted, preaching "wins a universal response. I think the most powerful form of evangelism is preaching."

Dr. Walker also upheld the role of the institutional church in helping people to grow in the Christian faith. He reported that this feeling was shared by hundreds of Methodist young people from around the world who attended the World Methodist Council's recent youth conference in Cornwall, England (see TM/UMR, Aug. 8).

"There are no longer any hangups about the church," he said. "The kids are filling up the churches."

Asked about the strengths and weaknesses of the so-called electronic church phenomenon, Dr. Walker commented that "they're reaching a lot of people with the Christian faith who would not otherwise be reached." But, he added, the "transfer into the life of the church is very small" as a result of radio and television broadcasts.

The evangelist complained that "media evangelism in America is notably failing to develop a social conscience . . . Media religion in this country turns God into a big sugar daddy."

Pacific Homes' trial opens

SAN DIEGO (UMNS)—The battle over responsibility for Pacific Homes' bankruptcy got off to a wordy start here Aug. 13-14 as it actually reached the trial stage.

Attorneys in the Barr case, one of several suits resulting from problems in the network of homes, presented their opening statements to show the kind of cases they expect to make over the next several months.

Plaintiffs contended that the wide involvement of United Methodist agencies and persons related to the retirement homes make the whole denomination responsible for their troubles and thus liable for damages of at least $366 million for alleged breach of contract with residents.

For the denomination and the Pacific and Southwest Annual Conference, however, attorneys held that there is no such liability because the denomination had no power or control over the institutions and that no sub-unit of the church has authority to bind the others or the whole.

The opening arguments were to continue Aug. 18, followed by presentation of evidence for the plaintiffs. The trial in California Superior Court in San Diego is expected to go through August before a recess and then resume in late September for several months.

The Barr case was filed nearly three years ago on behalf 161 residents of the Pacific Homes network in Southern California, Arizona and Hawaii purporting to represent all of some 1,700 residents. It is one of a half-dozen suits and has been in court on several instances and in various aspects. Its going to this trial became a certainty last November when the U. S. Supreme Court refused to consider, before the trial process, whether the denomination could be sued for the alleged wrongdoings of the homes. It is considered to be a major case in the church-state relationships and in religious rights under the First Amendment.

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The United Methodist Reporter

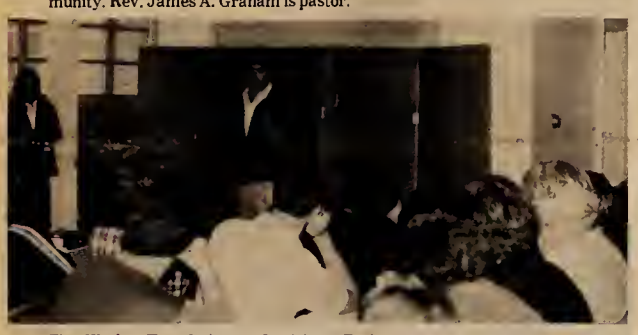
LOUISIANA UNITED METHODIST

edition

NUMBER 38 | Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 | AUGUST 29, 1980

A recent meeting of the Committee on Church Extension, Conference Board of Global Ministries, considered some of the urgent needs for locating new churches. Shown in the picture at the left are: Rev. W. F. Mayo, Mr. Ray McIntosh, Dr. Douglas L. McGuire, Rev. John Winn, Rev. J. P. Woodland, chairman of the committee, Bishop J. Kenneth Shamblin, Dr. W. D. Boddie, Rev. Kirby A. Vining.

The Round Grove United Methodist Church held its annual Vacation Bible School under the leadership of Hixie Taylor. Attendance for the week was 257. The program was geared to serve persons from kindergarten to college age. This small church reached out in a big way in order to serve their community. Rev. James A. Graham is pastor.



The Wesley Foundation at Louisiana Tech University, Ruston, has a weekly Tuesday Lunchroom Program. The ladies of various churches in the Ruston District help with the meal. At a recent luncheon, Pat Tilley, wide receiver for the St. Louis Cardinals football team, gave his personal witness for Jesus Christ. He told of the Christian Fellowship among many of the players on his team. After the luncheon program, he visited informally with the students, giving them a opportunity to ask questions. There were over 200 students present for the program. Pat Kirton, vice-president, Shreveport, was in charge of the weekly program. Rev. William M. Stokes, Jr., is the Director.

Mrs. Trahan, representing the building committee of LaGrange UMC, near Houma, and Rev. S. W. Seals, Pastor, are shown presenting plans for construction of the new building. Rev. William C. Blakely, Superintendent, is shown on the left and Rev. Abraham Davis is on the right. The new building at LaGrange is already under construction at a cost estimate of $263,000. Notes we received say the church has, in hand, $200,000 and the land, approximately 1 block. The land was donated by a lay person. The church is very optimistic about receiving the balance of the estimated cost before the building is complete.

Shown above are some of the 111 children who attended Vacation Church School at St. Matthew's UMC, New Orleans.

Meth. Home Hosp.

An awful lot of care

BYRL MORELAND

(Ed. Note — this is the last of three articles which resulted from the Editor's visit to the Executive Committee of the Methodist Home Hospital Board).

Twenty-Four hour care for 60 children between the ages of 2 and 14 requires a sizable staff and an awful lot of care. But the biggest problem that the Methodist Home Hospital faces is in adapting facilities to the new program.

Rev. William P. Fraser, Director of the Home, reminded members of the Executive Committee that the program has abruptly changed from a Home for Unwed Mothers to a haven for Abused and neglected children; and the building that was constructed as a maternity hospital is not adapted for the other use.

Mr. Fraser outlined some of the urgent needs. Rooms designed for young women have been converted into rooms for special activities (such as library, art, music, etc.). There is no place for any indoor recreation, general assembly, or program. Food, clothing, no-seasonal items, recreation equipment, etc., are stored in very inadequate space so that it is difficult to get to them, keep an accurate inventory or utilize them to the best advantage. All of that adds up, according to Mr. Fraser, to the need of an addition, which would provide special activities rooms (and free the ones being used for that purpose so that more children could be served); and make available the space needed for other things.

There are a number of renovation needs which have been listed. Small children need more bathrooms than young women. Mirrors, toothbrush holders, towel racks; and things like rugs, tables, couches, large soft pillows, and chairs — all needed.

One of the most urgent needs is a new van for transportation. The children have to be carried to school, to the doctor, on picnics, for outings and to countless other places. There is never enough room in the transportation facilities which the Home owns; and even that is outdated and inadequate.

In spite of all these needs, the Home Hospital does a constant, steady, unvarying good job of serving the needs of children. It is a witness in the New Orleans area of your love, care, and Christian faith.

Koleen Johnson, tells members of the Executive Committee of the Methodist Home Hospital about the medical program there.

Some of the staff members from Methodist Home Hospital from l. to r., Mrs. Janice Sheets, Mr. Paul Gleinser, and Mrs. Joy Meier.

The two pictures above show choirs of the Plain Dealing UMC as the youth led a worship service. Pictured upper left are members of the elementary choir; the youth choir members are shown on the right. The sermon of the day was given by James Strozier, pictured bottom left.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference

The Round Grove UMC held its annual Men and Women Day Program. Featured speakers for the occasion were Assistant U.S. Attorney, Carl E. Stewart and Mrs. Bobbie Harris, Curriculum Specialist at the J. S. Clark Junior High School in Shreveport. Miss Brenda Jones served as the chairperson and Mrs. Irene Whitaker as the co-chairperson for the occasion. Rev. James Graham is pastor of the church.

A sympathy

THE LORD IS MY SHEPHERD

Rev. Booker T. Branch, retired associate member, died Aug. 19. Mr. Branch had been retired since 1979. His funeral services were held at Camphor Memorial in Baton Rouge on Aug. 22 with Dr. W. T. Handy, Sr., presiding.

Confrontation with hunger

People of the Simsboro Charge were confronted with the issue of World Hunger with a special charge-wide service at Antioch church. The service emphasized three possible responses to desperate cries of the world hungry: relief, self-denial, and advocacy. These three churches, as well as churches throughout the nation, have been generous in their giving to relief efforts such as the recent appeal for Cambodia. The other two areas, however, have been largely left untouched. Consumerism and susceptibility to advertising were pointed out as the possibility and need for more simple lifestyles. Finally, the role of advocacy was presented powerfully in a Bread for the World filmstrip. All of this was done within a worship experience which was greatly enhanced by the special music of the Downsville UMC Youth Choir. Following the service there was a hunger meal for all. The portions and the menus again brought home the despairity in the world's eating habits: 10% of the people enjoyed cutlets, baked potatoes, green beans, salad, strawberry pie, and all the usual condiments; 30% feasted on weiners, boiled potatoes, white bread, and coffee or tea without cream or sugar. The rest had a third cup of rice and a cup of warm water with tea bags available.

It is hoped that all persons on the Simsboro Charge will see the wealth we enjoy in a different light.

NASHVILLE, TN — Carol Maxey, a graduate of Scarritt College, works at her desk in the Development Office. She is one of the number of Scarritt students who have been employed by the college and have spent their summer earning money to help meet their expenses during the coming year.

Carol was a Christian Education major at Scarritt and received her Master of Arts degree in May 1980. After graduation and spending the month of May working at Scarritt, Carol is now serving as the Director of Christian Education at the United Methodist Church in Bastrop.

Centenary ready for great year

SHREVEPORT — Centenary College of Louisiana will open its doors Monday, August 25th, to the largest entering student body assembled there in recent years.

"There is a buoyancy and exhiliration on Centenary's campus," said Centenary President, Donald A. Webb. "Morale is high, the campus looks great, there has been significant additions to the faculty, and new leaders in several areas of campus life. Events already scheduled for the coming year promise excitement for the campus community and the city" he said.

Several new courses have been added to the already expanded curriculum at Centenary. They include, Real Estate Law; Teaching of Reading in Secondary School; Linguistics; Historical, Geographical, and Structural; Exceptional Children; Learning Physical and Emotional Handicaps; Intermediate Greek; and Fundamental Mathematics.

New professors will be joining the Centenary faculty in the areas of Biology and Botony, English, History, Geology, Math, and Accounting.

The college newspaper, yearbook, and radio station, KSCL, 91.3 FM, are under bright new student leadership. The new Student Government President, Phillip Budd, is a dynamic young man.

Centenary — it's Louisiana's United Methodist College and the oldest private institution west of the Mississippi River — a place where academic excellence is part of a caring community.

Tri District Elementary Camp No. 3, held at Caney Conference Centre, had 107 campers. Rev. Terral Lowe and Rev. James McLelland were co-directors.

Editorials

'Who is my neighbor?' Could it include Iranian protesters too?

"Who is my neighbor?" a teacher of the law asked Jesus (Luke 10:29) after being told that to receive eternal life one must "love your neighbor as yourself."

Jesus replied with a story — a story which offered no more of a welcomed mandate in that day than it does to most of us in 1980. It was a story about a Samaritan and the way he treated a Jew who had been beaten and left to die along the road. Everyone knew Jews and Samaritans hated each other for reasons of race, politics and religion. But Jesus made it clear that loving one's neighbor meant going the second mile in giving — not just with friends, but even with those the world tells us are our enemies.

That same story was written again recently in the aftermath of a violent confrontation between Americans and Iranians in Washington, D.C. On one side were pro-Khomeini Iranian students, backers of a religious tyrant whose government has held 52 Americans hostage for nearly 10 months. On the other side were outraged Americans who saw the Iranian protesters as enemies of justice who enjoy the benefits of the free American society and at the same time slap the nation in the face.

The confrontation became ugly. In the end, several persons were injured, including a police officer and several of the Iranians. All 192 of the Iranian demonstrators were arrested and put in jail. One was charged with assaulting a police officer.

What followed was extraordinary — even for a church which believes that to love one's neighbor a Samaritan must anoint the wounds of a Jew. The United Methodist Church, through its Washington-based General Board of Church and Society, came to the aid of the Iranians (see TM/UMR, Aug. 22).

This was the same church that five months ago sent a message to the government of Iran calling for the release of the hostages, and the same church the relatives of hostages have praised for its concern over the Americans held there. Included in that concern has been UM participation in the arrangement of the only mail exchange which has taken place between the hostages and their families.

The Rev. John Adams, a staff member of the board, worked tirelessly to help the Iranians satisfy the legal requirements for release, arranged transportation from jail upon their release, personally accepted into his own custody the student accused of the assault, and met with police to work out a plan to minimize the possibilities of future confrontations.

Was this more than should be done for people who support a government which holds American hostages? Should the church have crossed to the other side of the road with a cry of "they got themselves in this, now let them get themselves out"?

Jesus didn't think so with the Jew and the Samaritan.

We are proud of the action of the UMC's Board of Church and Society in this matter.

TM/UMR welcomes West Oklahoma Parish

TM/UMR welcomes as readers approximately 545 member-families of the West Oklahoma Cooperative Parish in Mangum, Oklahoma (Oklahoma Annual Conference). These readers began receiving a local church edition with the August 22 issue.

The West Oklahoma Cooperative Parish is composed of six churches which are Carter, Epworth, Granite, Willow, Deer Creek, and First United Methodist churches.

West Oklahoma Cooperative Parish is the most recent addition to the more than 300 local churches across the United States which publish special editions of this publication — combining local church news with annual conferences and general church news and opinion.

To our new readers in Mangum, we say "Welcome." We hope that you will join with other readers in providing feedback through such columns as "Letters to the Editor."

And to our continuing readers across the church we say again: "Thank you for reading your edition of TM/UMR.

Do United Methodists play with politics?

By MARY L. DECKER

Like small children with matches, we have discovered the fascination of playing with political strategies. Terms such as caucus, coalition, public image ("package"), and "bullet"-balloting have become familiar techniques to members of legislative and elective bodies of the UMC.

Like small children with matches, we are unaware of the full power of the toys we use. Whether we will be consumed by destructive divisions or disciplined to bring light has not yet been determined.

As advocates of popular democracy in our secular elections, it is reasonable to accept this process in our ecclesiastical voting. Indeed, our most recent legislation as a church has affirmed and attempted to channel more open procedures. However, we have far to go in our openness and we have set no examples of excellence.

When we act or acquiesce out of ignorance, the first evidence of the destructive power of our new toy is manifest. For to be ignorant is to be manipulated in politics. Those who believe that only inspiration is moving members and delegates in their voting, are at best, naive.

Orientation and instruction in political strategies now become crucial for our members. Our popular democracy may become a channel of God's love and concern when each of us is able to act from knowledge.

As we dispel our ignorance, so must we build our vision — our vision of a prophetic church, a loving church, an inclusive church, a moral church, a suffering church. Political strategies dedicated to vision, and employed when all are informed, may become useful additions to our agendas.

We are called to educate ourselves. We are called also to identify the "matches" we are using. If caucuses exist, identify them and announce their meetings. When coalitions are formed, we should state the compromises that are made. When "packages" are put together of candidates, we should make the most important parts those personal gifts and graces necessary for church leadership. And when techniques of power plays are employed, we should clearly present the goals they might hasten. It is possible many secular power plays have no place at all in this kind of non-manipulative process.

Like small children with matches, we are fascinated by the powers we touch. Called to be God's children may we light candles in the darkness with our vision.

Mary L. Decker is a member of Central UMC in Stockton, California (California-Nevada Annual Conference).

Here I Stand

Worship by proxy is not sufficient method

By STEVE BADLEY

Many and varied secondary causes are evident when laymen forswear their personal attendance at worship. The primary cause is most often overlooked, and seldom voiced by the church — the lack of reasoned belief. Floods of literature are at hand on prayer and worship; little is available or recommended on belief. Lack of emphasis on examined, experiential, reasoned belief is one of the weaknesses of Protestant teaching and preaching.

In our age of moral and intellectual confusion, many religious writers and spokesmen have substituted "eisegesis" for "exigesis" of God's Word. The rationalization of contemporary theosophy has analyzed away the depth of Protestant belief for modern man. Many who once held deep, personal belief in God have lost it — lost hope, confidence and trust in themselves, their neighbor and the eternal God. They don't know where to ground their trust, nor what to believe.

Their perplexity is greatest in regard to religious belief because intellectual effort in regard to belief is not generally encouraged nor practiced. Contemporary expressions of belief by the church have not been made credible for people today. The mind of man has not been convinced that the quality of belief espoused by the church meets the dual test of social relevance and intellectual validity.

Too many intelligent church members have assumed a confessional posture instead of confronting the critics of Christian belief with the tough, reasoned, examined mentality of a man of firm convictions, combined with the affectionate faith of a little child. The majority of contemporary church members have no adequate voice to the world because the church has so few spokesmen to whom the intellectual world will give heed.

One failing of the church is the quality and character of questions on belief that it raises in the mind of the world and its own congregations, more so than the quality and scope of the answers it tries to give.

When reason is rejected, there is no determining whether one belief is any better or worse than any other. The rejection of apologetics brings contempt from the harshest critics of basic Christianity because its beliefs cannot defend itself before thoughtful minds. Reason alone cannot enable man to know God and believe in Him, but it can surmount serious barricades to the achievement of an examined belief.

What we believe, and the depth of our conviction thereof, determines our attitude toward worship. The quality of belief determines the quality and method of worship attendance, either in person, by proxy, or not at all. People give their allegiance to persons, ideas or things to which they give first priority in their life, committing themselves in mind and heart. Many church members have only a religious rationalism that convinces the mind but not the heart; others commit the evil of fideism, unable to distinguish between radically different beliefs.

Men and women only become committed to Christ when they combine the reason of the intellect and the reason of the heart in their belief in Christ. The path of wisdom is to erect one's belief upon what one has the most reason to trust. A committed Christian is a person convinced that the fact of Jesus Christ is the most trustworthy fact he knows. Church members with no reasoned belief are not convinced that Christ provides a trustworthy place to stand that people can know.

They cannot believe Christ's justification of His claim of a peculiar relationship to God the Father. Unconvinced that Christ is the most dependable of realities, they have no spiritual reason for personal attendance at the worshipful praise of God.

Among God's wise appointments, the assembly of His people for praise of Him has a prominent place. Yet, assembly is grossly forsworn when church members send their money as a proxy for personal attendance in worship. The world is contemptuous of a churchman's spirituality when it knows his worship is only by proxy of his checkbook. In the eyes of the world, such laypersons are the church, and it despises their counterfeit religiosity. An honest pagan is more honorable.

Social benevolence, church housekeeping and money should never be a substitute for moral and spiritual effect upon personal and corporate worship, praising and glorifying God. What God wants, as a corporate and as a scattered church, is laypeople who will praise Him with integrity in the home, the sanctuary and in the marts of commerce in the world, to the world, and who will stand and be counted as Christ's men and women.

How many church layperson's Bankamericard or some church project they financed, will be proxy for them before the bar of that "great day of accounting" while they are personally out in the mountains, crying for the rocks to hide them from the wrath of the holiness of a God, of whom they just became convinced is real?

This week's contributor, Steve Bodley, is a member of First UMC in Bronte, Texas (Southwest Texas Annual Conference).

Letters to the Editor

'Church division' idea considered

To the Editor:

I am thrilled with the article headlined "Church division proposed" (see TM/UMR, Aug. 8).

There are three reasons this thrills me. First, because it is a sign of struggle. For me only living things struggle so I am thrilled that this is a sign of life in the monster.

Dr. Brooks' proposal is in line with the historical tradition of the church and the movements that swept the mess to provide the beginnings of the Methodists and even the Reformation. The sad thing is that Dr. Brooks sounds like he has taken the side of those trying to "divide in love" while the men like Wesley and Luther were struggling to stay IN the established church.

Maybe this is why Dr. Keysor is not pursuing his suggestion of an unofficial working group in the Council of Bishops. I am thrilled with the prospects of following this debate in the whole church. I am sure that "our servants who have become masters" will have comments.

Thirdly, I am thrilled with the opportunity to prevent a lie. There is a risk that this debate will promote the idea that there is more than one Body of Christ. That is not so. There is only one body but there are many members. A leg that wanted to separate itself from the body to begin a new body would die and cripple the body. Bodies do not divide and multiply — they unite and give birth. I am thrilled with the struggle of birth.

Mark F. Ashley
Monteagle, Tennessee

Playing church

To the Editor:

The cry is going out among those groups who differ theologically, "just concentrate on the 'things we agree on'." The latest cry is in Joyce Hopkins' report about the "Good News" convocation in the Aug. 15 issue of TM/UMR.

Her article follows this plea with "The real question is whether Jesus is Lord." My comment is that if He is Lord, then is likewise our example, and as example did He ever use the devilish idea to unite-the-religious-community by asking us to "concentrate on the points of mutual agreement"? . . .He indeed never did such a thing.

He did not try to water down His message by agreeing with the Pharisees on mutual points, he called them whitewashed graves. He didn't pull this stunt with Judas, the high priests, Pilate, Herod, the rich young ruler, or anyone else. . .even Peter. . .He said "Get thee behind me Satan." When he was being tested by Satan just following his baptism and fasting, he did not say, "Now, Satan, here are the points we can agree on . . . so let's be friends on that basis."

The same article stresses the charismatic side of the UM church seeking unity with the non-charismatic communities of the UM church and the Roman Catholic church. I personally see this movement as ecumenical in nature, as does the writer, Joyce Hopkins, and I see it seeking a One World Church, which Christ himself warns against. "Except two be agreed, can they walk together?" Let's stop playing church and get to the business of making Christ Lord of our lives.

Gene Pritchard Jr.
Perkasie, Pennsylvania

Not shocked

To the Editor:

The suggestion made at the recent meeting of the "Good News Movement," that the United Methodist Church be divided may have been shocking to many who listened to the proposal (see TM/UMR, Aug. 8).

For different reasons than those proposed by Dr. Brooks, I recommend that more serious consideration be given to this idea. It is logical, in my opinion, because it would establish what we ought to recognize as being "de facto." If anything, the United Methodist Church is not "united." We are divided into jurisdictions, each jealous of its vested interests; we are divided by the competition between our general boards; we are divided by the role of the Council of Bishops; we are divided by annual conference hierarchies; we are divided between the "ins" and the "outs." Why not, then, admit to those divisions and preserve our integrity?

The very Gospel that should make us one has become the wedge that begins to open up our divisiveness. So, I say, "let's be honest" and recognize our divisions. Yes, Dr. Brooks needs to look more closely at the cracks that are opening within our structure.

Robert J. Thomas
Sherrill, New York

Where is the Bible?

To the Editor:

I read with interest your editorial concerning "loving understanding" and "loving division" concerning the United Methodist Church (see TM/UMR, Aug. 15).

I myself have long been dissatisfied with the United Methodist Church's humanistic approach to the Bible.

If indeed you believe II Timothy 2:16-17: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works," then why is it even necessary to discuss it on a human level?

Books are plentiful concerning man's ideas, but only one holds the answer. This book has outlasted all others. The answer is there. Where is your Bible?

Charlene Browning
Carrollton, Missouri

Words inspirational

To the Editor:

Your use of the words "loving understanding" in your Aug. 15 TM/UMR editorial was truly inspirational and brings to mind the portion of I Corinthians 13:12, which states, "Now I know in part; then shall I understand fully, even as I have been fully understood."

It is extremely comforting to realize that our heavenly Father knows and lovingly understands every thought and act that is generated through each of us.

Let me share with you a wonderful experience of God's loving understanding that came to me, my son, and my daughter out of a tragedy.

Members of our church, Mountain View UMC in El Paso, Texas, our new pastor, the Reverend Will Steinsiek, plus many friends, relatives and acquaintances were instrumental in mediating God's loving support and understanding during the recent illness and death of my wife of more than 33 years.

Their prayers, their visits, their letters, notes and cards, their food, their financial gifts (and they were substantial and anonymous) plus their other acts of kindness, including the funeral message, brought great comfort and love to us.

The only way that I know, at the moment, to express my gratitude is to respond to Mas Odoi's "My Witness" article (see TM/UMR, Aug. 15) with the following partially borrowed verbal prayer: "First, because God understands, I forgive everything, (including myself) that can possibly need forgiving.

"Second, I give thanks that God's loving understanding is becoming a reality in the consciousness of each individual who reads this letter, and that this love will be transmitted to others through personal contacts and through the power of daily, silent prayer. In the name of our Lord Jesus Christ I give thanks that it is so."

John H. Garey
El Paso, Texas

Love is answer

To the Editor:

I appreciate your emphasis on "loving understanding" as preferable to "loving division" in your editorial in response to Dr. Frederick P. Brooks Jr. (See TM/UMR, Aug. 8 and Aug. 15.) On many occasions I find myself recommending John Wesley's sermon, "Catholic Spirit" (Sermons on Several Occasions). Therein Wesley urges us to love alike even though we cannot think alike. He insists that catholic or universal love is not speculative indifference to opinions, yet "embraces with strong and cordial affection neighbors and strangers, friends and enemies."

It is relatively easy to surround ourselves with "think-alikes." It is much more demanding — as Wesley knew — to open ourselves to universal love in the steps of Jesus Christ.

William K. McElvaney
Kansas City, Missouri

Bad alliance

To the Editor:

I absolutely feel compelled to respond to Shirley Odegaard's "My Witness" article in support of the ERA in the Aug. 8 issue of TM/UMR.

In their mutual quest for passage of the ERA, Mrs. Odegaard found herself, in her own words, enjoying an "emotional" experience in the company of Bella Abzug, an atheist and sympathizer of the communist form of government; Gloria Steinem, an atheist and promoter of the Gnostic Gospels as an alternative to the "dogma" of the Christian faith; Marlo Thomas, who, according to newspaper accounts lived openly with several men before marrying Phil Donahue, and Sonia Johnson, a lady whose political beliefs meant more to her than her church.

When a Christian finds herself in agreement in thought and purpose with individuals whose ideas are totally incompatible with Christian beliefs, then this thought should occur to her: "Either I am on the wrong side of the issue — or my political motivations outweigh my Christian ones." If atheists and Christians are allied together for any purpose, then one side or the other must surely be on the wrong side, or else they are not being faithful to their beliefs.

Connie Day
Cleveland, Tennessee

'Missed the boat'

To the Editor:

I am a bit disappointed to see a United Methodist editor of a United Methodist paper "miss the boat" on the definition of "sanctification" as you did in your editorial in the July 4 issue of the paper. You surely know that "sanctification" is a Latin derivative which means "holiness," and that in the New Testament this word represents three related Greek words which refer to the action or process of becoming or of being made holy.

"Holy," in turn, refers to being set apart and dedicated to the service of a god, but it necessarily requires also that the person so set apart have the qualities which are appropriate to that god. Since the God of the Bible is a God of absolute moral perfection and purity, New Testament holiness (and Old Testament as well) implies that the holy person reflects in some significant sense the moral character of God.

"Holy" people should, of course, as you have said, take up Christ's banner and carry it in all walks of life, and should be "doing the Gospel"; but "sanctification" in itself means to be set apart for God and to partake of His holy character in some real sense.

J. Harold Greenlee
Duncanville, Texas

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Donald Small, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Sharon Mielke and Bud Herron, Associate Editors; Joyce Hopkins, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The Texas Methodist (USPS541220) is owned by the United Methodist Conferences of Texas and published by the Newspaper Division of the United Methodist Communications Council, 2529 W. Commerce, Dallas, Texas 75212.

The Texas Methodist maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions are not necessarily those of the publisher, but represent opinions of the newspaper's editorial staff. Signed articles of opinion appearing in the paper are the views of the author and not necessarily those of the paper's staff.

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P-425-UMR

'Pro-morality' group embraces candidate

By BUD HERRON
Associate Editor

DALLAS — More than 17,000 "conservative" Christians thunderously embraced Republican Presidential candidate Ronald Reagan with applause here last week on the final night of a "National Affairs Briefing" described by several speakers as the first-ever, nationwide gathering of "pro-morality" voters.

The widely enthusiastic reception of the former California governor left little doubt that, in spite of organizera' denials that the briefing was designed to boost "any candidate or political party," most of those who attended believed Mr. Reagan meets their criteria for the White House in 1980.

The two-day briefing (Aug. 21 and 22) was sponsored by "The Roundtable," a national coalition of conservative, evangelical religious leaders, conservative politicians and "others interested in morality in government." Dubbed the "Christian New Right" by the national media, the coalition includes such television evangelists as the Rev. Pat Robertson of the "700 Club" and the Rev. Jerry Falwell of the "Old Time Gospel Hour." Among politicians taking part are Senator Jesse Helms of North Carolina, Representative Phillip Crane of Illinois and Governor Forrest (Fob) James of Alabama.

"We have God's promise that if we turn to Him and ask His help, we shall have it," Mr. Reagan told the near-capacity crowd in the Dallas sports arena. "With His help, we can still become that 'shining city upon a hill.' "

Religious America on rise

Saying "religious America is awakening, perhaps just in time for our country's sake," Mr. Reagan praised those gathered for seeing to it that "the voice of traditional morality" is "returning to our public policy debate."

Mr. Reagan went on to chide those who have seen the rise of the so-called "Christian New Right" as a threat to the separation of church and state guaranteed by the U.S. Constitution. "When I hear the First Amendment used as a reason to keep traditional moral values away from policymaking, I am shocked," he said. "The First Amendment was written not to protect the people and their laws from religious values but to protect those values from government tyranny."

Sounding chords which also had risen from religious speakers during the briefing, Mr. Reagan called for "a foreign policy which understands the danger we face from governments and ideologies that are at war with the very ideas of religion and freedom. He decried pornography, permissiveness in public schools, and "government intervention" into matters "best left up to families."

He called upon Christians to cast their votes for the "ideals you cherish" and asked: "Who will vote to protect the American family and respect its interests in the formulation of public policy?"

Earlier, at a press conference, Mr. Reagan was asked whether he believes the claim of some speakers at the briefing that "you can't be a good Christian and a liberal at the same time."

"Labels are not very helpful," Mr. Reagan replied. "I would have to know what was meant by the word 'liberal.' That word doesn't mean the same thing to everyone."

"But could a person be a good Christian and have beliefs on public issues that sharply differ from the people here?" another reporter pressed.

"I believe that beliefs are an individual matter," he replied. He went on to say, however, that he has never been "an ardent supporter" of the National Council of Churches of Christ, an ecumenical organization of mainline Protestant denominations.

Mr. Reagan also was asked at the press conference whether he believes in evolution, something which was soundly attacked by some speakers at the briefing.

"I have some serious questions about it," he answered. "It is only a theory. I think that if it is taught in the schools, the biblical story should be taught too."

Throughout the briefing a recurring theme of speakers — particularly that of religious leaders leading the sessions — was the defense of the "rightness" of Christians organizing to support specific viewpoints and candidates in elections, something new to conservative, evangelical Christians.

Despite the obvious, strong similarities between points stressed by the speakers and the Republican national platform, organizers repeatedly stated the briefing was "non-partisan" and blasted the news media with accusations that "some reporters aren't telling the truth about our purposes here."

"We are not here to push any political party or any candidate," said the Rev. James Robison, a Southern Baptist evangelist and television preacher from Hurst, Texas. "We are here to push the Holy Word of God found in the Bible. That's the only reason we are here and that's the only thing we are for."

Mr. Robison said: "Unless we make a commitment to bring America back to God, our nation is finished."

Mr. Falwell, in another major address, continued on the same theme.

"When a nation lives by God's principles, that nation is promoted to greatness," Mr. Falwell said. "When you violate them, it brings national shame."

He listed several things he believes Christians must do to "end the shame": oppose abortion, attack pornography, support school prayer, defeat the Equal Rights Amendment, preserve the free enterprise system, support Israel, seek superior national defense, and punish drug pushers.

All three Presidential candidates were invited but only Reagan accepted.

Other speakers

In the course of more than 50 speeches during 18 hours of program time, those gathered for the briefing were exhorted to:

• "reject 'monkey mythology' in our schools" by opposing the teaching of the theory of evolution "by the liberal humanists in our system of public education" (Lottie Beth Hobbs, president of "Pro-Family Forum").

• "see things in black and white, the way the Scripture does" and use that vision to "make principled judgments which will cast liberal politicians out of the Congress" (Paul Weyrich, director of the Committee for the Survival of a Free Congress).

• "not be fooled by the bunk being spread by liberals about the separation of church and state," but to continue demanding that politicians "make decisions based on what God tells us is right" (Gov. Fob James of Alabama).

• recognize that "America was founded by God" and to insure that God is not "excluded from every sphere of national life" (Rep. Guy Vander Jagt, a Republican from Michigan).

• give birth to a "Judeo-Christian revolution" to spearhead a "return to sound defense policies" in the United States and to oppose the "anti-Christ forces of the Kremlin and Peking" (Major Gen. George J. Keegan, USAF, retired).

• "support a Constitutional amendment to nullify the Supreme Court decision on abortion" (Carolyn Gerster, president of the national "Right to Life" committee).

• support the State of Israel out of the biblical statement that "those who bless Israel will be blessed and those who curse Israel will be cursed" (Sid Roth, director of "Messianic Vision," a Washington-based ministry).

• remember "some of us here are men of the cloth, some are men of the sword, some men of the republic," but all are "ordained men of the hour" who must "stand for the right in these turbulent days" (the Rev. Raymond Barber, Worth Baptist Church, Fort Worth, Texas).

• see "ERA (the Equal Rights Amendment) rightfully as the devilish use of one word — sex" and to understand that ERA "does not put women in the Constitution. It puts sex in the constitution" (Phyllis Schlafly, national chairman of "Stop ERA").

• "hear the truth" that "the worst thing that has happened to blacks in the past two decades has been white liberalism" (Texas Rep. Clay Smothers).

DALLAS — Conservative, evangelical leaders and conservative politicians coalesced here in sponsoring a "pro-morality" National Affairs Briefing last week which drew more than 17,000 Christians to hear Ronald Reagan, the Republican Presidential Candidate. DALLAS MORNING NEWS PHOTO

As individuals, yes; as church, no

UMs disagree on affairs briefing

By JOYCE HOPKINS
Staff Writer

DALLAS — United Methodists did not share a unanimous view of the National Affairs Briefing here last week which brought together conservative politicians and religious leaders.

While even ministers who described themselves or their congregations as "evangelical" took different views of the briefing, regardless of their theological viewpoint, all of the ministers contacted by TM/UMR indicated that Christians of whatever perspective have the right and responsibility to become involved in the political process as individuals.

The Rev. Mike Walker of Pleasant Mound UMC here, a long-time board member for "Good News," a movement of evangelicals within the United Methodist Church, did not plan to attend the rally nor to urge his congregation to do so.

"I would agree that Christians have a responsibility to be active politically, and to that degree, (the briefing) is a legitimate and responsible thing," he said, adding that he was quite concerned about the "apparent wedding between conservative theology and conservative politics."

"In the last 10-12 years we have succeeded in liberating evangelicalism from conservative politics, and this seems to be a step back in that direction to me," he said.

However, the Rev. Paul Morell of Tyler Street UMC here said the meeting accurately reflected "concerns, attitudes and morals important to the evangelical community."

"I suppose the group has no intention of endorsing Ronald Reagan (one of the speakers), but I think it's obvious this group favors Ronald Reagan. There is a difference between endorsing and favoring a candidate," Mr. Morell said.

Mr. Walker said he is concerned that only one side of the political issues seemed to be identified in pre-rally publicity.

"I also think the vibes are pretty clear — at least all I've read and seen — that it's a Reagan sort of meeting, and I expect he understands that. I appreciate that the other presidential candidates were invited — but I'm not surprised the other candidates weren't going to be there," Mr. Walker said.

The Rev. Wilfred Bailey of Casa View UMC said prior to the briefing: "What's happening in the whole movement (represented by the briefing) has to do with using one understanding of the Christian faith as being the Christian faith, and therefore indicating that those who don't take that stand aren't Christians.

"The church's job is never to identify with a particular candidate or party or issue as being the Christian candidate or the Christian party or the Christian view," he said.

The Rev. Christan Amundsen of Elmwood UMC led some 20 members of that congregation in passing out flyers warning persons attending the National Affairs Briefing about the "American politicalization of the faith" the first night of the meeting. The message in the flyers charged that the briefing attempted "to align the Christian faith and a particular ideology," but the message also affirmed an individual's right to become active in politics as a matter of faith.

The Rev. Stan Schrag, associate pastor of First UMC in Carrollton, who signed up members of his congregation in the suburban church to attend the briefing, said Christians have a responsibility "to be aware of the moral, political, spiritual, economic and military issues." issues."

Mr. Schrag was one of several ministers who suggested that evangelical Christians this year are joining their more liberal associates in taking an interest in politics, as well as in some of the issues covered at the briefing.

"It's not a question of whether Christians should get involved in politics," he said. "Politics have already gotten involved in morals and in Christianity. In the last election, only about 30 percent of evangelical Christians voted. I feel that 70 to 80 percent of them will be voting in this election because of the National Affairs Briefing."

The Rev. Jim Ozier, an associate minister at First UMC Dallas, was one of the ministers who referred to the briefing from his pulpit the Sunday prior to the meeting.

"What I did was to try to point out that the 'moral majority' people have a history in this world — and it usually isn't very good," Mr. Ozier said.

Response paper prepared

He was one of some 60 of the ministers meeting during the week before the briefing who agreed to speak to their congregations about it, he said. Out of this meeting came a response paper written by a Jewish layman, a Roman Catholic laywoman, a campus minister and a local Protestant church pastor.

The response paper, which affirmed that "all people of good will" should become involved in politics, warned, however, that the leaders behind the briefing "have assumed that all Christians should think alike," when actually religious people may hold a wide variety of opinions about critical issues.

The Rev. Bob Cooper, associate chaplain at Southern Methodist University here, was one of the four who wrote the paper.

"I was concerned about some of the publicity that said anyone for God and country was for the National Affairs Briefing," Mr. Cooper said. "I think there are a lot of these people who don't want to have anything to do with the public briefing."

The Rev. Lee Bedford of White Rock UMC, however, said prior to the briefing that he did not feel that the briefing would take such an exclusive stance.

"I think the (theological) conservatives are aware that for too long they have been interested only in personal salvation. There needs to be a public declaration that we are interested in the whole man as well," he said.

Sponsors said hard to find for Cuban refugee influx

TM/UMR Staff Special

NEW YORK — Finding sponsors to help resettle this year's wave of Cuban refugees is going "extremely slow," according to the United Methodist Committee on Relief (UMCOR) resettlement specialist.

Sarah Micklem of UMCOR said a combination of "bad press" and the large number of unaccompanied males in the Cuban refugee group account for much of the resettlement problem.

"Sponsors don't want Cubans. Cubans have had riots and pictures of men painting their fingernails in newspapers. Sponsors want families, not unaccompanied males. We are running out of families," she said.

However, churches and particularly the Cuban community were given high marks by Nancy L. Nicalo of Church World Service for responding to what she calls one of the greatest challenges ever faced by her organization. Church World Service is an arm of the National Council of Churches. By early August over 5,000 cases representing roughly 14,000 people had been placed in new homes, she reported. CWS and its 30 member agencies, such as UMCOR, have pledged to resettle 20 percent of the Cubans.

Estimates vary, but Ms. Micklem said she believes there are about 15,000 people left to resettle, and about three-fourths of these are single men. The slow rate at which these men are being resettled was cited by several placement coordinators at the four camps as a source of tension fueling violent incidents such as the recent riot at Indiantown Gap.

"As they see others leave the camps, they speculate about an uncertain future," Ms. Nicalo said. "And this speculation takes place in an atmosphere of enforced idleness. You can only play baseball for ao long, and there are no mandatory language classes to take up the time."

Kathy Schrader, the Church World Service coordinator at Camp McCoy in Wisconsin, said, "The Cubans are in a prison situation having nervous problems they wouldn't have if they weren't here. As fall comes, they feel time is running out and that they are unsponsorable. The word is out they are going to be sent to Fort Chaffee in September."

Ms. Schrader said, "There are a lot of people here with good basic skills — a lot of machinists, welders, chefs and farm workers. Few speak English and about 40 percent are black." She estimated 90 percent were single males.

Ms. Micklem of UMCOR said the large number of unaccompanied immigrants is historically typical as men went out to new areas, found work and then sent for their families. She said some of the Cuban men left families behind.

However, the nature of the immigration is very different from the Indochinese. Whereas, Indochinese no longer come into the U.S. without an assured sponsor, the Cuban "freedom flotilla", was let in without any assured sponsorship in a massive immigration which caused public resentment.

Second wave different

This second wave of Cuban immigrants is also very different from the earlier wave dating back to 1965. "The first Cubans to come were white, middle-class professionals and white collar workers," Ms. Micklem said. "This time a different class of people has arrived." There are a lot of mechanics and heavy equipment operators — mostly blue collar workers. A lot of the new entrants are black and most don't speak English. Most, however, have six to nine years of education.

"They (the second wave) came with great expectations about the U.S. as the land of opportunity. And what happens? They are put in prison right away for three to four months and with few prospects. It is kind of frustrating," Ms. Micklem pointed out.

Dick Tucker, a United Methodist who is the CWS director at Fort Chaffee in Arkansas, said the consolidation of all the remaining refugees at Fort Chaffee between Sept. 3 and Oct. 15 is also raising fears there.

"They feel they will just be lost in the numbers again," Mr. Tucker told TM/UMR. He said this will not happen as sponsorship files will be kept intact for each camp.

Information on sponsoring a refugee can be obtained by calling UMCOR in New York at (212) 678-6281 or The Church World Service Coordinator at Fort Chaffee, Arkansas (800) 643-2554.

Communication awards program announced

NASHVILLE (UMNS) — The first awards for "excellence in communication" will be presented by the United Methodist Association of Communicators (UMAC) in Atlanta, Ga., Feb. 5-6, at a conference being co-sponsored by UMAC and the Department of Mass Communications at United Methodist-related Clark College.

According to Rich Peck, editor of the weekly newsletter NEWSCOPE and president of UMAC, all members of the association are eligible to enter the competition. Awards will be given in nine categories: photography, audiovisuals, feature article, newswriting, layout and design, brochure, magazine, newspapers, and editorial.

Faculty members from Clark will serve as judges. The conference also will feature eight workshops and a keynote address by the Rev. Joseph H. Lowery, pastor of Atlanta's Central UMC.

Hurricane Allen relief campaign mounted by church council

NEW YORK (RNS) — The National Council of Churches has petitioned its 32 member communions for an initial $200,000 in emergency relief aid to parts of the Caribbean recently devastated by Hurricane Allen.

So far, the United Methodist Committee on Relief, the Reformed Church in America and the United Church of Christ Board for World Ministries have chipped in to the emergency fund. A grant of $5,000 has been sent to the Christian Service of Haiti, but further contributions will depend on more denominational support.

Church World Service, the NCC international relief agency, has already shipped some supplies to Haiti and St. Lucia, the islands which bore the brunt of the storm. The U.S. Office of Foreign Disaster Assistance and American Airlines both provided air freight space free of charge for shipments of food, blankets and other materials.

Other religious relief organizations such as Catholic Relief Services have also moved emergency supplies into the hard-hit areas. The Geneva-based World Council of Churches has also asked its member churches to support efforts of its American counterpart, according to Stanley Mitton, a Church World Service assistant for emergency response.

"Under pressure of a disaster like this, the nations affected ask everybody for help," he explained. "If you're not careful, monitoring what other agencies and nations are doing, you find that everybody is concentrating on medicines and no one has sent tents. So it's important to keep the European links."

"Church World Service obviously can't pick up all of that," he said. "But I anticipate a further appeal."

In Haiti Mr. Mitton was told, some 1.5 million people suffered loss as more than one-third of the land was damaged by high winds and flooding. In those areas hardest hit, almost half the houses were wrecked and about 60 percent of the crops were lost. Some 150,000 persons were left homeless.

Auto 'Antichrist' symbol protested

KANSAS CITY, Mo. (RNS) — Unhappy with the kind of attention her license plate number attracts from fundamentalist Christians, Tonya Turnbull is trying to force the State of Missouri to give her a new one.

A member of the Assemblies of God, Ms. Turnbull says her religious acquaintances shun her as "the Antichrist" because her license plate number is GPG-666.

Her suit, filed in the U.S. District Court here, quoted Revelation 13:18, which says: "This calls for wisdom: let him who has understanding reckon the number of the beast, for it is a human number, its number is 666."

Ms. Turnbull said, "People who know this won't have anything to do with me."

the church today

Testimony begins in Pacific Homes' trial

SAN DIEGO, Calif. (UMNS) — The first three witnesses testified here last week in the trial over Pacific Homes' relationship to the United Methodist Church.

The three are residents from three of the retirement homes, and among the plaintiffs in a class-action suit seeking some $366 million in damages from the denomination, two of its national agencies and the Pacific and Southwest Annual Conference. They claim the damages for alleged breach of contract between the homes and the residents when the 14-unit Pacific Homes entered bankruptcy.

It was reported that all of the witnesses so far for the plaintiffs have indicated they went to live at Pacific Homes because they were sure the homes were backed by the United Methodist Church or sponsored by an agency of the church. Two told how they had collected advertisements about homes from various magazines in their preparation for retirement. Plaintiffs contend that these ads and other promotion sold both the life-care aspect and the Methodist relationship.

Cross-examination by defense attorneys, especially by that for the annual conference, has been heavily on the issue of why the plaintiffs concluded the church was backing the homes before they made investments in them. It also has related to the plaintiffs' understanding of the nature of Methodism and its structure.

Connecticut court rules Round Hill is connected

GREENWICH, Conn. (UMNS) — The Supreme Court of Connecticut has overturned a lower court ruling and said a community church here is a United Methodist congregation.

The Round Hill Community Church case dates back to 1978 when some members of the congregation barred the minister appointed by United Methodist Bishop W. Ralph Ward of the New York Area from the pulpit and the minister preached instead from the aisle. The bishop then, on behalf of the New York Annual Conference, filed suit to enjoin the congregation from refusing to accept the appointment of the minister.

At the time the congregation declared itself "independent" in 1921, it did not officially sever its connection with the Methodist Church and from then until 1978 had accepted ministers appointed by the Methodist bishop and paid conference apportionments.

However, the state's high court remanded to the trial court the question of property acquired by the congregation since it voted to become a community church in 1921.

Chaplain office hires first woman staff member

NASHVILLE (UMNS) — The Rev. Patricia W. Barrett, the first woman to serve as a staff member of the Division of Chaplains and Related Ministries of the United Methodist Board of Higher Education and Ministry, will assume her new post as director of pastoral visitation here Sept. 1.

A ministerial member of the Northern New Jersey Annual Conference, Ms. Barrett has been director of the office of special services for the New Jersey State Department of Human Services and the New Jersey State Department of Corrections since 1974. Previously she was director of programs at the Morris County (N.J.) Chaplaincy Council and a correctional matron at the Morris County Jail.

Church of England office goes to Methodist cleric

NEWCASTLE, England (RNS) — A Methodist minister will become the assistant bishop of the Anglican Diocese of Newcastle in September.

He is Bishop Kenneth Gill of the Church of South India (CSI), who was originally ordained into the ministry of the British Methodist Church and was later ordained a deacon in the CSI. He was consecrated bishop in 1972, and has been serving the Karnataka Central Diocese in Bangalore.

When Bishop Gill assumes his new post here Sept. 1, he will set two precedents — becoming the first Methodist minister to serve as an assistant bishop in England, and the first CSI bishop to return to England for an appointment.

School prayer lauded, opposed

UM exec says bill would destroy what it seeks to protect

WASHINGTON — Church leaders both assailed and endorsed the latest attempt in Congress to allow prayer in public schools during hearings convened by a House subcommittee.

The measure, originally sponsored by Sen. Jesse Helms (R.-N.C.), would strip the federal courts of jurisdiction in school-prayer cases.

Representatives from mainline Protestant denominations — including United Methodists — and the Jewish community told the subcommittee that the Helms proposal not only violated the First Amendment ban on an establishment of religion, but also threatened the Bill of Rights.

Several evangelical Christian witnesses, on the other hand, enthusiastically support the measure.

Disservice to true religion

National Council of Churches President M. William Howard testified against the proposed Helms amendment. He cited two major reasons why "it is not the business of government to institute prayers for the nation's children to recite in public schools.

"Public school prayers are an injustice to those children and their families who belong to minority religions or to no religious group," he explained.

In addition, Mr. Howard said, "Public school prayers are a disservice to true religion . . . Prayer is too important, too sacred, too intimate to be scheduled or administered by government."

Non-sectarian prayers, Mr. Howard added, are not the answer. "I believe such a solution is least acceptable to those most fervently devoted to their own religion."

Many members of Congress "conscientiously are trying to help the church" by favoring a proposed school prayer amendment, but the best way to do that "is to keep freedom alive in the constitutional protections of free religion and the separation of the church and state," a United Methodist executive told a House of Representatives subcommittee Aug. 19.

"The state should not use its authority to inculcate particular religious beliefs," J. Elliott Corbett said in testimony before the House Subcommittee on Courts, Civil Liberties and the Administration of Justice. "Nor should it require prayer or worship in the public schools, but should leave students free to practice their own religious convictions."

Mr. Corbett is a director of the United Methodist Board of Church and Society's Department of Church-Government Relations.

Speaking at an interfaith press conference earlier in the summer, the Rev. George H. Outen, chief executive of the United Methodist Church's General Board of Church and Society, said the proposal threatens a basic tenet of the U.S. Constitution and "would cheapen religion."

Dr. Outen called government-sponsored prayer "a contradiction of terms and of reason. Prayer is voluntary or it is not prayer . . . It is not a recitation but communion with the Creator of the universe. Therefore it is as much characterized by listening as by speaking."

The executive read part of the General Conference statement on religious liberty, including: "The United Methodist Church is opposed to all establishment of religion by the government . . . We are opposed to any attempts by Congress to take away from the Supreme Court's jurisdiction decisions with respect to school prayer . . . According to the ethical concept of a responsible society, government commits a morally indefensible act when it imposes upon its people — by force, fear or any other means — the profession or repudiation of any belief."

Decision called 'darkest hour'

Members of a House Judiciary subcommittee listened as William R. Bright of Campus Crusade for Christ argued that banishing prayer from public school classrooms was responsible for such subsequent national calamities as the deaths of John and Robert Kennedy and Martin Luther King, Jr., the Vietnam War, the disintegration of families, increased crime, race conflict, teenage pregnancy and venereal disease.

The Supreme Court's 1963 school prayer decision, testified Mr. Bright, was "the darkest hour in the history of our nation."

He also said "The Supreme Court decision put us in a straight jacket. Our real problem is the humans who deny God altogether. They're the ones who control our educational system. What is happening is not far from what is happening in the Soviet Union — preparing our students for no God."

James Robison, a Texas Baptist television evangelist, said proponents of the bill want only voluntary prayer in schools and an end to intimidation of teachers.

"We do not imply that prayer will solve all our ills," he said. "But we have intimidated every person who wants to pray. If we do not rectify the problem, this nation faces the judgment of Almighty God."

Schools of Mission train leaders

DALTON, Ohio — Jodi Griffith, left, shows her Algerian dress and dolls of the North African nation to the vice-president of East Ohio United Methodist Women, Marjorie Jenkins, during a mission festival which highlighted the Schools of Christian Mission here at Mount Union College.

Participants here are among the thousands who studied mission themes on "The Interior Life" and Latin America this summer as well as "Women in Crisis". They also learned how to do mission studies and plan mission festivals for their own local churches.

EAST OHIO TODAY PHOTO

Women ministers get less pay

SEELYVILLE, Ind. (RNS) — Among clergy couples, the career of the woman tends to be "dragged down" in the long run by family responsibilities while her husband's work generally advances without such interruption, says a United Methodist-sponsored survey.

The mean salary for husbands in full-time parish ministry was $11,693, compared to $10,694 for their wives, said the Rev. Richard N.W. Ruach in a preliminary report on his survey work.

As the couple's careers progress the gap in salary and opportunity for advancement widens, he said. It is usually the wife who opts for part-time ministry or turns down promotion possibilities in order to assume the care of children and other household responsibilities.

Women clergy seemed to start out at higher salaries than men only to lose ground later on as their career aspirations were displaced by growing family obligations.

The survey involving 125 full-time, United Methodist clergy couples was taken by Mr. Ruach for the church's Division of the Ordained Ministry which has not officially received the results yet or issued any comment.

The study is part of Dr. Ruach's doctoral dissertation in sociology at Indiana State University in Terra Haute. His wife Susan is the pastor of a UM church in suburban Seelyville, where they both live.

Speaking independently of the sponsoring UM agency, Mr. Ruach declared that "a very sexist, discriminatory structure of salary attainment exists in the United Methodist Church with regard to clergy couples."

The decision to sacrifice part of a career in the interests of family obligations, "is not a bad value in itself," Mr. Ruach said. "But in the survey the women took it more often than the men."

He hastened to add, however, that "the data say we're doing pretty well as a whole compared to most folks." On a national level, women in the overall, national work force earn about 58 percent of what men do, compared to a 91 percent ratio among UM clergy couples. The church recently elected the first known woman bishop in the world and has maintained an open policy on women's ordination since 1956.

Nevertheless, he said, "the women clergy, who are by and large a very liberated group, are playing secondary roles."

It cannot be determined from the data whether women pastors are "choosing their position in a sexist system or being forced into it by a discriminatory hierarchy," Mr. Ruach said. But, "the data do establish beyond a doubt the sexist character of the appointment and salary attainment system . . ."

These unequal career patterns, he added, cannot be "explained away by personal value choices or female socialization arguments."

Inflation hits mid-size church most

HARTFORD, Conn. (RNS) — Stretched by the program demands of a larger church, but constrained by a relatively small budget, middle-sized churches have suffered most under inflation, according to a recent survey.

"The largest churches can support a large building and a full program," said the Rev. Loyde H. Hartley, who directed the survey for the Hartford Seminary Foundation. "The smaller churches have never had a full program and see no need for one, while the middle-sized churches have needs for a full program and large building but have insufficient funds for supporting them."

Twenty-three of the 50 middle-sized, Protestant congregations surveyed were unable to offset the inflationary erosion of their budgets, Mr. Hartley said. But 12 of them managed to generate "a real increase in spending power when the value of their total income and expense is calculated in constant dollars."

The study was the start of what will be a comprehensive examination of the financing of American Protestant churches.

Mr. Hartley found that most churches in the last decade spent an increasingly higher proportion of their budgets on utilities, often at the expense of pastoral and benevolent activities.

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In Miami, Chattanooga

UMs help quell racial violence

By BONITA DAVIS
Staff Writer

United Methodist local churches and a neighborhood center helped to quell the outbreaks of racial violence this summer in Chattanooga and Miami.

TM/UMR learned that United Methodists responded to the violence with the following strategies:

•Went out in the streets during the outbreak of violence to persuade the people to stay calm;

•Arranged meetings with community leaders to discuss and identify the problems in the riot-torn areas;

•Set up programs for youth to get them off the streets.

Tempers exploded in the black "Liberty City" community of Miami the last week of May after the acquittal of white police officers that had been tried for the beating death of a black insurance salesman (see TM/UMR May 30).

"An informal rap session about the riot was held right after worship services while the violence was still going on," said the Rev. Lawrence Hall, pastor of Sellers UMC, located eight blocks from Liberty City.

The members of the church asked for talks with Liberty City leaders to help stop the violence and identify the needs of the community.

One result was the church setting up Boy Scout and Girl Scout troops to get the youth involved in community activities. A tutoring program in reading and math was started to help children who had problems in those areas.

According to Mr. Hall the church's response surprised their neighbors. They were amazed over the church's concern for them, in spite of the fact that during the first few weeks of the program, the church's office and visual equipment was stolen.

"Instead of dropping the program because of the burglary, we became more motivated in helping others. Our ministry was needed even more," Mr. Hall told TM/UMR.

The congregation of Ebenezer UMC, located in the middle of the riot area, was perplexed over the eruption of violence that occurred.

"The people were disturbed and had mixed emotions about the situation," said the Rev. Aaron Hall, pastor of Ebenezer UMC.

Members of the church talked with the violators and held community talk sessions. Following up on the talks the church sponsored a Youth Activity Program which included trips to a museum, tutoring programs and Bible studies to keep the youth off the streets.

The community of Alton Park, Chattanooga, Tenn. was the scene of three nights of rioting in mid-July that was sparked by news of the acquittal of two Klansmen accused of wounding four black women on April 19.

Bethlehem Center, a United Methodist neighborhood center, is located in the heart of the Alton Park project area where the violent eruptions took place.

"The center wasn't harmed during the riots even though a store across the street from us was fire bombed," said Marianna Harris director of the center. During the outbreaks of violence, community leaders met at the center to plan strategies to stop the violence.

The people reacted very positively to the center which has acted as an advocate for housing reform in the project area, Ms. Harris said. "Jobs are the issue along with housing needs.

"We are hopeful for some positive changes in the community after this unrest," she said. Initial programs from the center for the community are yet to be determined because they are still in the aftermath of the violence.

There are no United Methodist churches located directly in the Alton Park community. However, two black United Methodist churches were involved in an indirect way in helping the Alton Park community during the racial violence.

The members of Stanley UMC, located 15 miles from the violence in Chattanooga, were appalled that the people of Alton Park had resorted to violence, the Rev. Velma Smith, pastor of Stanley UMC reported.

A member of the church was involved in a unity group that served as liaison between the community and the police.

"My concern is that the conditions have not changed much. I was very disappointed in the justice system," she said. "The gospel that we preach must meet the needs of the people."

Members of the Wiley Memorial UMC in the Chattanooga area remained quiet and calm during the riots, the Rev. Lewis Timmons, pastor of the church reported. "There was, however, some fear in the congregation that the violence would spread," he said.

Mr. Timmons joined an ecumenical group of pastors who went door to door in the Alton Park area to persuade people to keep calm during the riots.

The church provided financial assistance to a family that was evicted during the racial conflict.

When asked why the outbreak of violence occurred, Mr. Timmons said, "The spirit of Jesus Christ hasn't completely won the hearts and minds of some people. Racial inclusiveness still is not a fact."

Religious backers outline new rights amendment linkage plan

NEW YORK (RNS) — To help move the Equal Rights Amendment (ERA) towards ratification before its June 1982 deadline runs out, an interreligious coalition has decided to stress its links to other issues such as poverty and racism.

This was one of the major strategies adopted by the steering committee of the Religious Committee for the ERA at its Aug. 14 meeting in The Interchurch Center here. The coalition was formed in 1976 and now has 38 member groups.

"We have a very uneasy feeling about the practice of single-issue politics," said the Rev. Dolores Moss, the United Methodist minister who became the committee's first full-time staff person last November. In a telephone interview with RNS, she said members "have to be very vigilant and diligent about not saying that our issue is more important than any other."

Ms. Moss related that the eight members of the steering committee discussed such issues as poverty, employment, racism, and world peace, and agreed that "women's equality is an integral part of all those struggles." As a result, she said, the religious committee will work with caucuses that have been formed within the religious community to work on these issues, and seek to show them how the ERA involves their struggles.

The religious committee does not try to coordinate efforts of its member groups, Ms. Moss stressed. She noted that working for the ERA within the American Baptist Churches involves different strategies than within the Union of American Hebrew Congregations because different constituencies are involved.

Therefore, Ms. Moss said, the coalition emphasizes political action to try to convince state legislators to vote for the ERA. "Our stress is on enabling people, religious people, to implement their faith and take responsibility for their part in the political process," she said.

Church scoops columnist to urge Carter to use restraint on Iran

WASHINGTON (UMNS) — A columnist's "revelation" that the Carter administration is planning some military action against Iran came as no real surprise to several United Methodists. They had heard rumblings of such a possibility at a June meeting with government officials.

As a result of their expressed fear, it is known that more than 200 "public opinion" telegrams came to the White House from United Methodist Women attending summer mission schools, urging administration restraint.

Columnist Jack Anderson of Washington said in columns released for the week of Aug. 19 that an "invasion" of Iran was among the potential actions being planned by the U.S. in the event the hostages held in Iran for nearly 10 months had not been released. He reported that this was being considered as a favorable element in President Carter's re-election campaign. Although the columns were not printed by all subscribing newspapers, they were widely circulated.

Three United Methodists were among a group of about 20 representatives of Protestant and Catholic churches and peace groups to attend a June 11 briefing by "high officials with responsibility relating to Iran" in the State Dept. and National Security Council. They included Joyce Hamlin, the legislative representative in Washington for the Women's Division, the Rev. John P. Adams, General Board of Church and Society staff member who has been involved in a mail exchange between hostages and their families and with protection of Iranian students' rights in the U.S., and Robin Jernigan, secretary and foreign policy aide in Ms. Hamlin's office.

Following the June 11 briefing, a letter signed by Ms. Hamlin and Mia Adjali, also of the Women's Division, went to about 10 persons who would be leaders at regional schools of mission sponsored by the division this summer. The letter asked the school leaders to pass on to participants information about the church's stance on Iran and the hostage situation and about the June briefing.

"Recently, it has been indicated that the next military steps being considered are mining the ports of Iran and instituting a U.S. naval blockade of Iran. Unless significant steps are taken by the Iranian parliament this summer, these military actions may be taken in September or October.

Information given the religious groups was "not invasion," said Ms. Hamlin. However, the government leaders indicated that public opinion might force them to take military action.

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The United Methodist Reporter

LOUISIANA UNITED METHODIST

edition

NUMBER 39 — Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 — SEPTEMBER 5, 1980

...ngelism rallies

...etings are planned for ministers during September, in different parts of the state. All three meetings will concentrate on evangelism. Each seminar is to begin at 10:00 a.m. and last until 4:00 p.m. The first is to be held September 22nd, at First United Methodist Church, Alexandria, and is for ministers in the Lake Charles and Alexandria Districts. A second seminar will be held on September 23rd at FUMC, Baton Rouge, for ministers in the two Baton Rouge and two New Orleans Districts. The final one will be held on September 24th at Trinity UMC, Ruston, for ministers in the Monroe, Ruston, and Shreveport Districts.

Bishop Shamblin will attend all three of the rallies and will give the Keynote Address. Also involved in each rally, will be Byrl Moreland, Director of Program and a panel of ministers from various size churches which had an outstanding record for receiving persons into membership last year. A special feature of each rally will be the Superintendent meeting with ministers from his district and discussing what ought to be done.

Louisiana has been one of the few conferences which has consistently gained members over the past few years. This is an excellent record, when so many of the conferences have been experiencing loss; but the Conference Board of Discipleship has been concerned that evangelism be given an even stronger emphasis.

The District Rallies were mandated by the Annual Conference when it met in June.

Plans have been completed, panel members have been selected, the Cabinet has endorsed the program; and it is expected that these rallies will be one of the highlights of the Fall program.

Films

During the summer a major job was completed in the Area Office by Miss Gail Dartez. She has completely cataloged all of the film, film strips, tapes, etc., and they have been put in order so that we are able to give "full-service" once again for the first time since our move last year.

Gail also edited and printed a new A.V. Catalog, a copy of which has been mailed to every church in the conference.

We have also sent letters to all of the churches reinstating the membership plan — both for film and tapes. The Committee on Communications felt that this is an excellent way to build a better film and tape library. All of the money from this membership plan is used to purchase new A.V. materials. Churches that do not join will be asked to pay a small charge for use — beginning October 1, 1980.

Gail has gone back to college with the end of summer vacation; but we now have a person whose staff responsibility is the A.V. Library. She is Irene Williams. Irene will be responsible for audio-visuals and for doing the printing which the Area Office does. Her husband, the Rev. Brady Williams was pastor of the Winnbourne UMC before his death. We are very pleased to have Irene as a part of the Conference staff, and already we have benefited from her hard work. When you write or call for materials of this sort you will want to ask for her.

The Annual Homecoming of Ansley Union Church honored Mr. R. E. Crowe, former Guidance Counselor for the Jackson Parish Public School System, who retired after 30 years. Mr. Crowe has been a member of the United Methodist Church for many years and has served in many positions. He is presently President of the Board and serves as the adult sunday school teacher. Shown above l. to r.: Mrs. R. E. Crowe, Mr. Crowe, Mrs. Virginia Jones (Supt. of Sunday School) and Rev. William B. Stokes, pastor.

Rev. Willis Dear (with umbrella) was parade marshal for the parade which began the third national Clown, Mime, Puppet, and Dance Ministry Workshop. The parade was led by the Olympia Brass Band and stopped at several hospitals and nursing homes in uptown New Orleans. The workshop was held July 27-August 2 at Loyola University and featured a wide variety of workshops led by professionals in each of the four areas of ministry. Some 100 persons from Louisiana attended this event organized by United Methodist Communications and co-sponsored by various denominational groups.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference.

Shown in the pictures above are some of the scenes from Pastor's School. **Upper left:** Bishop Shamblin, speaking to the group during the Bishop's Banquet; **Upper right:** Rev. Howard Milo, Registrar for the past nine years; the next three pictures are of some of the group discussions which followed each lecture; Dr. Thomas H. Matheny gave the principal address at the Bishop's Banquet (see inside pages for text); and, between lectures, discussions, and eating — the inevitable, unending games of "42."

PICTURES BY RICK MEEK

Age level workshop

The Conference Board of Discipleship has planned a very important event for September 12th and 13th.

A team of persons from the General Board of Discipleship will lead a two-day workshop for District Age Level Coordinators, Chairpersons of the District Council on Ministries and District Superintendents. The workshop will be held at First United Methodist Church at Baton Rouge; and the cost will be shared by District Councils on Ministries and the Conference Board of Discipleship.

Dr. Richard Smith, who will lead one of the groups has already spent a day in the conference with Rev. Dwight Ramsey, Chairman of Discipleship and members of a design team, who did the planning.

"One thing we would like to see come out of the event," Mr. Ramsey said, "is a closer working relationship between District and Conference Coordinators. We need a sense of all going in the same direction with what we are about."

Members of the Cabinet heard plans for the meeting and pledged enthusiastic support. They are presently meeting with persons who are to attend from their districts.

There is to be a time when the whole group will meet together and discuss points of common interest, connectionalism, the responsibilities of Age Level Coordinators, etc. There will be other times when Age Level Coordinators will meet and talk about the special needs of various age levels. District Superintendents and Chairpersons of DCOMs will be scattered through the groups both to give the Superintendent and DCOM Chairperson a better perspective, and to give the group the advantage of the larger view which these two officers have. There will be a time when the District Superintendents and Chairpersons of DCOM will meet together to discuss setting calendars, district planning. It is expected that this program will set the tone for an even stronger conference-wide emphasis of the importance of Christian Education.

1000 Club

Policy changes

The Bob Lay 1000 Club Policy Committee met recently and adopted the following program for this quadrennium:

1. For this quadrennium there are to be two (2) calls a year — $25 a call.
2. There will be a minimum goal of $150,000 a year.
3. A series of rallies will be called across the state (with the participation of the Bishop) to increase membership.
4. The Council on Ministries office will be utilized for mailing and publicity, tailored to suit the needs of each district.
5. Appropriations will be decided in consultation with the Bishop and the Church extension Committee of the Board of Global Ministries.
6. The 1000 Club membership rolls will be utilized by the Board of the Laity, the Church Extension Committee, the Foundation, and others as a base group to raise larger gifts.
7. A program involving the Board of the Laity will be launched to raise large gifts and gifts of land throughout the Conference.

The Policy Committee, also, revised the by-laws of the 1000 Club to reflect this and to eliminate the idea of transitional churches.

Jones UMC held a ground breaking ceremony for a new church with Dr. Jack Cooke, District Superintendent, and Rev. Willie Sweat, Pastor, presiding. The new structure includes a sanctuary fellowship hall, kitchen and pastor study. The church received $9,500 from the Bob Lay 1000 Club. Pictured on the left above are, l. to r.: Rev. Willie D. Sweat, Harry Guidry, Chairman of the Building Committee and Dr. Jack Cooke, Superintendent. The picture on the right shows Rev. Sweat leading the congregation during the ground breaking ceremony.

Rev. Larry Madden is shown presenting building plans for Luling UMC, to the District Committee on Church Locations and Buildings. Plans call for a sanctuary structure at a building cost of $150,000. The church has $17,000 on hand, plus a $75,000 gift from a lay donor, and the church will be able to borrow the balance at 10% percent interest from this same person. The balance due is nearly underwritten by pledges. Shown above: Rev. William C. Blakely, Superintendent; Rev. Larry Madden; Joe Kelly; Rev. Abraham Davis.

United Methodist Women's Annual Meeting
Dillard University
September 19-20

DALLAS MORNING NEWS PHOTO

Looking for 'religious acceptability'

DALLAS—Speakers from the "Religious New Right" sit on the speakers' platform as Gov. Ronald Reagan addresses more than 17,000 cheering participants at a "National Affairs Briefing" last week.

Editorial

Religious/political overlays don't work

It is nothing new for a "religious issue" to develop in the course of a national political campaign. In 1960, for example, the prospect of electing a Roman Catholic to the presidency became a major issue. More recently, Jimmy Carter's open declaration of being a "born again" Christian became an issue in the 1976 presidential campaign.

A new and potentially destructive type of "religious issue" is now emerging in the 1980 political arena: making the litmus test of a candidate's "Christian acceptability" his positions on a small group of issues. This development was epitomized by a recent "National Affairs Briefing," led by a coalition of nationally-prominent television evangelists and politicians variously describing themselves as the "Religious New Right" and the "Moral Majority," which attracted nearly 20,000 Christians from across the nation to Dallas (see TM/UMR, Aug. 29).

Supposedly, the "briefing" was intended to be a "non-partisan" presentation of political issues from a "Christian point of view." In fact, the "briefing" turned out to be a series of more than 50 speeches which focused repeatedly and one-sidedly on a configuration of about 10 national issues. The clear consensus of the speakers was that God has an unmistakably sacred mission for Christians in the current political arena: to displace all the "secular humanists" from political office with God-fearing candidates who support "the Christian perspective."

That perspective, as collectively defined by the "briefing" speakers, is: anti-abortion, anti-Equal Rights Amendment, pro-increased military spending, pro-public school prayer, anti-evolution, pro-capitalism, pro-Israel, anti-civil rights for homosexuals, and generally anti-"liberal."

As the long string of speakers delivered their fiery religious/political messages, it became abundantly clear to the participants that the "Christian vote" — the "moral majority" vote — in 1980 could be legitimately cast only in favor of the Republican party's national platform, the Republican presidential nominee, and a long list of politically "conservative" candidates at all levels of government.

We are not at all disturbed by the belated realization of many self-styled "evangelical" or "conservative" Christians that Christians should seek to influence the nation's political processes. We have always disagreed with those who have considered politics inherently "dirty" and who would limit the Christian faith exclusively to a concern for "saving souls." The gospel of Jesus teaches us that we should "seek first the Kingdom of God." It does not, however, suggest that we should be unconcerned about human affairs.

Consequently, we believe that political involvement by individual Christians is both appropriate and important to the welfare of the world. We likewise affirm the possibility of Christians working collectively — including gatherings such as the "National Affairs Briefing" — in order to magnify their influence, if they so choose.

We are deeply troubled by the course followed by the leaders of this particular event, however, for two reasons. First of all, they were basically dishonest in billing their highly partisan political rally in religious trappings as a "non-partisan religious briefing." Dishonesty is not a Christian virtue. Additionally, such misrepresentations are likely to hurt more than benefit the causes and candidates they are intended to support.

Second, a misunderstanding of both politics and Christian faith is revealed by the "briefing" leaders' simplistic equation of "the Christian position" on selected issues with "the Christian candidate." **The gospel of Jesus Christ can never properly be reduced to a handful of political issues, important as each of these issues may be in its own right for Christians.**

It is incredibly arrogant to suggest that a person operating from "a Christian perspective" must oppose, for example, the Equal Rights Amendment. Many sincere Christians may reach such a conclusion on that issue, but many equally sincere Christians may reach the opposite conclusion.

It is equally arrogant to suggest "a Christian perspective" dictates a concern that evolution not be taught in the public schools while implying — by omission — that "a Christian perspective" does not demand concern for the elimination of poverty, malnutrition, and unequal opportunity among the peoples of our nation and the world.

And it is incredibly naive to assume that any elected official — including the president — can translate all or most of his personal religious convictions into public policy. In a democratic society such as ours, public policy is created by a multiplicity of forces which must interact, vie, and compromise with each other in the process.

We believe that Christians must seek to examine the various political platforms and candidates in light of the full range of concerns for the world revealed in the gospel of Jesus Christ. Given the necessity of compromise in political choices, we are fully confident that many equally devout Christians will decide to vote for Mr. Reagan, Mr. Carter and Mr. Anderson — each of whom professes to be a Christian.

We believe the "religious issue," as raised by those leading the "Religious New Right" at the "National Affairs Briefing," is dangerous — both to religion and to politics. Contrary to the views of some persons, religion and politics can and should "mix." They do not fit together in a neat package, however, with one laid perfectly over the other.

We believe any attempt to create such a perfect overlay — whether it comes from the "right," the "left," or the "middle" — is doomed to failure. To create such an absolute "marriage" of the two, as leaders of the "Religious New Right" are currently attempting, is both politically foolish and religiously idolatrous.

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Donald Small, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Sharon Mielke and Bud Herron, Associate Editors; Joyce Hopkins, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The Texas Methodist (USPS541220) is owned by the United Methodist Conferences of Texas and published by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce, Dallas, Texas 75212.

The Texas Methodist maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions are not necessarily those of the publisher, but represent opinions of the newspaper's editorial staff. Signed articles of opinion appearing in the paper are the views of the author and not necessarily those of the paper's staff.

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Here I Stand

'Old time religion' not way to go forward in Christianity

Louis Davis

By LOUIS K. DAVIS

For many years, perhaps thousands, it has been popular to bemoan current events by complaining, "The world/nation/town/church is going to the dogs." I would bet that most of the people in the United States, yes, even in the United Methodist Church, would agree that both the country and the church are going to the dogs. But perhaps we have never been away from "the dogs." Interestingly enough, there are no widely understood road signs either defining the direction of such ruin or away from it.

I am taking a firm stand on the belief that the majority of the individuals of the United States, and of the United Methodist Church and most other churches, including the rapidly growing churches, cannot read the signs that were posted by Christ 2,000 years ago showing clearly the easy road that leads to "the dogs" and the harder road that leads in the direction Christ wants us to go.

Christ has certified that the primary test of Christianity lies with the great commandments: "Love God with all your mind and heart and soul and strength, and love your neighbor as yourself."

It is so easy to find and follow other roads — yes, even roads that have what appear to be the correct signs. How popular it is these days to scream, "Back to the Bible!" Adhering to that slogan has not, it seems, converted many to the commandment to love your neighbor as yourself. It seems to substitute worship of the book for sincere attempts to follow every suggestion of a Lord and Master as any good servant would.

A corollary in many cases to the "Back to the Bible" call is the plea, "Give me that old time religion." That is a song that should be banned from our hymnals! The old time religion wasn't good enough when our ancestors were shooting up the Indians; it wasn't good enough when the Yankees were selling slaves to whoever would buy. It wasn't good enough for the buyers of slaves. It wasn't good enough at any time in our treatment of many minorities. It wasn't good enough when we chanted, "Stop the Killing!" but didn't also chant in front of the headquarters of tobacco, alcohol, and nuclear energy companies who commit anonymous, premeditated random murder-for-profit every hour.

It isn't good enough when political candidates call for revocation of environmental laws that deter corporations from poisoning our water and our air knowing full well they are trading profits for lives and health.

Is it good enough for a man who will bankroll a major Christian activity and serve mammon so ardently that a fumble on his part can shake the credit/investment structure on which so many poor, as well as rich, people depend?

Are "Back to the Bible" and "Give me that old time Religion" good enough for today when we may go to war, defending our right to be the world's most wasteful nation, demanding imported oil on credit that we can't pay off, when we could change our ways, stop our waste and leave some oil for the poor nations? (See June, 1980, Reader's Digest.)

I challenge every reader to look around, pray for guidance and decide whether she/he should not join in a shout of "Forward to Christianity!"

Let us look for the signs posted by Christ pointing to His road, not to the roads that latter day Pharisees would have us take.

Only mutual ground for Christians is spiritual

By BETTS FINLEY

The church body consists of very individual, diverse personalities with myriad socio-economic and political views and of people with various degrees of education and intelligence. The only cohesive is their common belief in a spiritual leader, Christ. To introduce any factor other than that sole common denominator is to introduce dissention and its resultant weakness. The key word is spiritual.

There is no other completely mutual ground. It is facetious to attempt to form such a conglomeration into anything other than what it is essentially; the followers of a religion formed on a simple premise of individual good will. To stretch that concept beyond the individual so that it includes vast demi-organizations of social movement is an invitation to the inevitable destruction of the whole.

The United Methodist Church hierarchy apparently has never understood this obvious factor or, at least most of the leaders have deliberately chosen to ignore it with an attitude which can be paraphrased as, "any means to attain my goal." They forget that this cavalier attitude is seen in the present Irish-Protestant-Catholic situation, Germany under "pure Aryan" Hitler, the burning of Colonial heretics, and all the way back to the Inquisition.

All the aforementioned were righteously convinced that their way was the way. The only exception to this rule was the almost universal pity for the starving and the homeless. Any other particular issue might be viewed by one person as a Christian necessity, and by another as a political, atheistic power play.

The key, for the heterogeneous church, is strict adherance to the spiritual awakening of the individual. What the Christian individual chooses to organize and accomplish, while he is independent of the church, is an entirely different subject, but if the church does its primary task of sending out Christian-thinking individuals it will be very busy indeed.

Christ recognized this very personal need. He confined his efforts to the primary cancer, the self-centered. The church has spread itself so thin that its myriad projects are open to debate by those who are well-informed and very sincere on either side of an issue.

I repeat: To stretch this concept beyond the individual so that it includes vast demi-organizations of social movement is an invitation to the inevitable destruction of the whole.

And now, some readers will no doubt answer this letter by railing at me for neglecting to espouse their individual and favorite social concern, not realizing that in so doing they are helping me to prove my point.

This week's contributors are: Louis K. Davis, a member of Valley Forge UMC in Phoenixville, Pennsylvania; and Betts Finley, a member of Wesley UMC in Aurora, Illinois.

New editions welcomed

TM/UMR welcomes as readers approximately 200 member families of Greenview UMC, Bluefield, West Virginia (Baltimore Annual Conference) and approximately 90 member families of the Alamo UMC, San Antonio, Texas (Southwest Texas Conference).

Greenview and Alamo United Methodist churches are the most recent additions to more than 300 local churches across the United States, which publish special editions of this publication — combining local church news with annual conferences and general church news and opinion.

To our new readers in Bluefield and San Antonio, we say "Welcome."

Letters to the Editor

Readers respond to potpourri of articles

No 'higher office'

To the Editor:

I appreciate your editorial pointing up the positive aspects of a return to a local church pastorate by a retired bishop. (TM/UMR August 22) The element I found missing in your remarks, however, was a recognition that there is no more important (higher) office in the church than the local pastorate.

The almost denigration of the local church pastorate which is implicit in the attitude that success in the ministry is elevation to the superintendency or episcopacy is to be regretted—I feel. Becoming a superintendent or a bishop elevates a person only to the extent that it truly broadens his pastorate.

I have heard superintendents express regret that their office had — in a sense — taken them out of the ministry!

I agree. Why should service as a bishop terminate a physically active and mentally alert person's call to the ministry?

Rayford Wallace
Tulsa, Oklahoma

'Asinine hogwash'

To the Editor:

The "Here I Stand" article by Neva White headlined "God did not make mistakes with food" (TM/UMR, August 22) is the most asinine piece of hogwash I have ever seen in a church paper.

When Ms. White makes her bread according to Ezekiel 4:9, I hope she includes all ingredients, including human being, and then lies on her left side for 390 days while she eats it. She should not take a biblical verse out of its context.

Mankind's "irresponsible technology" has somehow added some 30 or 40 years to our average life span and given us a much better life, in spite of all the terrible things Ms. White tells about. I am tired of the articles by people who seem to think the cave-man days were better. God is leading us to a destiny according to His own plan, and mankind will not be turned back.

E. M. McIlroy
Ravenden Springs, Arkansas

Education is answer

To the Editor:

United Methodist leaders have been wringing their hands over the decline in membership and in church attendance. They are planning a blitz program of evangelism. In my judgment, the proper priority is not evangelism, but education. Our weakness is not in the church but in the church school.

We wonder why the fundamentalist groups flourish. It is partly, of course, because they say with pontifical authority: "Thus saith the Lord." That is part of it; but that is not all of it. The chief reason for their success is that they make the Bible central, and they know what is in it.

They may have a distorted interpretation of the facts, but they know what the facts are. They are convinced that facts are important. They know that, if your thinking is not to be in abstractions, you have to have facts to hang your thoughts on.

Our priority should be education; but it must be an education in content, and not merely in technique. It is good to know how to teach. It is better to know how to teach and to have something to teach.

What we need is a return to the catechism, but not to a doctrinal, dogmatic catechism. The NEW catechism must be based not on doctrine, but on fact — even on fact about doctrine.

We are concerned about church growth. Let it not be a growth merely in numbers, but a growth in knowledge. Knowledge is power. That is true, not only in science and education but in religion. Let us not disdain science and education. Let us join forces with them both and march forward with them toward the Kingdom of God which Jesus preached.

F. Jerry Yetter
Pitman, New Jersey

We need God's ways

To the Editor:

I am of the opinion that we need to change our principles of today to God's way.

The Bible is not only a record of something that happened long ago. For us it is the means through which God makes Himself known to us. The Old Testament tells the results of sin and their sins were basically the same as we are facing today. Nations lost their sense of morality.

One third of the Bible is prophecy and it came not in old times by the will of people but by Holy men of God who spake as they were moved by the Holy Spirit.

To fully understand the Bible, we must put together all scriptures on the same subject by following the references given in the Bible.

The world will be as it was in the days of Noah before the flood (Matthew 24:37, 38, 39). Also in this chapter, Christ refers to Daniel, Isaiah, Joel and others of the Old Testament.

II Thessalonians 2:3 tells us we are in the last days before the second coming of Christ. There will be a falling away revealing that man of sin, the son of perdition, referred to in the scriptures as Judas when he became a deceiver and betrayed Christ (John 17:12). So it is today we are falling away from high Christian principles denying God's way and going our own way.

We learn from past history that the deterioration of moral principles has caused the downfall of many nations.

Mrs. E. A. Langston
Texarkana, Texas

No atheism

To the Editor:

Regarding the article headlined "Now It's Dial-an-Atheist," in the August 8, 1980 issue, within an hour I was able to find the following quotes:

Benjamin Franklin: "The longer I live the more convincing proofs I see of this truth: that God governs the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without his aid?"

Thomas Jefferson's seal and personal slogan: "Rebellion to tyrants is obedience to God."

George Washington: "It is impossible to account for the creation of the universe, without the agency of a Supreme Being. It is impossible to govern the universe without the aid of a Supreme Being. It is impossible to reason without arriving at a Supreme Being. Religion is as necessary to reason as reason is to religion. The one cannot exist without the other."

Florence Nightingale: (wrote on a funeral wreath for her dear friend Wm. Rathbone) "One of God's best and greatest sons."

Perhaps I don't know what an atheist is, but it looks as if we might charge the "Dial-an-Atheist" hot line with false advertising.

Dorothy Walker
Ventura, California

Bible and women

To the Editor:

As a member of the United Methodist Church, I would like to direct a few scriptural questions to your readers, as well as those of the United Methodist Church body.

Concerning the ordination of women as bishops, elders, and deacons:

1. How does a woman in the office of bishop use that office, without teaching or usurping authority over a man? (1st Timothy 2:12)

2. And how is SHE the HUSBAND of one WIFE? (1st Timothy 3:2)

3. How is a woman in the office of an elder to be the HUSBAND of one WIFE? (Titus 1:6)

4. How is a woman in the office of a deacon to be the HUSBAND of one WIFE? (1st Timothy 3:12)

5. Likewise, how does HER WIFE become grave, not a slanderer, sober, faithful in all things?

The Bible says that MEN are to be called for those offices, as recorded in Acts 6:3 for example.

We must adhere to the BIBLE, "What saith the Scripture?"

S. N. Richardson
Descanso, California

Anyone may submit an article for consideration in "Here I Stand," "My Witness," or the "Letters to the Editor," column. Please address submissions to: TM/UMR, Box 221076, Dallas, Texas

invited to Christ's table

World Communion Sunday
October 5, 1980

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Enrollment high expected at UM schools this fall

By JOYCE HOPKINS
Staff Writer

NASHVILLE — Enrollment at United Methodist colleges and universities is expected to set a record high of more than 180,000 this fall, according to the Rev. James Barrett, associate general secretary of the UM division of higher education.

He said the enrollment growth has been steady since 1974-75 with a total increase of 6,000.

Major reasons for increased enrollments are said to include a rekindled emphasis of the schools' church relatedness and the cost increases which make getting a post-high school education anywhere more difficult.

"During the 1950s and 1960s, the counsel many private institutions received was to move as far from the church as they could so their claim to federal money would not be impaired," Dr. Barrett said.

"Many institutions have found that by sharpening their focus — boldly declaring who they are — they have been able to get the affection and support of individuals and foundations."

Dr. Barrett said the National Association of United Methodist Schools, Colleges and Universities, especially in the last two years, has become more interested in strengthening the institutions' ties with the church.

He said this group of presidents of the denomination's schools wants to be able to "speak to the church as well as to hear what the church is saying to the schools."

Further activity to strengthen ties between UM schools came when the 1980 General Conference approved Church and Campus — An Essential Evangelism as a special program.

The program calls for the church to actively become involved on the campus as well as to increase its sensitivity to "intellectual, moral and value-centered issues."

Equalization grants help

Availability of funds to students at church-related institutions such as equalization grants, and new sources of funding from the schools themselves, are putting the traditionally more expensive private schools within reach of even middle and lower income pocketbooks.

Since UM schools must meet the same standards with the same accreditation agencies as state schools, their students become eligible for the same federal and state funds as those at public institutions.

State equalization grants, which make up the cost differences between the high private school tuitions and the lower public institution fees, are available in most states, Dr. Barrett said.

"It's more economical for a state to provide a subsidy to students than face the closing of private church-related colleges and bear the burden of all higher education itself," Dr. Barrett said.

He also described a plan being used by church-related schools with endowments to provide more financial aid — without functionally costing the institution anything.

"Church-related institutions are committing a higher and higher percentage of their endowment income to student financial aid programs," he said.

By providing students with tuition money from funds earmarked for the purpose, Dr. Barrett said the school may get its endowment money back in as little as three hours — the difference between the time a student picks up his financial aid check at registration and turns it back to the school when he pays his fees.

"If a school can spend $5 and generate another $25 (in additional fee money paid by the student) and not really spend the $5, it makes good sense," he said.

In addition to these funds offered by individual schools, the UMC also offers scholarship and loan funds to United Methodist students who attend schools affiliated with the denomination.

These are perhaps the factors that proved wrong those who saw a bleak future for United Methodist colleges and universities.

Predictions proved wrong

"There were many predictions as far back as the mid-60s that many of our institutions would not make it through the '70s — but we haven't lost any," Dr. Barrett said of the UM system which includes 105 institutions, making it the largest in number of any Protestant denomination in the country.

That is not to say that there have not been difficult times for some institutions, but Dr. Barrett said that while his division does not have a lot of money available to give troubled schools, it has something else.

Pool of consultants

"We can't make large money gifts. What we do have available is a pool of knowledge in the system of UM schools. We can call on literally hundreds of people to give some time in a consultative capacity, and hopefully, to help the institutions," Dr. Barrett explained.

"We've worked with a number of institutions very discreetly over the last three or four years," he said, often with favorable results. One that benefitted is Scarritt College in Nashville, which last year faced a $200,000 deficit when the Board of Higher Education and Ministry took over its management (see TM/UMR Nov. 2, 1979).

"We took over the college, brought a resident manager in and conducted a study of the institution and its future. The result of that happened to be that the trustees accepted all 16 pages of our recommendations," Dr. Barrett said.

Changes included cutting the administration, faculty and programs by half, he explained.

"The enrollment this fall is superb," Dr. Barrett said. "The college is on an even keel financially," helped considerably by a gift from an anonymous donor which amounts to a $3 million trust for the school.

Dr. Barrett said some property that was not in use — or revenue producing — had been sold, and endowment funds are producing student aid funds which usually are returned to school coffers within three hours.

Black colleges steady

The 12 historically black United Methodist institutions are having a different sort of problem in a recruitment competition for black students with state schools which have had historically white enrollments.

"With the efforts of state schools to recruit highly qualified black students, it has really been a struggle to maintain their steady enrollment," Dr. Barrett said. "Black students are much in demand."

Campus ministry gives students, UMC, a link

TM/UMR Staff Special

NASHVILLE—The United Methodist Church is present on secular campuses as well as its own denominational schools, both in a publication for first-year students and in campus ministries.

Charles Cole, who edits "Orientation 1980," said the UM Board of Higher Education and Ministry (BHEM) publication "bridges the gap for students between leaving their home congregations and the college campuses.

"It's a way for the church to support the kids. Students are going into a world of competing lifestyles and values they might not be familiar with," he said.

The Rev. Joe L. Gipson, assistant general secretary for campus ministry of BHEM, wrote in an editorial in the publication about the "break, even a crisis, in a person's life" that can come with the beginning of college.

"But the church serves in both places. It seeks to develop faith with those in the local congregation, and it does the same with those on the campus. So whether at home or on campus, the church is present to students."

Dr. Gipson said that students arriving on campus appear to be regaining interest in faith issues and religion — the most he's noticed since the 1950s.

He also described the college campus as a place where change occurs.

"If people are being modified, then the church needs to be there, to insure that the participants understand how their presence there relates to their faith in Jesus Christ," he said.

"Students should learn to examine their faith in the midst of their higher learning. They should not have a third grade mind about their faith," he said.

Dr. Gipson, who also has taught sociology at a public institution, said the need for campus ministries is even greater at church-related schools.

"You would expect because the school is owned and operated by the church that people are taught the faith more fervently — but they are not," he said.

He explained that faculty members are rather sensitive to the relationship existing between such schools and the organized church, and they become careful not to put forth their beliefs as the only beliefs which are Christian.

"The professor who teaches at a church school is more sensitive to the fact that his religious beliefs will be closely examined by the students, and they want to be careful not to teach doctrine along with their history or biology," Dr. Gipson explained.

As a result, the campus ministry on United Methodist as well as secular campuses has similar missions, which Dr. Gipson said is like any mission field.

Campus requires innovation

Just as mission fields differ, so do the settings in which campus ministries function. For the Rev. Betsy Turecky, a UM minister in Dallas, it means providing services for six campuses scattered throughout Dallas County, a college system which has no campus residences and where the average age of its students is 27 years.

Ms. Turecky is director of the Dallas Community College Ministry (DCCM) which received national recognition as the subject of a United Ministries in Education slide/tape program, according to a story in the North Texas TM/UMR edition.

Because of the neighborhood orientation the district uses to place its campuses, a major emphasis of the campus ministry has been to strengthen ties between campus life and neighborhood congregations. One way the ministry accomplishes this is to use ministers from nearby churches as campus ministers to the some 35,000 regular students and the 35,000 students taking non-credit courses in the system. The ministry is ecumenical and sponsored by the Greater Dallas Community of Churches.

The ministers are involved in counseling, lecturing in classes, helping create non-credit programs for community members, consulting with churches on educational programming and initiating community programs focusing on special needs or issues.

DALLAS — Back to school for these students at Southern Methodist University here and those enrolling at the other 104 United Methodist affiliated institutions in the country means standing in line — to sign up for classes or to buy the books to be used in them. The UM Board of Higher Education and Ministry expects a record high enrollment of over 180,000 in its institutions this fall.

SOUTHERN METHODIST UNIVERSITY PHOTO

Leaders get guide for duties

NASHVILLE (UMNS) — School children and college students weren't the only ones taking new books home in recent weeks.

More than 135 newly-appointed United Methodist district superintendents and conference council on ministries directors met here for training Aug. 25-29 and went home with the first copies available of the denomination's 1980 "Book of Discipline" and "Book of Resolutions."

The superintendents also took with them the first copies of a 256-page reference workbook, "Guidelines for District Superintendents in the United Methodist Church."

"Everybody thinks they know what a superintendent should do," Richard Yeager, a staff member of the Division of Ordained Ministry, said. "However, the job description has changed into a more supervisory role and as more responsibilities have been added, none have been taken away, at least in the minds of many people.

"More people are expecting more things until the job can be confusing and frustrating," he continued. "That is why our book focuses on the six responsibilities specifically stated in the Discipline."

When Mr. Yeager introduced the loose-leaf book to the superintendents, he explained the editorial committee chose "guidelines" rather than "manual" for the title because it didn't want to suggest that all the duties of a superintendent are prescribed. It will be revised every two years.

What they do

The first chapter, an overview of history, theology and definitions, is followed by chapters dealing with each of the six functions assigned to the superintendents by the Book of Discipline": "Supervision of pastors and congregations — personnel enlistment, advocacy for financial support and continuing education; pastoral ministries for ministers and their families; administration of district property and records, charge conference and the discipline; program of the district and conference long range planning and missional outreach.

The other responsibility outlined includes appointment-making involving coonsultation and criteria development.

Much of the input for the book came from a survey in which 80 percent of the superintendents of the church participated. A bishop and three superintendents from each of the church's five jurisdictions reviewed the first draft. It was revised and submitted to the Council of Bishops in April.

Whereabouts still unknown

Churchman abducted in Bolivia

TM/UMR Staff Special

NEW YORK—The Rev. Mortimer Arias, a well known Methodist leader in Latin America, was forcibly abducted by armed men in civilian clothes shortly after returning to his home in Cochabamba, Bolivia, Aug. 26, according to word received here by the United Methodist World Division.

At latest report his family still had no information as to his whereabouts nor was it known what had prompted the abduction, according to a United Methodist News Service release.

Abductions, detentions and torture have become commonplace in Bolivia since the military junta led by Gen. Meza seized power July 17. It was the fourth military takeover in that country in 26 months. The coup derailed the country's democratic process of elections.

"It comes as a shock, and we need to express our outrage in telegrams and letters to the president of Bolivia, General Luis Garcia Meza," said the Rev. Arturo Fernandez, the coordinator of Hispanic Ministries for the California-Nevada conference. He was in Bolivia in January and again in July on behalf of his conference which has a cooperative relationship with Bolivian Methodists and to observe the July elections.

Mr. Fernandez said he did not see Dr. Arias during his July visit because he was in Brazil where he had been visiting Methodist churches for four weeks. Dr. Arias is the general secretary of the Confederation of Evangelical Methodist Churches in Latin America (CIEMAL) and a former bishop of the Evangelical Methodist Church in Bolivia.

While Mr. Fernandez said he knew of no reason for the government's abducting Dr. Arias — because he is "a very diplomatic person and not involved in controversial things" — he said it is reliably reported that the government is displeased with the Methodist church.

"They believe our church is being aided by Marxist agitators from the outside, and that the church is Marxist oriented — therefore, an entity in opposition to the government."

Dr. Fernandez said it is true that Bolivian Methodists joined an effort to preserve the democratic election process, and that they are in the forefront of efforts to help Bolivian people obtain a better life.

He said "their commitment, however, is not to political ideologies or parties." Dr. Fernandez told TM/UMR "they want a democracy that addresses the root problems of hunger and poverty in Bolivia."

"The only reason there could be for abducting him (Dr. Arias) would be that the Methodist church is marked for harassment," he concluded

He urged United Methodists to send telegrams to the president (of Bolivia) asking that Dr. Arias' whereabouts be disclosed, his condition, and that he be released.

Council leader proposes new kind of 1983 world meeting

GENEVA (EPS) — An international assembly every seven years is an "outmoded" focus for the relationship between the World Council of Churches (WCC) and its members, according to the moderator of the WCC's top policy-making body who proposed a plan to alter the next such event set for 1983 in Vancouver.

In his address to the WCC Central Committee in August, Anglican Archbishop Edward Scott of Canada cited drastic changes in the council's membership and an increasingly complex global situation as necessitating "a different kind of assembly" which would stress member church participation in the preparatory process.

If approved, the new plan for the assembly preparation would request member churches to choose their delegates by the end of 1981; request WCC staff to prepare by the end of 1980 a report of the work of the council to be shared with member and non-member churches for their study and response; that an ambitious schedule of visits to member churches and other related bodies be arranged during the latter part of 1981 and throughout 1982 for talks on the staff report; request that these meetings be used to determine areas of common concern which could help plan the assembly agenda.

the church today

UM couple are Navy's first chaplaincy duo

VIRGINIA BEACH, Va. (UMNS) — The U.S. Navy now has its first "clergy couple" chaplains, and the United Methodist Church has its first clergy couple in a chaplaincy — Linda and Stanley Garment.

Chaplains Garment will be living here during their first duty assignments in the Navy — he in a pool for fleet support, to the destroyer and amphibious units in the Norfolk area; she as a pastor to naval air personnel and their dependents at Oceana, Va., Naval Air Station.

The Garments left their Detroit Conference charges at conference time in June and spent the summer in Navy Chaplain School at Newport, R.I. They are scheduled to graduate Aug. 29, to settle in a house here Sept. 2 and to start their three children to school the same day.

New Korean regime hurts human rights movement there

NEW YORK (UMNS) — The Protestant leadership for the human rights movement in South Korea has been "severely decimated" by the new regime of Gen. Chon Too Hwan, according to a United Methodist executive who has just returned from a one-week trip to South Korea.

"Both Protestant and Catholic leaders express deep concern that the failure of United States policy to exhibit convincing support for democracy may push people further to the left," said Peggy Billings, a staff executive of the United Methodist Women's Division and chairperson of the North American Coalition for Human Rights in Korea.

Ms. Billings undertook the August trip as a representative of the National Council of Churches of Christ in the U.S.A. to "express concern of the National Council for the families of those who are presently on trial and for the welfare of the defendants themselves." She was joined in Seoul by the Rev. J. Bryan Hehir of Washington, D.C., director of the Division of Justice and Peace for the U.S. Conference of Catholic Bishops.

Iran bounces archbishop over Anglican friendships

ROME (RNS) — Iranian authorities recently expelled Roman Catholic Archbishop William Barden, O.P., from Iran after 18 years of pastoral work in the country. His crime: friendly with Anglicans.

"I am guilty," the 72-year-old Irish-born archbishop said in an interview with Religious News Service in Rome, where he had flown in from Iran. "I am friendly with many Anglicans."

Archbishop Barden, a member of the Dominican Order, said that all Catholic missionary priests and nuns in Iran had been summoned for personal interviews with Islamic government officials in Teheran in connection with renewal of permits to remain in the country.

He said he himself had been summoned on Aug. 13, and that after a 40-minute interrogation with an official from the Ministry of Guidance, had been ordered to get out of Iran within 10 days.

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People in the news . . .

Sister pushed all the way

"But she's my sister" might well be the reply if either Lisa or Lori Fernandez of Tampa, Fla., were asked about their unusual effort in a recent walk-a-thon. The sister limited to the wheelchair was pushed all the way by her twin. "All the way" was actually 10 miles. Some 220 persons walked the distance to raise money for Tampa United Methodist Centers. The event generated $7,834 with some pledges still outstanding.

The twins are graduates of the St. Paul School, which is a Tampa district program.

Oldest United Methodist?

Annie Levings, 108 years old, told her pastor she had a happy and fruitful life, having given most of her life to the work of the UMC in Wingdale, New York. "I have never smoked; neither have I had any alcohol." The Rev. John Cherian, pastor, says she is the oldest UM in the New York area, and certainly one of the oldest in the entire nation.

Twins: Lisa and Lori Fernandez

"If religion means anything at all it means you put your life where you say you're gonna put it and do what you have to do instead of just talking about it all the time. Because if your doing doesn't dance with your saying, you haven't chosen life."
—Cecil Williams—

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Disclosure order being fulfilled

EVANSTON, ILL. (UMNS) — Ten United Methodist general agencies are at work to implement a 1980 General Conference action directing full disclosure of all financial operations of agencies.

Finance and program staff members met here Aug. 20 to plan how to provide the information sought. The action calls for a quadrennial report of receipts and expenditures to the General Conference and an annual report to be made available on request to annual conferences and local church administrative boards.

The reports are to include "a listing of organizations, individuals, coalitions, consultants, programs and entities not formally part of the (United Methodist) Church and the amount (expended annually) of monetary and in-kind contributions." The listing is to include, but not be limited to, office space, printing, staff assistance, purchases, travel expense and "other forms of financial assistance."

The group here agreed the fullest disclosure should be made and pointed out that "full disclosure always has been our policy." The staff members decided that each agency will prepare its listing by categories in the case of grants and other contributions to groups that are part of the church and will prepare a detailed listing of individual contributions where recipients are not part of the church.

Agencies to list finances

Each agency will have to determine what it will list and also what should be included under the heading of in-kind contributions, but the latter would include the broad categories of staff time, travel expense, office space and equipment.

Not to be included in the detailed listing are individual scholarship recipients and line-by-line listing of Advance Specials, Supplementary Gifts of United Methodist Women and contributions from invested funds. The latter three items already are available in other places such as the catalog of General Advance Specials and agency treasurers' reports, and inquirers will be referred to those sources.

With its listing of grants and other contributions, each agency will provide a statement establishing its "ownership" of the grant.

The listings will be made within the framework of church financial forms provided by the General Council on Finance and Administration (GCFA). GCFA will provide the listings and answer general questions, but agencies will respond to inquiries directed specifically to them.

The group agreed that since the General Conference action does not become operative until 1981, it will be 1982 before they would be able to provide the first annual listings.

Agencies represented besides the GCFA, which called the meeting, were: General Council on Ministries; boards of Church and Society, Discipleship, Global Ministries, Higher Education and Ministry; commissions on Religion and Race, Status and Role of Women, Christian Unity and Interreligious Concerns, and Communication (United Methodist Communications).

Job bias at black university wins white professor $70,000

NEW ORLEANS (RNS) — Caroline Fisher, a former assistant professor of psychology at Dillard University, has won more than $70,000 in damages from the black institution on a finding that she was discriminated against because she is white.

The university, which is related to the United Church of Christ and the United Methodist Church, had retained Ms. Fisher on its faculty in 1975 and 1976, but did not renew her contract when it expired She charged she had been paid less than her black counterparts, and that she was discriminated against because she is white.

U.S. District Judge Fred J. Cassibry ruled that he could find no legitimate reasons for Ms. Fisher's dismissal. He awarded her back pay of $11,127, compensatory damages of $50,000, and punitive damages of $10,000.

University officials had asserted the main reason for Ms. Fisher's dismissal was complaints from students about her teaching techniques and her grading. But Judge Cassibry said the school was unable to document the complaints.

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NARROWS, Va. — Nurse Rita Pitzer monitors the artificial kidney machine in the dialysis unit of First United Methodist Church here.

PHOTO BY WALTER GATES

Local churches aid persons with disabilities

NARROWS, Va. — For the first time in 10 years a Roanoke, Va. man took a vacation, and First United Methodist Church here was part of the reason why he could.

And Boyd Meadows got to sleep late three days a week — no more need for arising at 4 a.m. Again, thanks to First UMC here in this small town.

What the church has done, in cooperation with the Veterans' Administration, is to set up a renal dialysis unit within the church building for people with non-functioning kidneys.

According to a story in the Holston conference edition of TM/UMR, the man on vacation was able to have his body cleansed of the impurities which stack up and kill when the kidneys cease to function. Mr. Meadows no longer had to arise so early when he could go to First UMC in Narrows instead of making his long drive to Beckley, W.Va., for dialysis.

Mr. Meadows — the first person to use the church's dialysis machine or artificial kidney as it's sometimes called — has continued to use the facilities since the program started in 1975.

James Johnson Jr., a member of the First Baptist Church here, has his own description for the service First UMC offers his father, who has been on dialysis there since his kidneys failed in December 1979.

"What your church is doing is what I call Christian love in action," he wrote in a letter to the UM pastor, the Rev. Walter Gates.

Because of the success of the program, the VA added a second dialysis machine. As its part of the arrangement, the church provides the room and utilities. Church members chipped in and bought a television to ease the boredom for the patients during the six hours it takes to cleanse their blood through dialysis. Clear-View Cable TV, Inc. furnishes free cable service.

William Boone, representative of the Veterans' Administration in Salem told Pastor Gates he hopes the church and VA will continue this "much needed service for as long as there are people in the area who need it."

ST. PAUL — Connie Erickson types out a telephone conversation as Bill De LaMartre, of the Central Park UMC administrative board, learns more about the Tele-Typewriter which helps hearing impaired persons to use the telephone.

MINNESOTA UMR PHOTO

ST. PAUL — With the Tele-Typewriter (TTY) purchased by area United Methodish churches, the 22 hearing impaired women who live at the Emma Norton Residence are able to have telephone conversations with anyone else who is TTY equipped.

The TTY enables hearing impaired persons to make doctor appointments and even to take care of their banking by phone — without speaking a word. Messages are typed onto a typewriter-like keyboard and transmitted over the phone lines to another machine which prints out the message.

Hennepin Avenue UMC in Minneapolis, Roseville Centennial UMC and the Central Park UMC here contributed to the purchase of the equipment for the residence which is a mission of the UM Women of Minnesota and the General Board of Global Ministries.

Volunteers fear cut-off

US - 2s ask for boost of mission service program

By SHARON MIELKE
Associate Editor

Forty-four United Methodist young adult volunteers in mission service are calling for changes in the denomination's US-2 mission program out of fear that the operation will be closed down. (US-2s serve within the United States for two years.)

"We face the possibility of being cut out, and we don't think that should happen because there are not that many opportunities for youth to be directly involved in mission," said Holly Mayfield of Jackson, Ohio, who has been elected the contact person between US-2s and the staff of the National Division of the General Board of Global Ministries in New York which has responsibility for the operation.

She said stories keep circulating that US-2s are on the way out.

The group — which represents US-2s who have put in two years already or are half way through their term — presented a list of problems and solutions to the staff during a June meeting of the group in New York City.

Ms. Mayfield said the staff "couldn't seem to understand our frustration and desire for input," but that US-2s keep hearing how "frustrated" the staff is with participants and with the entire US-2 operation. She said the New York staff promised a response but that as of last weekend, "there has been no communication."

Meeting scheduled

The Rev. John Jordan of the Mission Leadership Office in New York told TM/UMR a meeting of the US-2 committee is scheduled for Sept. 15, the first since the June presentation, and that Ms. Mayfield would be invited.

"We assumed we needed to have something to say before we sent out any kind of communication," he said, explaining that this is why none of the US-2s have received a formal response.

Mr. Jordan said "the program will definitely continue" and there is "absolutely no plan to terminate it." He said the program is a unique (and complicated) system designed to support local ministries. "Basically, it is going very well."

Any changes in the US-2 design would have to do with focus and management, he said. "There is always room for improvement," he said, "and there are always people in any program who think they are not getting a fair shake."

Ms. Mayfield says she understands the staff members are "frustrated" because they "don't like" the people they are attracting to the program: white, middle-class college graduates and trained professionals. She feels they would prefer social activists.

US-2s contacted by TM/UMR feel the 30-year-old program which places college graduates or persons with professional training in a mission service project for a two-year stint offers too much to the church, to young adults and to connectionalism to lose. They feel the potential of the program is drastically under-utilized.

Anne Unander of the Mission Personnel Office of the general board in New York told TM/UMR her office is responsible for recruitment and helps plan the orientation for US-2s. Then they are placed in mission projects screened through the various offices of the National Division and the new US-2 is to relate to whichever office approved the project. But, ongoing supervision lies with the local project supervisor and the Voluntary Service Office of the board.

"The program has some problems in coordination because it runs across all kinds of offices and is very complicated," Ms. Unander said. She agreed some improvements could be made, but was fearful that "too much negative criticism" might well result in the staff and board of directors concluding that the US-2 program has served its usefulness.

Problems cited by the US-2s begin with the orientation itself which they say is fine as far as it goes. But, they say, the heavy emphasis on economic and urban issues doesn't prepare them for the rural settings many end up in. Also, they don't have any help with understanding what the people will be like.

Lois Robbins, who is in her second year at the United Methodist Parish, in Deer Creek-Henning-Ottertail, Minn., said she is in a rural setting and loves it. But the only portion of her two and a half week orientation that had anything to do with rural life was to go out in the woods in Franconia, N. H. one evening to cut and haul logs. "It was fun, but I'm not sure of what the purpose was."

More input wanted

US-2s say in their petition that they want more input into planning the orientation experience so that a better balanced program can better prepare persons for placement.

Not only are they inadequately prepared, they say, but when they run into problems on assignments, it is "almost impossible" to get either a letter or a phone call returned by some staff.

"Most of us are alone in new situations, so contact with New York is important," said Renee Extrum of Fresno, Calif. "We don't want people to have to hold our hands in the field, but we need basic responses."

Discrepancies also soon show up from placement to placement, they contend, in the basic US-2 "package" which is supposed to include $150 per month, health insurance, room and board and mileage if the placement requires use of a car. They say some US-2s end up with the whole package; others don't. Some have job descriptions while others have vague descriptions or none.

To correct some of these problems, the US-2s believe one staff person should administer the program and work as the liaison between them and the division. They also want to be involved in the training and orientation program, and they want the US-2 program promoted more in the church.

"We believe in the US-2 program. We feel it is an important link between the board and local ministries. It can strengthen the connectional system," said Ms. Mayfield.

Pension funds hit record high, new officials told

EVANSTON, ILL. (UMNS) — The United Methodist General Board of Pensions elected new officers, learned the funds it is responsible for managing hit a record high of $825 million and heard a challenge from its new president.

Holding its organizational meeting for the 1981-84 quadrennium here Aug. 20-21, the 30-member board, including 18 new members, elected Bishop Finis A. Crutchfield, episcopal leader of the Houston (Texas) Area, as president; Judge Willard A. Zellmer, Davenport, Wash., vice president; Mrs. Ann E. Hunter, Ocala, Fla., secretary.

Describing the pensions agency's responsibility as a heavy one, Gerald K. Hornung, general secretary, said the total of invested funds managed by the board stood at a record $825 million Aug. 21, an increase of more than $100 million from the total of $719,073,421 as of Dec. 31, 1979.

He said the board provides more than $5 million monthly in pensions and benefits to 18,000 ministers and other beneficiaries, but lest anyone think that is a large figure, it comes to an average of about $325 monthly. "That is not adequate in an inflationary economy," Mr. Hornung emphasized.

Mr. Hornung and associate general secretary, the Rev. James Parker, reported that a detailed schedule is being followed to implement all phases of the new Ministerial Pension Plan and the Comprehensive Protection Plan approved by the General Conference by the time they take effect Jan. 1, 1982.

Concerning the performance of the board's invested funds, the general secretary said they have continued "outstanding growth" during the 1976-80 quadrennium and "our portfolio has been placed in the top 25 percent when ranked with other pension funds of comparable size and objective." The portfolio is one of the largest pension funds in the world, he said.

In his address to the board, Bishop Crutchfield said although the board did not have any mandate to be involved in program or in social action, it was in fact in the "forefront of Christian social witness" in a very tangible way — ministering to the needs of the elderly. As life lengthens and care of the aging becomes even more important, there is a growing sensitivity to the central place of pensions, he said.

Declaring that private enterprise, undergirded with compassion, is the best economic system in the world, Bishop Crutchfield challenged the board to realize it is "up to its ears" in the system and to apply Christian principles in its working within the system. "Let us seek to make a Christian witness where we can," he added.

UMs plan to build support for developing nations

By SHARON MIELKE
Associate Editor

NEW YORK — Building support for change in U.S. policies and lifestyles that may be hindering developing nations is the top concern of several United Methodists who participated in a United-Nations-related meeting here last week.

"I hope we can alert, inform and educate people to the fact that some changes are urgently needed," Lee Ball of Duluth, Minn. said.

She was one of 35 United Methodists, most of whom were from the General Boards of Church and Society and Global Ministries, to attend "Agenda for the '80s," a gathering of some 600 non-government leaders here.

"Our whole point is to build a constituency for development," Ms. Ball said.

That kind of interpretation and education is badly needed, according to Bob Scott, a special consultant who has spent six months working with nongovernmental organizations — such as churches, labor unions and service organizations — to help them find a role in global development.

Eleanor McGovern, a member of First UMC in Mitchell, S.D., and wife of the senator, told participants that "we have to remember one elemental fact. That is that legislators will be convinced they must move only when they know their constituency is behind them and will support them.

"The power is in the hands of grass-roots people," she said. "We must arouse their concern."

Ms. McGovern addressed the conference on children and the role of the family. She said people resist believing the seriousness of children's problems.

"The major barrier to development is the attitude of people in the developed countries," Mr. Scott said, describing this view as the consensus of development experts. Mr. Scott, who formerly was an executive with the International Coalition for Development based in London, said there is a "lack of awareness and, consequently, the lack of political will to bring pressure for change" in the industrialized nations such as the U.S., Japan and West Germany.

Mr. Scott said people in these developed nations don't want any changes that will affect their lifestyles. "We want to go on talking about the need for a global energy policy while climbing into our Cadillacs."

He also charged that there seems to be little interest in long-term, sensible, enlightened change but rather a preference for short-term, stop-gap measures.

The United Nations, he said, is trying to establish an international development strategy for the '80s through a nine-month special session from January to September 1981. The issues have all been discussed before but in separate conferences: food, trade, energy, finance and monetary reform, development funds, the use of technology and raw material prices. Mr. Scott said it is hoped that negotiations of all these inter-related issues in one large forum will produce results which the separate conferences failed to produce.

Officials with the two United Methodist program agencies believe the special session will address two church concerns: world hunger and world peace. The agencies have responsibility for these two special concerns of the denomination, as mandated by the General Conference, during 1981-84.

In addition to bringing 35 UM leaders here who are to become interpreters the agencies have paid $6,000 toward Mr. Scott's salary and expenses, provided $1,000 for a news sheet which was sent to 2,000 persons in 100 nations prior to the sessions here last week, and $5,000 for an eight-page newspaper which will be published six times during the special UN session next year.

Meeting overlaps

The Aug. 25-27 meeting of non-government leaders overlapped with the beginning of a two-week meeting of 153 nations which will finalize arrangements for the special session

"The presence of the non-government leaders — some 600 representing at least 80 different voluntary groups — demonstrates to government officials that they aren't the only ones interested in the problems of development," Mr. Scott told TM/UMR.

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THE INTERFAITH LIFE INSURANCE COMPANY FOR RELIGIOUS LEADERS AND THEIR FAMILIES

Anti-discrimination backed

COPENHAGEN, Denmark—United Methodist Sarah Weddington, co-chair of the U. S. delegation, center, signed the Convention for the Elimination of All Forms of Discrimination Against Women while other U. S. delegates surrounded her during the United Nations Mid-Decade Conference for Women here this summer. Representatives of 142 countries met with related U. N. groups and some 2,000 observers to design a "Programme of Action." With the word "Zionism" added to the formal action document and equated with racism and racist regimes, the United States joined Israel, Canada and Australia in casting the only four votes against it. The document is to guide the development of women over the five remaining years of the U. N. Decade for Women (1975-1985).

LOUISVILLE TM/UMR EDITION PHOTO

Episcopalians assess move to accept priests

NEW YORK (RNS)—The Vatican decision to admit some married Anglican priests in the U.S. to Roman orders strikes many in the Episcopal hierarchy as a raid on their dissident members, but closer inspection has led some to anticipate a great ecumenical advance.

On the face of it, the arrangement approved by the Vatican Congregation for the Doctrine of the Faith simply provides a home for Episcopalians who left their church after it began to ordain women in 1976 and approved extensive changes in the liturgy last year.

While preserving their "common identity" by including Anglican elements in the Roman Catholic liturgy, the dissidents who join this way will have to profess submission to papal authority and Catholic doctrine.

But the move could have far greater significance if these Anglican priests are "conditionally" ordained in such a way that they do not, in effect, deny the validity of their previous priestly ministries.

"It's a possibility," said the Rev. John F. Hotchkin, director of the U. S. (Catholic) Bishops Committee for Ecumenical and Interreligious Affairs. However, the decision by the Vatican Congregation for the Doctrine of the Faith, as announced by the U.S. bishops, sets no specific guidelines. Each case will be considered individually.

Pope Leo XIII declared Anglican orders invalid in 1896, meaning that any Anglican priest taking Roman orders should have to be reordained as if he were never ordained before. The declaration has since proved a major stumbling block to Anglican-Roman Catholic ecumenical talks.

Conditional reordination would leave the door slightly ajar. The conditional ceremony pronounces an ordination if no previous valid one exists, but claims not to duplicate one which may be valid in God's eyes.

Suffragan Bishop Robert E. Terwilliger of Dallas, a prominent theologican in the evangelical and catholic movement which opposes recent changes in American Anglicanism, believes that Anglicans joining the Catholic Church will be "overwhelmed" by it and relegated to "second class" status. He predicted that supporters of the evangelical and catholic movement will stay in the Episcopal Church and fight "to remove American anomalies such as the ordination of women, which is not canonical."

The vast majority of churches within the Anglican communion have, for the moment, decided against women's ordination.

"We have brought this on ourselves," Bishop Terwilliger said about the schismatic groups that grew out of the women's ordination and other issues. The Roman Catholic response to the dissidents' pleas for a refuge, he said, "is a warning that other Anglicans should not do this or it will be a threat to their continuing strength."

Suffragan Bishop Walter D. Dennis, Jr. of the historically liberal and reform-minded New York Episcopal diocese, believes the Vatican move "takes advantage of a situation we're going through."

The schismatics may move into the Roman Catholic Church without giving sufficient consideration to reconciling themselves to the Episcopal Church, he said. "I don't think there's been enough time to work it out."

In 1978, the then Archbishop of Canterbury Donald Coggan proclaimed the schismatics to be out of communion with Canterbury when they attempted to participate in the Lambeth Conference of Anglican bishops that meets every ten years.

Despite the ecumenical potential of the conditional ordinations, a reordination of any sort "is a heavy piece of baggage," the bishop added. "I think a lot of people will resent that."

Church teachings disagree

Advocates see suicide as option

By LAURENCE MULLIN
Religious News Service

As church and religious leaders continue to regard the "canon 'gainst self-slaughter" as still viable, a new — some would say an old-new — attitude toward suicide has begun to assert itself with growing insistence.

This attitude is growing out of the dizzying biomedical revolution of recent years which has extended life beyond what was once considered its natural limits, postponed death and made it possible to keep terminally ill patients "alive" for long periods.

This development, among other things, has given rise to "right-to-die" and "death with dignity" movements, with advocacy of "living will" documents authorizing terminally ill persons to refuse artificial life support.

It has also led to advocacy of what is termed "rational" or "common-sense" suicide, or the taking of one's life after careful, detailed examination of other options. Proponents focus on the situation of the growing minority in the United States — the elderly, especially elderly women.

Elderly case pled

Doris Portwood, a leader in the call for rational suicide, says in her book, "Common-sense Suicide — The Final Right":

"Hundreds of thousands (of American women) end their lives in baffled misery in the near imprisonment of nursing home or hospital. Others are alone, clinging to a familiar place when it no longer provides the needed comforts. Still others, living with a relative, feel the disruption of their own lives and suffer guilt for the disruption they know their presence imposes."

Ms. Portwood argues that the stigma of suicide for such women, and for similarly situated men, should be removed, urging that "old-age" suicide be looked upon as "a positive step, a civil right for the new minority, and a common courtesy to the older (person) who knows when it is time to go."

The thrust of this call is hardly new. The ancient Greek philosopher Zeno argued that "the wise man will for reasonable cause make his own exit from life on his country's behalf, or for the sake of his friends, or if he suffer intolerable pain, mutilation, or incurable disease."

Eastern religions — Hinduism, Buddhism, Shintoism — generally regarded suicide as a privilege earned by the mature, the wise, and the holy.

The Christian church, however, at the Council of Braga in 568 specifically condemned suicide, codifying an attitude that had been emerging over the years. This condemnation was reaffirmed by later church councils.

The reason for the ban was an interpretation of the Mosaic commandment, "Thou shalt not kill," to include self-destruction. St. Augustine (354-430) had developed the argument that because life is a gift of God, the rejection of life is a rejection of God and God's will — and thus a sin against the commandment. Because suicide presumably allowed no time for repentance, it was considered to be especially — and irrevocably — sinful.

Jews, also, are supposed to forego self-slaughter on the basis of "Thou shalt not kill," and Muslims on the instruction in the Koran, "It is not for a believer to kill a believer except by mistake. . . and who so kills a believer purposely, his reward is hell."

The histories of the Christian, Jewish, and Muslim faiths are, nevertheless, peppered with exceptions to the suicide ban. Some medieval Catholic moralists, for example, justified the direct suicides of virgin saints who killed themselves to preserve their physical virginity. These women, argued the moralists, were "inspired by the Holy Spirit."

But if exceptions to the ban on suicide have been made in the past, proponents argue, could they not legitimately be made now and in the future, say, for the increasingly vulnerable senior citizens in America?

The fact of the matter is that "older Americans are deadly serious about killing themselves," according to gerontologist Marv Miller in his book, Suicide Over Sixty: The Final Alternative.

"People 60 and older represent 18.5 percent of the United States population, but commit 23 percent of all suicides," says Dr. Miller.

Concern for such people, especially for those who are terminally ill, has been voiced by a new American organization — called Hemlock — which recently announced plans to publish a guide to taking one's life despite the risk of criminal prosecution for aiding and abetting suicide.

A similar group in Britain, called Exit, shelved plans in August to put out a 30-page Guide to Self-Deliverance booklet after being advised that publication might result in prison sentences for the group's top officials.

However, the demands of Hemlock, Exit, and advocates of "rational suicide" still run sharply counter to official church teachings.

South African church council talks to officials

PRETORIA (EPS)—Relations between the South African Council of Churches (SACC) and their government's leaders are clearer as the result of a two-hour discussion in August between 26 church leaders and the South African Prime Minister, his defense chief and seven cabinet colleagues.

The prime minister, Mr. Pieter Botha, and his party, including General Magnus Malan, head of the South African Defence Force, agreed to meet the church leaders in a day-long discussion later this year. This would continue the talks which began at this meeting when each side presented its respective point of view.

The council, which is the umbrella body for 14 churches, is staunchly anti-apartheid, but does not include the pro-government Dutch Reformed Church, main faith of the ruling Afrikaners.

Prime Minister Botha declared his willingness to improve the lot of all South Africa's people but refused to consider black majority rule or one-man-one-vote principles in the meeting that dealt with current unrest, race laws and political detainees.

June 1980 marked the worst disturbances in South Africa since 1976, and stormy relations between church and state deteriorated even further with the withdrawal of Bishop Tutu's passport as he was about to leave for Europe.

The church leaders were invited to visit an operational area of the defense force on the Namibian border to see work that was "more than just killing people."

Members of the SACC delegation said other points in the discussion were abolition of racially discriminatory laws, uniform education for all population groups, a common citizenship for all South Africans, the abolition of resettlement programs, detention without trial, bannings and withdrawal of passports.

The meeting, which began with a prayer, promises improvement in a long period of severely strained church-state relations that culminated in a charge by Mr. Botha last May, that the SACC was financing unrest in the country. That charge was angrily rejected by the church body which is becoming more and more symbolic of a quest for justice and peace as confrontations threaten to escalate in South Africa.

Poem of the Week

Communion

By CHARLENE BALDRIDGE

I pause in hallowed, mute reflection
Soul's surging mandate satisfied;
Its urgent plea for introspection
A call to quench the thirst inside.

Deep silence flows to hollow places;
The living water cleanses me.
It dims the word's morass of faces,
And peace restores my sanity.

Black youth strengthen their caucus

ATLANTA (UMNS)—More than 150 black youth and young adults attending the second annual National Black Methodists for Church Renewal Youth Conference here last month took several actions which will affect the fledgling caucus's structure and focus.

During a business session on the final day of the conference, the group agreed to elect its officers at the annual meeting of the youth/young adult caucus rather than during national BMCR's annual meeting. It also agreed to organize a Youth Advisory Council primarily composed of volunteer adult and young adult counselors.

The council, which will serve as a communications network and support group for youth/young adult workers, was empowered to make recommendations to the youth/young adult caucus's steering committee. Andrew Robinson, youth counselor at Wesley United Methodist Church in Los Angeles, will serve as the contact person for the council until a formal structure can be developed.

In other actions, conference participants: reaffirmed the new caucus's participation in national BMCR, but reserved the right to hold a separate annual meeting; agreed to elect the youth/young adult-at-large representative to the BMCR board of directors at that meeting; agreed to continue to hold major fund-raising efforts on behalf of the national youth/young adult caucus during the month of September, but also sanctioned such efforts (at a local group's discretion) at other times during the year; and supported the National Youth Ministry Organization's (NYMO) ethnic minority youth proposal but stressed that as a body of young black people it needed "funding and backing from the United Methodist Church for its own caucus."

During an opening worship service at Ben Hill UM Church, the Rev. Richard Winn, pastor of Bowen UM Church here, told the young people that "there are going to be storms and while you have time you need to get an umbrella of faith."

Ohio UM church opens doors to migrants

FLAT ROCK, Ohio—Children from migrant farm labor camps enjoy playing outside on the lawn of Ebenezer United Methodist Church here with their teacher, Xavier Moreno.

The educational unit of the church is used as a day care center and head start program for the children directed by staff with the Texas Migrant Council based in Laredo, Texas. The program is financed by the federal Department of Health and Human Services.

Church members have used the opportunity to share their facilities and get acquainted with Hispanic Americans, according to the Rev. Harold Griffith, pastor of Ebenezer UMC.

EAST OHIO TODAY PHOTO

Telephone volunteers help over a million last year

HARRISBURG, Pa.—Trained volunteers responded to more than a million calls for help over "Contact" telephone help lines during the last twelve months. More than 14,000 volunteers in 95 local teleministry centers responded to an average of 3,200 calls every day.

Contact Teleministries USA is a national network of church-related telephone helplines. Each center is staffed by trained lay volunteers, who make themselves available around-the-clock, 365 days each year, to talk with anyone who calls. All 95 local centers provide three basic services: (1) Listening/Counseling, (2) Crisis Intervention and Suicide Prevention and (3) Information and Referral.

In addition to the basic services, many centers also sponsor telecommunications programs for the deaf and hearing-impaired and daily reassurance calls to home-bound and persons living alone. Callers to these helplines often remain anonymous and are never charged for services nor solicited for gifts to support the basic ministry.

At a recent national meeting of telephone volunteers, Dr. Bruce Larson of Seattle, Washington, said, "Your telephone counseling is a new kind of medicine." Larson cited studies which show that 80 to 90 percent of persons treated by physicians suffer from emotional or mental distress that cannot be treated with the resources of medical science. He said that while the symptoms of modern stress are often physical in nature, the more essential treatment is spiritual in nature. Thus, Christian telephone counselors, who give of themselves in attending to the emotional needs of persons who are lonely, distressed, anxious, even suicidal, are practicing an important "new kind of medicine."

Contact Teleministries USA was founded in 1968 for the purpose of creating a national network of church-related telephone counseling ministries. It is a cooperative, ecumenical ministry with headquarters in Harrisburg, Pennsylvania.

Forty-eight percent of the Contact calls last year were listening/counseling calls, in which the caller just needed someone to talk to. 48,800 of these calls were of an emergency or crisis intervention nature.

'Game theory' applied to Old Testament

Book suggests God plays cruel jokes on people

By Darrell Turner
Religious News Service

Forgive, O Lord, my little jokes on Thee;
And I'll forgive Thy great big one on me.
Robert Frost

A new book applying game theory to the Old Testament concludes that God not only plays jokes on His people but that He is sometimes unjust and vindictive.

Entitled, "Biblical Games: A Strategic Analysis of Stories in the Old Testament" (MIT Press), the work was written by Steven J. Brams. He is professor of politics at New York University, and his previous books have attempted to apply game theory to political situations.

Ironically, Mr. Brams' seemingly startling conclusions about the character of God are based on a very literal reading of well known stories in the Old Testament. He accepts it at face value when it says that God "hardened Pharoah's heart," or changed His mind when persuaded by a patriarch to take a different course of action. Among other things, the author concludes that God is neither omnipotent nor omniscient, but that He plays games in a rational way, just like His human counterparts.

As used in the book, the term "game" does not mean an idle pastime. Modern game theory is used to clarify the choices available in different situations and their possible outcomes. It is not only used in politics, but in business and military affairs. In some respects, it may be described as a mathematical means of doing strategy.

The author criticizes God for meddling in family affairs and often stirring up conflict where it would not otherwise exist. He suggests that Cain was scorned for no good reason when he presented his offering to God, and that this seemingly capricious response from God was what led Cain to slay his brother, Abel.

Mr. Brams comments that "God's primary motive was less to chastise Cain than to alleviate His boredom by stirring up jealousy between the brothers — and then await the fireworks."

He also finds that God plays favorites. While God took a very reluctant Moses, patiently listened to all his objections, and still used him to be a leader of the Israelites, he also chose a reluctant Saul to be the first king of Israel and then punished him vindictively for seemingly minor infractions.

At the conclusion of the book, after having applied game theory to several well known Old Testament stories, the author describes God as "a study in contradictions: petty, manipulative, vindictive on the one hand, magnanimous, open and forgiving on the other."

Mr. Brams comments that "most disturbing, perhaps, are the cases in which God Himself stirs up trouble or even incites rebellion, only promptly to clamp down on it. Justice would not appear to be well served by such provocative behavior."

Although the author acknowledges that game theory cannot be applied to every story in the Bible, he says that it often demonstrates that the participants in games, including God, act rationally. While cautioning that "rational actions may, speaking normatively, be thoroughly reprehensible," he maintains that "one does not have to do headstands to understand all the whys and wherefores, as some biblical scholars would have one believe."

Mr. Brams' comments about the character of God will undoubtedly disturb many readers, but they cannot be sloughed off lightly. Many of the problematical accounts he cites have been ignored by biblical scholars, or explained through what he derides as "doing headstands."

Perhaps the book's greater value is not so much in applying game theory to the Bible as an intellectual exercise but using it to illuminate disturbing aspects of God's behavior that need to be explained in a better way than simply saying that human beings cannot understand the ways of God.

'Dear Deborah'

How a child found 'God is love'

Dear Deborah:

Recently I had the painful experience of having to give the tribute at the memorial service of a very dear minister friend. It was not easy and it affected me profoundly. In preparing the tribute I was given access both to his sermons and to his diary. I think one portion of a sermon he preached deserves to be heard by your readers — we can all learn from it.

"My mother died when I was nine days from being four years old. One of the persons who saved me from utter devastation in the aftermath of that experience was the old lady next door. I suppose she brought a hot dish, but she brought far more. She brought herself. I had no claim whatever upon her. We were not related. We were Wisconsin folk; she was from Norway, "the old country." My father was a schoolteacher; she had almost no education. But "Grandma Lee" knew me — and my brothers and my dad — as people who needed people.

"And so her home was my home, her fresh-baked bread was my bread of life after school, her place was where I could go when I was sick or lonely or afraid and Dad wasn't home from work yet — in short, her love was my sustaining strength. In part, it was through her that I became a person. In part, it was because of Grandma Lee that I knew what my Sunday School teacher was talking about when she gave me a gold star for memorizing "God is love." (from "People Who Need People" by R. Mathison)

Pastor

Dear Pastor:

Thank you so much for sharing your friend's sermon. After all is said and done what Christianity is really about is the incarnation of God's love through persons to persons. Sometimes we get so caught up in theology and rubrics we don't even see the quiet opportunities to be love incarnate.

Pollster co-authors new book

NASHVILLE—George Gallup Jr., co-author of "The Search for America's Faith," autographs a copy of the book for John Proctor, president and publisher of The United Methodist Publishing House.

Mr. Gallup was in Nashville to speak at the Abingdon sales conference. Abingdon is the book publishing arm of the publishing house.

The co-author is David Poling, Presbyterian minister and former president of Christian Herald.

THE UNITED METHODIST PUBLISHING HOUSE

LOUISIANA LAGNIAPPE

Address to Bishop's Banquet

By TOM H. MATHENY
Centenary College
Shreveport, Louisiana
July 30, 1980

When invited, I was told that the banquet was a traditional one in honor of the Bishop and Mrs. Shamblin but that I was to speak on the theme For Your Pastors School, "The Mission of the Church In the Eighties."

But I would be remiss if I did not say a word about this gracious couple. We are so fortunate to have them with us again for another four years.

I am in the unusual, and sometime unenviable position, of knowing all of the bishops in the United Methodist Church. I even know all of the new ones except one. I don't know all of them as well as I know Bishop Shamblin and some of the others, but I know them well enough.

I know them well enough to know that in terms of leadership ability — a strong leadership ability — in terms of interest and dedication; in terms of compassion; in terms of pastoral concern for clergy and Laity alike that there is no Bishop in United Methodism that can equal ours.

He has been a pastor to more than his pastors. He has been a pastor to each of us in this great church in this area. I am grateful and we are fortunate to have the Shamblins as a part of the Louisiana Area.

But I want to talk to you today about the Mission Of The Church in the Eighties. It may even be too late to be talking about it. But I want to talk about where the church is tending to go in these days.

More than a century ago, during the great conflict between the states, President Abraham Lincoln met with a group of good God-fearing churchmen from Kentucky. They severly chastised him (in a manner of criticism often directed toward a president, especially from the media) about his slave policy, particularly his use of Negro troops. Mr. Lincoln defended himself, saying, "I claim not to have controlled events but confess plainly that events have controlled me. Now, at the end of three years' struggle the nation's condition is not what either party, or any man devised, or expected. God alone can claim it. Whether it is tending seems plain. If God now wills the removal of a great wrong, and wills also that we of the North as well as you of the South, Shall pay fairly for our complicity in that wrong, impartial history will find therein new cause to attest and revere the justice and goodness of God."

Perhaps Mr. Lincoln really believed that, or perhaps he merely considered it a good response to the protestations of the pious men from the South. It might be noted that "impartial history" records no answer from the Kentucky delegation.

The Nation managed to survive the terrible civil war that pitted brother against brother. And when it was over, peace rang out from thousands of church bells across the nation — for the church, too, had withstood the battle.

A writer in **Southern Exposure** Magazine has said, "The General Conference of the United Methodist Church was one of retrenchment . . . They seem to have settled back to live off the Missionary advances of the free enterprise system." Charles Allen is quoted as saying, "Twenty-Five years from now in the year 2001, I picture the United Methodist Church to be pretty much like it is today. I believe that the church will be preserved until the end of time." Now, I don't like to believe either of those statements. The United Methodist Church has always been a church of passion and progress, but the status quo for twenty-five years is neither of these. We have always been a church of Missionary zeal, but standing still is not that. We have always been the leader — that is why I joined this denomination; but others, for some time now, have claimed that the United Methodists were on the decline.

Years ago, Franklin Littell said, "All of the Churches of the earlier periods of protestant hegemony, whether of state church or free church background, are confronted by the need for radical readjustment of their self image and their understanding of their mission in a changed America.

For several reasons, the Methodists have to date shown less adaptability than most others who shared the same background history. The same factors which account for the decline of Methodist influence also explain the Methodist difficulty in meeting other churches and confessions on a basis of equality and open discussion. For a disclosure to be successful, each party must listen: but each must also bring his own contribution to the fraternal table. The problem attending Methodist participation in interreligious dialogue, and the problem of the Methodist movement itself, is that American Methodism has sacrificed the Wesleyan Norms which once gave the movement uniqueness and appeal and impact.

Institutionally, the decline of Methodist influence began precisely at the point where — largely for the sake of making the movement popular — the popular genius of Wesleyanism was sacrificed and buried . . .

The peculiar institutions which largely

Tom H. Matheny

gave Methodism its integrity and flavor were (1) itinerancy, (2) lay preaching, and (3) the class meeting."

I am not sure I agree with all of that, but I will comment on some of it. I tend to agree that the United Methodist Church, if assessed now, is in a holding pattern, or retrenchment, that certainly has weakness and high risks of failure attached to it. I believe that the reasons or signs are multiple.

First, we are forgetting our evangelistic thrust and zeal. Now, I know that we are uncomfortable sometimes with terms like evangelism and mission.

Mark Gibbs has said, "That we have to have some church organization for what I can only call evangelism. Of course, this word has been spoiled by fundamentalists and people like that, and even now when the main-line churches try to wrestle with the problems of evangelism they seem to have far more problems than they have answers."

We tend to think of evangelism in terms of emotion, revivals, and even camp meetings, and we are uncomfortable with that. But there is a joy and a flavor to this type of evangelism.

Do you remember Mark Twain's description of an early camp meeting?:

There was sheds made of poles and roafed over with branches where they had lemonade and gingerbread to sell, and piles of watermelons and green corn and such like truck. The preachers was going on under the same kind of sheds. Only they was bigger and held crowds of people. The benches was made out of outside slabs of logs, with holes bored in the round side to drive sticks into for legs. They didn't have no backs. The preachers had platforms to stand on at one end of the sheds . . .

The people work up more and more, and sung louder and towards the end, some begun to groan and some begun to shout. Then the preachers begun to preach, and begun in earnest too, and went weaving first to one side of the platform and then to the other, and then a leaning down over the front of it, with his arms and his body going all the time, and shouting his words out with all his might. And every now and then he would hold up his bible and spread it open and kind of pass it round this way and that, shouting . . .

We are uncomfortable with that kind of "Evangelism." But remember that the so-called evangelistic denominations are growing and we are not. It is easy to say that those denominations do not have a good theology. But they are having luck in attracting young people, and being a stabilizing influence on them as well.

I received a letter in February of 1979, from a 26-year-old man in prison for a federal offense. This young man has been to church in places where I have spoken. He said in his letter:

I want to tell you what your voice does to me and everyone else when you are "in the spirit."

Once, when I was very young, one of our maids took us to a revival meeting in the hills north of Biloxi. Our parents were out for the evening and thought there would be no harm in Steve and me listening to some Jesus stuff. I was only five and dressed in little short pants (gray) and a pullover shirt (white). I don't remember much about it except that it was hot and the Negroes were perspiring. The women fanned themselves with cardboard fans with a picture of the Sacred Heart on them and "donated by the men of the parish: stenciled along the bottom. I remember it was a very Catholic thing, but it could not have been. Maybe the church donated them to the Negroes in the parish. Anyway, the speaker that night was a tiny little man, bald, with great black glasses. When he spoke there was no histrionics, no fainting, or "amening." He simply captured us all with his voice and did not release us until he wished it so. I can remember being little there in the wooden folding chair with the slatted-back and feeling the rise and fall of that voice. When it was intense it played over me and took hold of me and squeezed me tightly, then stroked my head to let me know it was alright. When it was soft and gentle I would lean forward in the chair to find it again and felt unsafe in the loss of it.

When I listened to you speak, especially in church, I am again the little boy in the summer evening.

This was a significant "Church" experience for the young man. But the church lost him and I lost him. For somewhere along the way, the church and I both forgot that evangelism is really the proclamation of the gospel of Jesus Christ and we have an obligation to give answers about our faith in a personal way.

Again, Dr. Gibbs:

I will admit that we haven't worked out what are the styles of evangelism which are not offensive, which are not brainwashing, and which are not an insult to intelligent people. Nonetheless, I do not believe that Christians are meant to be anonymous people. And it seems to me that Christians should come together in church partly because we have some obligation to learn and to offer God's truth to the world — without forcing it on people.

I would rather our General Conference take time to discuss the ways and means of evangelism, rather than reorganizing.

That brings us to the second reason for the weakness in the church today: we seem to be preoccupied with organization and structure. I believe that as a result, we have lost something.

We have done great damage to the force and integrity of the Laity by removing its sense of identity. We have practically scuttled the youth movement and program with our reorganization of it. We have ignored the Wesleyan Tradition of Itinerancy. We have overdefined specialized ministry or special appointments to the degree that some church leaders claim that we have too many ministers.

I, on the other hand, believe that if we get on with the task of Evangelism, the church will grow more and more; then we will have too few preachers rather than too many. However, I also believe that we need to re-examine our systems of special appointments and tighten our requirements.

I am concerned also about the use that we are making, in general, of those who are called to preach the gospel of Jesus Christ. I believe that we should retain a great deal of the flexibility that we now have in our system of appointments. We should recognize the fact that a person's "calling: may also call him to teach a United Methodist Seminary, or to be involved in a program in the slums, or to be involved in a great many other things that are connected with the work and the faith of the church. But I also admit that sometimes we go too far in those special appointments.

We have so preoccupied ourselves with limiting the power of Bishops that we have forgotten to limit the power of bureaucracy, which is the real "power" danger to the church. The dangers are not really in the power of the episcopacy nor in the power of the District Superintendency, although these need to be examined from time to time. The real danger is in the increasing power of the bureaucracy of the church and the lessening of the power of the Laity.

We have also forgotten that there is a fine line between limiting the power of leaders and limiting the growth of leadership. If we can compare our United Methodist power structure to certain political structures — which is apt, to say the least — we note an interesting phenomenon in state government. Nearly every state government that has strongly limited governors' terms and powers has ceased to have strong governors. I submit in this day we need strong bishops as never before. We tend in the United Methodist Church to elect Bishops too late and retire them too early.

We forget that it takes time to grow and mature in leadership. It also takes time to grow and mature and learn in a new job and in a new geographic area. We seem far too concerned with not electing anyone who is too young. After all, this would make promotions harder to come by in the days ahead. We seem far too much concerned with severing the influence and power and work and ability of a Bishop too early in his life for the same kind of reasons which are rather shallow.

My third concern is that we suffer as a church from the same problem as the nation — a lack of leadership. Where are the great leaders of United Methodism? Where are the great leaders of the Church at large? For that matter, where are the great leaders!? There aren't any on the horizon. I don't know the reason why.

But I believe we need to develop and encourage the concept of leadership which James Maggregor Burns calls "That most observed and least understood phenomenon." We desperately need in the church today great and creative leaders who will motivate us, generate enthusiasm, see and define needs, and lead us to answers. For the society of United Methodists is much like the society at large. We need leadership; we need heroes. It has been said that:

A society that has no heroes will soon grow enfeebled. Its purposes will be less elevated; its asprirations less challenging; its endeavors less strenuous. Its individual members will also enfeeble. They will "hang loose" and "lay back": and be so mellowed out, the last thing they wish to hear is heriosm. They do not want to be told of men and women whose example might disturb them to effort and duty and sacrifice or even the chance of glory.

Finally, I am concerned about several other things over and above those that I have mentioned. I am concerned that we are failing in our task of being an inclusive church. This church of ours was in the forefront of the great civil rights movement of the fifties and sixties, and I am proud of that. Our church sustained, supported, nourished, and challenged. I was part of that, and I am proud of it. Our church engaged in a great struggle to remove racial barriers within the church, to become a great inclusive denomination. We excised the central jurisdiction. I was part of that, and I am proud of it. But I never want to go through that again, because crosses were burned on my lawn, I had anonymous calls in the night, and I received threatening mail daily.

But where are we now? Black people are leaving — first a trickle, then a small stream, soon a soaring river. We are not keeping them, we are not being open as a church, and we are not preserving black leadership. To put it bluntly, we are falling. We will never succeed until we reach the point of open membership and open pulpits.

I do not believe that we will ever be able to say that we are an inclusive church in regard to our black membership until our Bishops feel free to make appointments without regard to race. I do not believe that we will be fulfilling our task of being an inclusive church until I can worship in a predominantly black church and feel comfortable, and any black person can worship in any predominantly white church and feel comfortable. Our lack of success here frightens me.

But I am not only talking about black people and other ethnic minorities. I am also talking about being an inclusive church in the history and tradition of Methodism. Mr. Wesley preached in the fields; the early strength of methodism was in the laboring man, the farmer, and the church. I am terribly afraid that we are moving away from this our very source of strength.

Wherever I go, I have to ask the question, "Where are the black people, where are the Spanish speaking people, where are the poor, where are the people who do not feel comfortable worshipping in a Sunday suit or who don't even have a Sunday suit? Where are they? And what are we doing to include them in the church?"

It frightens me even more that we are losing our young people. Never has an age needed the church more and the church responded less. We are at a time in our history when 74% of young people in college at some stage reach a depression to the point of mental illness: when 75% of violent crimes are committed by people between the ages of 14 and 24; when, in 1978, 7 1/2 million people tried a drug called PCP with an average age of 14 1/2; when loneliness among young people has reached a point when they turn in ever-increasing numbers to drug, drink, sex, and any kind of release; when attendance in church and church school by young people is at its lowest statistical point in the history of the church.

I have too many friends who have lost their children to drugs. I, too have lost many friends among young people to drugs.

It is no longer something we talk about: It is something that we see and we suffer. We are weak in leadership, in evangelistic thrust, in organization. We are losing the battle to be inclusive. We are losing our young people. We must seek answers.

But first we must realize that this church of ours is in a land where the struggle for life is less and where the needs are fewer than any nation on earth. However, we are also, a land where the greatest incidence of emotional and mental disorder occurs. And here in this land, in our own church, we are not including the minorities, we are not including the elderly, we are not including the poor. We need to set this in perspective. We need to continue the struggle because there is a mountain that has to be climbed. The hard climb will make reaching the summit all the more satisfying. We Christians have a strange tendency — if we don't find life worthwhile, or we don't find the church worthwhile, we make it that way.

When I was thinking about all of these problems and how serious they are and how harsh they are it occured to me that in giving this address I might paint too bleak a picture or give people the idea that I was in despair or that the problems in the church were insurmountable. Of course, they are not and of course I am not in despair. I am an optimist about the church of Jesus Christ.

But it reminded me of a dialogue in the Book by H. G. Wells, The Time Machine.

The Time Traveler, you will recall, is the principle character who relates a tale of universal despair.

At the close the narrator tells us that the Time Traveler, " . . . Thought but cheerlessly of the advancement of mankind and solving the growing pile of civilization only a foolish heaping that must inevitably fall back upon and destroy its makers in the end."

The Time Traveler was so filled with despair that he thought that there was no solution for man.

But the narrator at the very close reminds us, "If that is so, it remains for us to live as though it were not so."

This is what is different about the Christian community. We can face the great problems. The problems that would seem insurmountable to others, the problems that would cause despair in others. We can do this because we are the church of Jesus Christ and even if the problems appear to be insurmountable we need to move and act and love as though that were not so.

The Younger Elementary Vacation Church School group from First UMC, Pineville. Mrs. Cindy Lowe, was the director; and she was assisted by Mrs. Judy Donaldson. The Rev. Hugh L. Baker, Jr., is pastor.

Alfred Bakewell, a member of Gretna UMC and incoming President of NLU Wesley Foundation, has just completed 7 weeks as Summer Youth Director at Iowa. As a farewell gift, the youth group gave him a beautiful new attache case. Pictured l. to r. are: Michelle DeWolf, Daren Miller, Suzanne DeWolf, Carol Barry, Andri Leger, Amanda Marcantel, and Alfred Bakewell.

Mrs. Jim Etta Lee, Treasurer and member of a missions committee at Camphor Memorial, Baton Rouge, with Mrs. Ardessie C. Prophet president of the United Methodist Women of the Baton Rouge-Lafayette District.

Donna and Howard Childs transferred to Louisiana from the Detroit Conference where Howard was serving the Hope UMC, in his seventh year. They are presently serving the Greensburg-Charge in the BRH District. Donna is active in counseling and church related programs. She is director of the choir at Greensburg. They have four children: Dave, who is working on a Master's Degree in engineering; Clema, who is married to a minister in Dallas; Andy, who is with the National Guard at Fort Lee, Virginia; and Crystal, who just returned from a Choral Singing Tour in Europe. A native of El Dorado, Ark., Mr. Childs says that he is very glad to be back in the south. He attended Hendrix College, Perkins School of Theology, and did post-graduate work in Edinburgh, Scotland.

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The United Methodist Reporter

LOUISIANA UNITED METHODIST

edition

VOLUME 8 NUMBER 40 | Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 | SEPTEMBER 12, 1980

United Methodist Women

Opening doors in a new decade

"Opening Doors In A New Decade" will be the theme for the Annual Meeting of United Methodist Women, to be held on the campus of Dilliard University on September 19-20th.

Support speaker will be Marjorie Seaman Crossman, a native of Salina, Kansas. She is the product of a family of ministers and is the niece of the first woman licensed to preach in Southeast Missouri.

Ms. Crossman graduated from Baker University, Baldwin, Kansas with a degree in Sociology. Her work life has included social work (group and case), secretarial and administrative positions in church offices at Boston University School of Theology. In her spare time she has participated in a variety of leadership responsibilities in the United Methodist Women. She has held offices in local churches and at Annual Conferences. She has been soloist at many churches and like to combine songs with speech for inspirational messages.

Currently Ms. Crossman is a member of Grace UMC, New York, and is a member of Women's Division Staff at Secretary of Organizational Development and Evaluation. She will speak at the afternoon and evening sessions on Friday, using as her topic "DOOR KEYS" and "DOORS AJAR."

Another high point of the Annual Meeting is "Lighting the Mission Candles," which was done for the first time last year. Persons across the state donate amounts of money in honor/or memory of someone who has given unusual service in UMW, and the money is used for missions. Last year, donations and memorials were so great that the candle burned the entire time (day and night) that the Annual Meeting was in session. It is anticipated that there will be a similar response this year.

Representatives from each of the nine districts will be presenting programs from the Program Book as using posters and visual aides to make the programs come "alive." Each district has been given an assignment and the preparations for presenting them is almost complete.

One of the high points of the Annual Meeting this year is the final section of the meeting when the Sacrament of Holy Communion is observed, using some of the ordained women ministers in the Conference. Those participating in the service this year will be Rev. Nancy Gammill, Rev. Kathy Henderson, Rev. Millie Feske, and Rev. Dorotby McGowen. Two choirs will sing: the Dillard University Concert Choir and the women of Betheny UMC Sanctuary Choir.

Mrs. Richard Hoffpauir Conference president will preside over the meeting. In issuing her call to the meeting, Mrs. Hoffpauir said, "This Annual Meeting has a new and unique format design to help us "Open Doors In This New Decade." I know you look forward to seeing and learning more about the four Louisiana Missions Projects which especially relate to the United Methodist Women. And I am hopeful that many of you will have questions and comments for our keynote speaker, Majorie Crossman, Women's Division staff member whose work has included responsibility for designing the yearly evaluation form all units are requested to submit."

Marjorie S. Crossman, speaker at the Annual Meeting of the United Methodist Women.

Planning for the Annual Meeting of United Methodist Women Front Row — Mrs. Albert L. Stevenson, Mrs. John Blackman, Mrs. Carl Gallaher; Back Row — Mrs. Robert Eggerton, Mrs. David Mielke.

Emphasis on evangelism

Each one win one

"81% of the Churches in the Louisiana Conference have fewer than 300 members; but 35 churches have twice as many members."

"54% of the churcb members are adults; 17% are youth; and 29% are children . . . and this spells some very important figures for the future of the church."

"Despite what you may have heard, people are not leaving the UM Church to go to other denominations; the greater areas of membership loss is by death and transfer to other UM Churches."

These are some of the figures that ministers of the Conference will try to deal with in three district-level Seminars which will be held on September 22-24th at FUMC-Alexandria; FUMC-Baton Rouge; and Trinity-Ruston.

Pointing to an urgent need for concern in the area of Evangelism, members of the Cabinet supported and strengthened the plans of the Conference Board of Discipleship by a follow-up program whicb will make 1981 a "Year of Evangelism" and a slogan "Each one Win One in 81."

Bishop J. Kenneth Shamblin will be the keynote speaker for all three of the rallies. In addition 10 local church pastors from across the Conference, who serves various size churches, in different kinds of situations, and who bad an outstanding record of membership additions last year, for formal panels in the Seminars and discuss models for Evangelism.

Lamp lighted service

By REV. HAROLD B. CHILDS

Greensburg — Due to a lightning flash hitting a transformer, we were blessed with the most unusual worship service. As we waited for the electricity to return, we wondered what we would do with the musical guests who were to arrive in a few minutes.

Then came the revelation: have each person go home and bring a kerosene lamp or lantern to the worship to give light unto the Lord's house. This is what each person did. As they came to cause the darkness to go away it brought real satisfaction to us all.

Every person and their light was needed. The light grew as each person put a lamp in the windows, on the altar table and other posted areas. The lamp lighting has now become a tradition, and we will do it again. Appreciation for what we have and ways to understand it was prominent in our minds and hearts.

The pastor spoke about the little church in Luzere, Switzerland, which the village people build up in the woods on the side of the mountain. There was no electrical current or wires in the church. There were little pegs on the back of each pew and each worshipper who made their way up the side of the mountain at dusk picked up a pint-size lantern at the post office. As they entered the sanctuary, they cast more light for the service. To sit and watch them wind up the mountain and enter the church is exciting. Really the point being that every person's light is needed and accepted. You see, every person is important for they carry the light of Christ in their hand.

Lamps and lanterns adorned the tables in the fellowship hall as we sat around watermelon. The pastor and wife were given a grocery pounding as a gift of love from the congregation. It seemed in spite of the electricity going out that the service was planned for a reason.

A number of happy clowns faces appeared during the Carnival for Youth Service Fund held by the New Orleans/Houma District Youth Team. Clown face painting was only one of several booths set upon the roof of the Rayne Memorial UMC. Children from the Methodist Home Hospital (one of the 1980 YSF projects) were among the 225 youth and adults who participated, representing 12 churches.

Scenes from Lake Arthur UMC in the Lake Charles District. Pictured above are youth from the church who attended Jr. High Camp. **Front Row:** Rachella Bonin, Kim Moore, Lisa Sonniar, Kelly Sullivan; **Back Row:** Gerald Jeansomme, Edith Morgan, Scottie Hollier. Pictured below are members of the vacation church school. There was an average attendance of 49 and the offering was sent to the Methodist Home Hospital. Mrs. Doris Lockwood was the director and Rev. Donald R. Morgan the pastor.

Appointment Changes

Bishop J. Kenneth Shamblin has announced the following changes in appointments:

Lacombe—St. Tammany (Percy M. Frazier, PTLP)
Effective September 1, 1980.
Houma Hts.-Clanton Chapel (Stephen P. Carter SLP)
Marion-Bird's Chapel (Arby W. Coody R)
Effective September 18.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drower 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference.

Leadership training for coordinators

Some 85 leaders from across the Conference will gather at First United Methodist Church, Baton Rouge at 7:00 p.m. today to begin a 2-day workshop for Age Level and Family Ministries Coordinators. There will be Age Level Coordinators, Family Ministries Coordinators, District Superintendents, and Chairpersons of Councils on Ministries from the nine districts in the Conference Board of Discipleship.

A team of persons from the General Board of Discipleship will assist in leading the various sections of the workshop. Mrs. Barbara Garcia, who is from this Conference, will lead Children's Ministries; Earl Wilson, will be responsible for Youth Ministries; Donald Cottrill, who is presently at FUMC, Baton Rouge, will lead Young Adult Coordinator; Wayne Lindecker, Older Adult Ministries; Richard Smith, Adult Ministries; and Earl Barfoot, Family Life Ministry.

The workshop has been planned and partially funded by the Conference Board of Discipleship, under the leadership of Dwight Ramsey.

Rev. Ramsey says, "there will be two areas we hope to concentrate upon; 1) Helping to promote a spirit of Connectionalism. For example the relationship of the DCOM to the CCOM; the relationship of DCOM to the Conference Age Level and Family Ministries Coordinator, etc., 2) To help Coordinators in How to get started plus a discussion of their job responsibility."

There are to be several plenary sessions led by the GBOD staff. Age Level and Family Life Coordinators will meet in groups, with district superintendents and chairpersons of District Council on Ministry scattered through the groups. On Saturday morning, the Age Level Coordinator, Family Life Coordinators, and Superintendents/DCOM Chairpersons will meet in separate sessions to discuss responsibilities and share ideas peculiar to their groups.

Just before the close of the workshop, each superintendent will meet the Coordinators and DCOM Chairpersons from their district and begin making plans for the direction their district ought to go.

A great deal of preliminary planning has been done, both on the Conference level and with members of the GBOD staff so that this will be one of the sufficient events of the Conference Programs this Fall.

Bernard Hayes eagerly awaits the next wet sponge to be thrown at him during the Carnival held to raise money for the Youth Service Fund. Bernard and other members of the New Orleans/Houma District Youth Team organized the Carnival on the roof of Rayne Memorial UMC. The crowd of 225 youth and adults included children from the Methodist Home Hospital. The Hospital is one of the 1980 YSF projects.

Dr. Will Finnin, pictured above left with pastor Darrell Mount, was guest speaker at Independence and Amite UMCs recently. The two ministers were former classmates at Duke Divinity School. Dr. Finnin was director of the LSU Unitin Campus Ministry for 8 years. He is now Chaplain at Southern Methodist University in Dallas and preacher to Perkins School of Theology.

Twenty-five children at Boyce UMC studied "The stories of Jesus" in their vacation Church School program. Activity in crafts included bible games and puzzles. The director was Mrs. Cecilia Johnson; and her helpers included Ann James, Phyllis Shreve, Kathy Shreve, Gwen Ryder, Greda Barron, Sharon Kile, Marrianne Juneau, and a host of ladies who provided refreshments. The Rev. Ronald D. Rankin is pastor.

Editorial

'Accessibility' remains major problem of national bureaucracy

It's not a new complaint: "We've been unable to get a response by either mail or telephone from the people in New York."

Among the periodic points of contention between persons in the church's "national bureaucracy" and persons in local churches and annual conferences, this complaint seems to surface with the greatest frequency.

In past years, this claim of "inaccessibility" has come from a variety of groups — from pastors and laypersons, from local churches, from annual conferences, and from caucus groups. The emotion involved when persons have felt "cut off" from effective communication with those who administer national programs of our church has played no small part in creating "general negativism" among rank and file church members toward the "national bureaucracy." That feeling was at the heart of several pieces of legislation considered and approved by the 1980 General Conference calling for "greater accountability" by national agencies.

Although the specific issues differed, two recent reports in TM/UMR each reflect this same basic frustration: the financial crisis in the UMC's Oklahoma Indian Missionary Conference (see TM/UMR, Aug. 22), and the call for change in the administration of the denomination's US-2 mission program (see TM/UMR, Sept. 5). Behind the complaints was a common charge: "We cannot get the General Board of Global Ministries staff to respond to our letters and calls."

We cannot truthfully and confidently pinpoint all the exact causes of this problem. One explanation frequently cited is that national agencies are expected to administer more programs in recent years without corresponding increases in funding. This results in more and more duties being assigned to fewer and fewer executives. And the task of persons within any bureaucracy responding adequately and quickly to hundreds of inquiries from across an entire nation is difficult at best.

While we sympathize with the situations created by "overflowing portfolios" of responsibility and "limited resources," however, we are bothered by the fact that this problem never seems to get much better. If anything, it appears to become more acute with the passage of time.

Sound and consistent communication is a fundamental necessity for any organization. In the case of the United Methodist Church — with its manifold undertakings spread over such a large geographical area, and its membership both highly diverse and entirely voluntary — the need for dependable communication linkages is even more essential than for most other organizations.

We urge the staffs and directors of all our church's national agencies — especially the General Board of Global Ministries — to acknowledge and confront this problem head-on. As a new quadrennium in our church's life approaches, we hope the development of more solid communications linkages with the church's membership will be given a level of priority attention that is needed. Such linkages should take on a variety of forms and, in each case, be designed to increase understanding and reinforce feelings of mutual trust and common purpose.

While our church's agencies continue to struggle with how best to remain in communication with the church's diverse membership, we hope that church members will not use an occasional communications breakdown — frustrating as that may be — as reason to "write-off" our church's connectional agencies.

If you have a concern, express it to officials of the appropriate agency and hope for a response. If all else fails, express your concern to the editor of TM/UMR or through other communications media of the church.

Dear Bishop:

Challenge us and lead us. We will respond to the call.

Editor's Note: The Rev. David Peno of Epworth UMC in Carlsbad, New Mexico, was on study leave in Mexico during the UMC's recent episcopal elections. He wrote the following letter to his new bishop, not knowing who that bishop would be.

To a bishop newly born:

While on educational leave out of the country, I have no expectation of seeing your name or any mention of the jurisdictional conference on the news. And the mail service where I am studying is slow enough that it may be several weeks before I have any word. You are on my prayers, without a name. I call you "a bishop newly born."

Although I do not know you, I have counsel for you. (The truth is that because I do not know you, I can give counsel to you.) I write to you in what I think is a moment of crisis in your leadership. I write for the pastors for whom you are responsible, and as a pastor under your authority.

You are my pastor; I need your presence. I need to hear your voice, and see your acts, regularly, in teaching and preaching, in administration, and in bringing the sacredness of God's word to the profanity of my world. You may be told, pressured, esteemed, moved, congratulated, or manipulated to imagine that your occupation is to spend the bulk of your time in representing me where I can not be (i.e. in the general councils, agencies) and in executing for the whole of us important decisions (i.e. raising sums of money). However, you can not represent me or us until and unless you are present with us. For the sake of your own ministry, and our connection, block out now on your calendar a majority of your working hours to spend with us, your parishioners. I have no simple model for this, but I can suggest that you find a vehicle in which to lead us in worship. Preaching may be one of your gifts to enable you to be pastoral. Leading us in small groups, or in a classroom setting, may be one of your gifts. Gather us, then, by any means. Take decisive steps to do it, now, by all means.

You will have to delegate many important responsibilities in order to accomplish this. In the conference and in the congregations there are capable people. Use them. Appoint them. Employ them. Be present with us.

Only then can you represent our denomination.

Finally, be for us a theologian. We need for you to show us how to think truly and clearly about love and justice as they come from the Cross of Jesus to the world of sin by way of the Resurrection. We need to hear the words of Wesleyan doctrine (!) sung with the melody of your own life. We need to hear your understanding of the whole church and its personality in this incredible world for which Christ died. I do not mean that I want you to become an academician, only an adequate theologian.

You may wonder why I would address this correspondence to you in a public medium, rather than privately. The only one of your predecessors whom I have known very well, is both evangelical and catholic in the best Wesleyan spirit. Yet he could only serve the needs of the church as he heard them. The needs and call may have changed. The urgent dilemma now is the bishops' pastoral ministry to the annual conferences. It is and will be the fault of the itinerant members of the annual conferences for not saying loudly and clearly that "we need you out here, with us." This letter is a call, too, to my colleagues to make their needs known to the one pastor they have in our communion.

More than all else, know that you are in my prayers. May you be faithful, and joyful, and loving, even as we all are loved in Christ.

Hopefully,
David Pena

Here I Stand

Welcome to the 'With it' church

Gordon Knapp

By GORDON W. KNAPP

As I reverently entered the stately neo-Gothic church with its spectacular stained glass windows and high-vaulted arches, the many-ranked pipe organ was playing an intricate prelude by Bach. I was impressed by the musicianship of the organist. The glorious sound whetted my anticipation of worshipping at the home church of our annual conference's widely acknowledged expert on worship, the Rev. I. M. Withit. I should say "Dr. Withit," for my colleague recently received his Doctor of Ministry degree from Esoterica Seminary, majoring in the dynamics of worship.

Indeed the church building was gorgeous, its predominantly vertical lines suggesting the transcendent power of God. "What a place to worship!" I said to myself. "How can one help but sense the presence of God in this holy temple?"

The processional hymn began as the organ thundered "Immortal, Invisible, God Only Wise." Down the center aisle came the beautifully robed choir, preceded by two banners which seemed oddly out of place. One read "IHS for ERA." The other proclaimed "Chi Rho . . . Go, Go!"

Then Dr. Withit appeared, striding along behind the choir. He wore a pink surplice over a lemon-yellow robe with purple doctor's bars. His awesome doctor's hood was predominantly red, while the stole which graced his shoulders was chartreuse with specks of silver and gold. A high clerical collar irrefutably identified the good doctor as a "clergy person."

Worship begins

As the last echoes of the hymn died away, Dr. Withit, now firmly esconced behind the lectern, commenced the responsive call to worship:

Pastor: Hi, there!

Congregation: Hi, yourself!

Pastor: Isn't it just grand the Man Upstairs made this splendiferous day?

Congregation: It sure is great! Let's all grin about it!

Dr. Withit then launched into the Invocation: "Mother/Father Spirit, you are the He/She. Indeed, you are the He/She who will turn the tide for us if only we believe. In the name of the Father/Mother, Son/Daughter and Spirit of both genders we pray Amen! Awomen! Apersons!"

I guess that I wasn't fully prepared for this avant-garde opening. Yet, since I have tried to keep abreast of all the latest developments which have dominated the theological scene for the past few years, I wasn't tpo shocked. It also helped to have worked on worship services with junior high youth groups.

A period of confession came next (which seemed to me to be much needed). It was relevant, succinct and in understandable, contemporary language.

The unison prayer of confession: Lord, we have goofed. As a matter of fact, we are all goofers in one way or another. Amen.

The assurance of pardon: Play it cool! The Good Buddy in the sky says it's okay.

Congregation: Okay! Okay!

Minister: Right on, brothers and sisters. . .persons all!

It was time for the special music. I thought it strange that the organist left the instrument, until into the choir loft came four "boily" boys carrying an electronic guitar, a bass drum, a saxophone and a Jew's harp. Suddenly they erupted into a startling version of "Oh Love That Will Not Let Me Go," which was apparently arranged by the rock group "Kiss."

My ears were still throbbing when Dr. Withit stood to read the Scripture. Where he had discovered a Cottonpatch Version of the Apocrypha I'll never know. He then quickly moved into a "Friendly Sermonette" in which he somehow equated "I am the vine, you are the branches" with the most recent grape boycott, then working this whole matter into a rationale for not using wine or grape juice in a truly contemporary Communion Service.

I hadn't realized that the Sacrament was to be served, yet that seemed to be what the pastor was indicating. Sure enough! He finally proclaimed that in the light of the grape boycott and the great injustices in the American bread industry, the "elements" would be different and far more appropriate this Sunday. Moreover he announced that, as in the ancient church, the elements would be brought out from the congregation while the people sang a hymn. The hymn turned out to be "Let All Mortal Flesh Keep Silence," sung to the tune of "Seventy-six Trombones."

Corn chip communion

As the music started, I was amazed to see a woman carrying a huge bag of pizza-flavored corn chips walking toward the chancel of the church, followed by a gentleman lugging a case of Dr Peppers. I couldn't stay. As much as I wanted to learn about relevant worship, it was too much for me. Not knowing whether to laugh or cry, I stealthily crept out the side aisle. Yet as I left, what struck me most was the fact that the church was filled with seemingly intelligent adult human beings who were grinning in deadly earnest.

Later in the year at Pastor's School, where Dr. Withit was leading a seminar on "The Contemporary Worship of God," he spied me at the Publishing House display, even as I desperately tried to hide behind a heliotrope alba spotted with green and blue United Methodist symbols.

"Oh, Gordon," he said, "I saw you worshipping with us last summer. Were you moved?"

"Never more than then," I said truthfully! "Yet the tone of the service seemed somewhat far moved from the sixth chapter of Isaiah."

"We've come a long way, baby," he replied relevantly.

"So we have! So we have!"

"Next time catch our 'Shout for God' service which features speaking in tongues. Or maybe you could make our special order of worship for celebrating an abortion."

"I can't promise anything I. M., but I'm sure they must be very interesting," I muttered, nostalgically thumbing through a dust-covered copy of the United Methodist Book of Worship.

Dr. Withit shrugged me aside even more quickly than he had cast aside our denomination's traditional patterns of worship. I watched as he again began to soak in the adulation of our conference's spiritual descendents of those Athenians who Paul said "spent their time in nothing except telling or hearing something new." Yet far from feeling snubbed, I was relieved to be left with my own thoughts. I said to myself, "Gordon, old boy, no doubt you are not 'with it' in worship . . . you with your black robe, your traditional hymns and prayers, your adamant refusal to accept every innovation which 'comes down the pike.' If God is, indeed, who you think He is, you really can't afford to be relevant at the cost of reverence . . . contemporarily cute at the expense of dignity. You just can't afford to go 'a long way, baby,' when that way is simply a dead-end road of time-bound trivialities."

Risking a bit of phariseeism, I mutter half aloud, "I thank thee God that I am not 'with it' on Sunday morning."

"Here I Stand" is a column through which TM/UMR readers may express opinions and concerns about the church.

This week's contributor, the Rev. Gordon W. Knapp, is pastor of First UMC in Syracuse, New York.

Letters to the Editor

Biblical view of 'sword' meets analysis

Missed mark

To the Editor:

Elbert Earnest's August 15 "Here I Stand" article misses the mark by so much that it is not even funny. To say defense spending is the main source of inflation and industrial productivity is a complete lie. Government deficit spending and unnecessary regulations have done that.

This nation has turned away from God and inflation and the other problems are the symptoms of this.

Romans 13:4 tells us that soldiers and policemen "bear not the sword in vain, for they are ministers of God." Mr. Earnest makes a mockery of every American who has died for his freedom. Does he really expect anyone to believe there is no good reason for defense spending? As terrible as war is, communist peace is much, much worse. Since 1917 the Communists have murdered anywhere from 80 to 145 million people. That type of peace has killed more people than all the wars of history combined.

If Christians really want to promote peace, take the advice of Brother Andrew of Open Doors. This man has been smuggling Bibles into communist countries for over 25 years and knows what he is talking about. He once told the generals at the Pentagon that if the U.S. would spend one percent of its defense budget on getting Bibles into communist countries, we wouldn't have to spend the other 99 percent on defense. The generals laughed at him. I wonder what Mr. Earnest's response would be to that?

In First Thessalonians 5:3, we are warned of those who "say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child: and they shall not escape." We will have real peace when Jesus the Prince of Peace comes back to rule the earth. Until then we will have wars and strife. The Old Testament prophets and the Book of Revelation clearly shows us this.

The attitude of Mr. Earnest and those like him invite wars by giving oppressed nations the notion that disalignment is a weakness to be exploited.

Gary Beasley
Crescent, Oklahoma

Weapons not answer

To the Editor:

I don't doubt that this letter will be largely outnumbered by people responding negatively to Elbert Earnest's "Here I Stand" article in the August 15 issue of TM/UMR. They will find proof-texts, or use Augustine's rited old argument about a "just war," or speak from their own fears and doubts, in an attempt to refute the pure and simple Gospel truth about war and peace, which Mr. Earnest spoke about.

We have put our trust in weapons of mass death and destruction, instead of God. We would rather risk mutual nuclear annihilation, than risk peace with the USSR. I don't believe that the Russians are a group of soft-hearted folks, just waiting for a chance to show how nice they can be. But I do believe that if we really do face a choice between loss of our freedom, and turning the world into a radioactive funeral pyre, God's will is quite clear. In Jeremiah 38, King Zedekiah faces a similar choice. There is a time for everything (Ecclesiastes 3:1), and now, says Jeremiah, is the time for surrender. Zedekiah cannot believe it; he resists the enemy, and loses his nation anyway.

The weapon of a Christian is not a nuclear missle, but prayer. You had two hopeful articles in the same issue about the power of prayer to undo the power of evil. If Christians continue to turn from this weapon to the weapons of the world instead, we call our own destruction upon us (James 5:4-6).

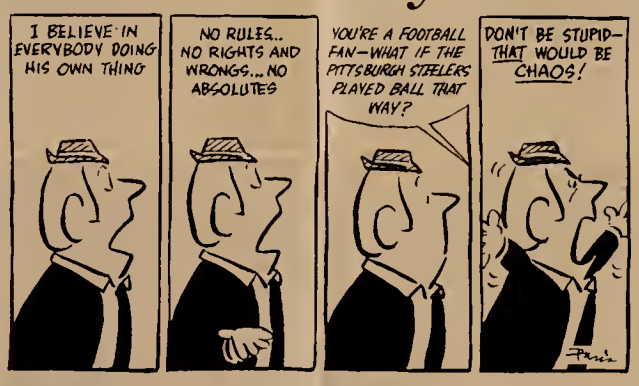
Philip Sheets
Baltimore, Maryland

Only dream world

To the Editor:

This letter refers to the article headlined "Live by the sword, die by the sword" by Elbert R. Earnest (see "Here I Stand," Aug. 15). I take issue with his statement concerning our national defense. Sure, it would be great if all the world would dispense with all acts of war and arms to defend their country; just lay aside all things to make war, and live in peace.

However let us be realistic about what is in store for the people who are not prepared for an enemy who would destroy. The real facts are that this country — the USA — has deterred invasions by Russia into many countries around the world. All of Europe would be living under communism if it had not been for this country. Japan sure is prospering. They are not burdened down by military defense, because we have stood as their shield.



Show me a country that is free today, and I'll assure you that they have lived under our nation's protection.

Mr. Earnest is enjoying freedom because there were men who gave their all that he might be free.

My three sons saw active service in the defense of our country after Pearl Harbor that Mr. Earnest might be free. So let's be ready to defend the greatest peace-loving nation on earth.

H.B. Keith
Delano, California

Give peace chance

To the Editor:

Hurrah for Mr. Earnest's "Here I Stand" article (see TM/UMR, August 15). He says convincingly what I — and hopefully — many others feel. That is: peace has never had a chance.

We blithely, unashamedly, proudly spend billions upon billions for making war (defense). How much do we spend for peace? Some might consider foreign aid expenditures in that category, but in reality only a small portion of it could be so designated. The largest share is military aid. Even much development aid is politically motivated, tied in closely with our military plans. Perhaps the only true peace-seeking part of our aid package is Peace Corps, whose staff must beg for and repeatedly justify every penny of its meager budget.

Sometimes I wonder if our nation spends military dollars so eagerly because we don't really know how to spend for peace. Military preparedness is relatively easy. It's something we've had lots of practice in. We can mass produce planes, bombs and submarines.

But how do you manufacture tools of peace? Those must be painstakenly designed and lovingly wrought. Their application is not as simple (at this point), their results more difficult to evaluate.

I believe that if we wish to end military spending, we'll need to come up with practical, well-thought out alternatives. Our finest minds need to be considering the concrete conditions that make for peace. How can they be achieved? What specific short-term and long-term measures must be undertaken? We need to address ourselves to the problem of conversion from a military economy to a peaceful one.

At the same time the opposite side of the coin must be looked at. What conditions make for war? How can they be eliminated? Is a strong military stance necessary for maintaining peace? Or is it the contradiction that it seems?

Obviously, the task of being a peacemaker takes more ingenuity, more effort, more love, and more faith than does that of being a warrior. Yet, as Mr. Earnest warns, the consequences are too grave to contemplate if we don't try. We must give peace a chance.

June Hart
Birchtree, Missouri

No sex films

To the Editor:

This morning I can understand why so many of our United Methodists have simply given up the struggle and moved on to other churches. Having watched the Phil Donahue Show and a Rev. McIlvenna, a minister in the United Methodist church, show and describe sex films which have been used in the church, and listened to his patronizing condescension to those "ignorant, uninformed people" who oppose his films, I wonder why so many of us keep on trying to find good reasons to stay in the church.

I am not opposed to sex education. Though I think idealistically it should be done in the Christian home, it isn't, so it must be done somewhere. But I cannot see how Mr. McIlvenna's films can be the way to educate Christian young people. Only short slips of the films were shown on the Donahue show, and yet it was enough to make me sick. How can it teach the beauty and holiness of sex in the Christian home to show two people in a delicatessen, licking food and each other? What has happened to the standards of holiness of life as taught by our beloved scriptures, when the church has shown films of a (so-called) minister — supposed to be a preacher of the Gospel — acting out his fantasy of being kidnapped and sexually attacked by two women?

The oft-repeated statement on the show was that these films just "show people as they really are." It is my fantasy that the church is not called to show people as they are, but to call them to higher ideals — to show them what they can become, through the power of Jesus Christ. The whole message of salvation is to show us we can become better than we are. Has that now been cast aside by the church?

Isn't it time we stop listening to the world say people can't be changed, and believe in the still-powerful message of salvation to make us into new creatures fit for the kingdom of God?

Judy Romero
Rancho de Taos, New Mexico

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

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The United Methodist Reporter (USPS054500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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TAMPA, Fla. — Madeleine Arias Mendoza and her mother, Aleris Mendoza Vazguez, select clothing from the supply available at the Christian Refugee Coalition Center here which is sponsored by the United Methodist churches, the Tampa Office of Urban Ministry and the St. Paul School.

FLORIDA CONFERENCE REPORTER PHOTO

Cuban refugee struggle features hope, frustration

By JOYCE HOPKINS
Staff Writer

Although dealing with the needs of the 122,000 Cuban refugees known to be in the United States often becomes frustrating for all involved, some of their stories have happy — even romantic — endings.

A young Cuban refugee who went to New Orleans became separated from his fiancee during the "freedom flotilla" last spring. After being unable to find her for two months, Jorge L. Perez tearfully decided she had been lost at sea in one of the boats which did not make it.

"My husband told him we will try one more time — and with the help of the Red Cross, we finally found her in the Pennsylvania base," said the Rev. Marta Sanfiel, whose husband, the Rev. Juan Sanfiel, is assigned to the Spanish Ministry in New Orleans.

The Spanish Ministry, which is supported by the Louisiana Annual Conference, and First United Methodist Church in New Orleans where the ministry is based, gave the couple an old-fashioned wedding — complete with bridal gown and veil and wedding cake — something they could not have had in Cuba. The church is suppressed there, and matrimony is solely a state affair, Mrs. Sanfiel said.

"Because the girl is so young, she has never been in a church before. She was crying because her mother — who is of our generation — wanted very much that she get married in a church," Mrs. Sanfiel said. The couple sent pictures to their families remaining in Cuba.

Other United Methodists in different parts of the country are helping the Cuban newcomers with more conventional refugee relief — providing food, housing, medical attention, English classes, jobs and sponsors. Some of the refugees — called "entrants" if they arrived between April 21 and June 19 — are eligible for Supplemental Security Income (SSI), Aid to Families with Dependent Children (AFDC) and Medicaid benefits.

Frequently, persons who are eligible for these services must survive while waiting for the benefits to begin. Either they did not receive their Social Security cards — which are required for receiving benefits — before they left refugee camps, or they are still waiting for the cards which were applied for many weeks before.

Helping the newcomers

During the waiting period, it is up to private agencies such as the United Methodist supported Christian Refugee Coalition Center in Tampa, Fla., to help.

Another U.S. Department of State-defined class of Cubans now in this country are even more dependent on private sources — the "undocumented aliens" who are considered "applicants for political asylum," and who are only eligible for food stamps — after they get social security cards.

The Rev. Emilio E. Muller, vice-president of the Tampa refugee center, said part of the difficulty his center has experienced while helping some 4,000 refugees who have passed through it is that many are not officially "refugees." This official status means the federal government will reimburse state-approved agencies for 100 percent of the cost of supporting refugees.

"Applicants for political asylum can only depend on the kindness of their families and the church," Mr. Muller, a former Cuban refugee who is now a U.S. citizen, explained.

Lilia Fernandez, refugee officer with the United Methodist Committee on Relief, referred to the confusion within the federal government as part of the problem. For example, when refugees arrived in the spring, they were classed as "applicants for political asylum," and in June their designation changed to "entrants."

Complex problems

Ms. Fernandez said that state governments, which administer benefit programs such as Medicaid, are reluctant to help "entrants" because they cannot expect complete reimbursement for their expenses from the federal government.

Ms. Fernandez said these Cubans with nowhere else to go for help daily come to the UMCOR offices in New York City for help.

"There is a family of seven whose relatives in New York paid $700 for each of them to get them out of Cuba. Now the husband in the sponsoring family is very sick, and his wife is out of work," she said. The Cuban refugees have been unable to find work or to receive government assistance.

"They don't even have food stamps, and now they are on my doorstep," Ms. Fernandez said. "There is no place I can refer them. I gave them $120 per person from our own funds."

Providing money is not the only way United Methodists are helping Cubans.

The Rev. Mario Fernandez, pastor of the United Methodist-Presbyterian Church in West New York, N.J., turned plumber personally to add a bathroom to the basement of the church to provide housing there for 17 Cuban refugees jointly sponsored by his church and First United Methodist Church in Union City, N.J. Mr. Fernandez is, like the Rev. Perfecto Romero of First UMC, a former Cuban refugee.

The Rev. E. T. Holland, program director for missions of the New Jersey Annual Conference, said the five Hispanic churches in the conference are the more remarkable for their work with Cuban refugees because their congregations range in size from only 75 to 200 — but each sponsors either Cuban families or single men. To support their efforts, he said other churches in the Conference are taking special offerings.

These efforts include finding jobs for the refugees, a number of whom work in a Newark, N.J. toy factory. Mr. Fernandez provides transportation to and from his church where they live.

The Cubans living at the United Methodist-Presbyterian Church, who include two couples, are provided regular English and Bible classes there as well as an introduction to what it is like to live in the United States.

Mr. Muller emphasized the importance of this introduction and instruction. His Tampa-based program includes such instruction — and follow-up once they are relocated which, he said, some private and government efforts do not provide.

He told of a family sent to Dallas — where no one met them at the airport. For two days they waited at the airport until church sources raised enough money to send them to Tampa where they had friends. There they learned about the Christian Refugee Coalition Center.

The center — the only one of its type, according to UMCOR — tries to serve in many areas, including health, education, transportation, housing, psychological and religious counseling, food and clothing.

Funding not linked to 'pastor-type'

Study finds stewardship key in congregation's involvement

By BUD HERRON
Associate Editor

NASHVILLE — Congregations — not preachers — are the key to "raising the budget" in local churches, according to a recently completed stewardship research project funded by the United Methodist Church's General Board of Discipleship.

"My research tells me that local churches where the congregations take charge of fund-raising are more successful in their efforts than those who depend upon their minister to lead the effort," says the Rev. Carl McGee, the Grand Prairie, Texas minister who wrote the paper. "My hunch is that there is a myth which says a church must have a certain type of pastor to be successful at fund-raising. My research tells me that isn't true."

Mr. McGee told TM/UMR he can find nothing to support the idea that a minister's salesmanship, preaching ability or theological leanings are significant in a local church's efforts to raise funds.

"What is significant," he says, "is congregational involvement and 'intentional planning.' People will give to their church program, but won't give to the preacher's program. If the congregation has been the designer of the program all year round, no one has to sell the budget in the fall. Commitment will be there."

The Rev. Thomas Rieke, the UMC's top stewardship official, says Mr. McGee's findings support many of the assumptions his office has reached in informal observations of many local church situations.

"We've seen all sorts of different approaches to fund-raising work. We've seen so many different techniques work — some of which seemed unworkable — that we have concluded 'technique' is not the bottom line," Mr. Reike says. He says the "bottom line" is that "no plan works when two or three people get together with the preacher, decide what the budget should be and present it to the congregation."

He advocates that a congregation needs jointly to develop a "program budget" in which it decides during the course of the year what it needs to do to be in ministry. From that point, he says the financial budget will follow and will be raised by the congregation itself.

Among all the things that "don't work" in local church fund-raising, Mr. McGee says the use of "guilt" and "pressure" is probably the most non-productive.

"There is a general rule on pressure, I have discovered," Mr. McGee says. "The more pressure applied on members to give more money, the higher the pledges are that year — and the higher the shortage is at the end of the year — and the more difficult the budget will be to raise next year."

He says "legalism" (pushing people to tithe on the basis of scripture) also doesn't work, because people will pledge out of guilt rather than commitment.

"People need to be helped to make a spiritual choice," he says. "That choice is out of a feeling of ownership in the program of the church and a commitment to that program." He says few people will consistently give for long out of a sense of duty alone, and without tying the giving to goals of service.

Both Mr. McGee and Mr. Rieke say "gimmicks" for fund-raising are sometimes substituted in local congregations for intentional planning and congregational involvement — but never successfully.

"Creativity is good, and if that points to some particular gimmick, it might be worth a try," Mr. Rieke said, "but no gimmick by itself will provide a magic answer."

"DON'T WORRY—WE'LL BE FOUND MY PLEDGE TO THE CHURCH COMES DUE THIS WEEK"

Fund raiser elected for $25 million TV ministry

NASHVILLE (UMNS) — A United Methodist layman was named here last week to head United Methodism's $25 million campaign to launch a national "television presence and ministry" program.

A. LeRoy Lightner of Maplewood, N.J., an active United Methodist with more than 38 years of advertising and public relations experience, will assume his new post Oct. 1 with headquarters in Nashville, Mr. Lightner, 59, will leave his post as vice president-account supervisor for NW Ayer ABH International, the nation's oldest advertising agency, for the new assignment.

Announcing the appointment Sept. 5 were United Methodist Communications board chairman Charles Cappleman of Tarzana, Calif., vice president of CBS-TV Network, and Curtis A. Chambers, Dayton, Ohio, chief executive of the communications agency.

Mr. Lightner was unanimously recommended for the job by a search committee chaired by UNCom board member the Rev. Spurgeon M. Dunnam III of Dallas, editor of the Texas Methodist/United Methodist Reporter.

The television presence and ministry program, proposed by UMCom and approved by the denomination's General Conference last April, is intended to involve the church aggressively in television. Plans call for the development of television programming and the purchase and operation of a "high quality" commercial TV station in order to provide an ongoing stream of income.

"Mr. Lightner's professional experience and his involvement in the church make him uniquely qualified for this job," Mr. Dunnam said. "He knows the details of our plan and is committed to them. He is an established church leader, one with access to the councils of the church. He has professional expertise backed by 30 years of experience. I'm convinced he will lead this campaign in a very successful way."

Unanimously chosen

Interviewed within hours of his election as director of the campaign, Mr. Lightner was asked why anyone would leave a successful career and top executive position to raise $25 million for the UMC?

"The only thing that could possibly have lured me away from my challenging and rewarding job at Ayer was an equally demanding job in the church where my unique combination of experience and skills are valued," Mr. Lightner said.

"I think I am needed more in this post and I see a more exciting challenge that I would likely have had with the agency . . . It is a fulfillment of a dual career path where my communications and church experience are converging. A plus is my experience in fund-raising."

Few laymen can match Mr. Lightner's record for involvement in the church at every level. He has taught Sunday school for 20 years and held major leadership roles in six local churches of all sizes in settings as varied as the inner city, suburb and small town. He has been the lay leader of two different annual conferences and has held positions on national church agencies. Raising money is a challenge he has accepted whether for his local church, annual conference or alma mater.

The man chosen to head the $25 million campaign says he intends to keep faith "in every detail" with the plan as adopted by the church's top legislative body.

The TV Presence and Ministry campaign will rely primarily on individual, voluntary gifts outside the regular financial channels of the church. By doing so, he contends that existing financial channels in the church will be enhanced — not threatened — and that the denomination's quadrennial missional priority of ethnic minority ministries will be "highlighted," rather than "overshadowed."

Comments on TV ministry

"For a long time I've been personally concerned that the UMC was not keeping up to speed in taking advantage of the power to reach people through television," Mr. Lightner said.

To the hundreds of United Methodists who have asked, "If so-and-so can have a successful television ministry, why can't we?", Mr. Lightner has a response. "I've heard a lot of criticism of current television ministries as being nothing more than 'born-again pep rallies' or 'sugar-coated' religion, but those ministries continue to exist only because there are enough people out there benefitting from them who feel they are worthwhile enough to give money for their support."

One of the limitations of current television programs, he said, is that they are "inward-oriented." "I see a large vacuum, a need for television ministries which encourage people to care about others and to understand that real joy in life comes in helping others, following Christ's example of reaching out."

Speaking excitedly and with evangelistic fervor, Mr. Lightner pointed to 80 million people he says are outside the fellowship of any church. "Many are lonely and many have problems. As we reach them through our television ministries we can give them new direction for their lives and encourage them to join the supportive community of a local church. This will be the means for us to witness to the theological and social principles of the United Methodist Church on a national basis. We are committed to having all our efforts compatible with both."

213 sign J. P. Stevens boycott plea

By JOYCE HOPKINS
Staff Writer

LOS ANGELES — The most recent public action against the J.P. Stevens textile manufacturer — object of a nationwide consumer boycott endorsed by the United Methodist General Conference — is a petition signed by 213 religious leaders which includes 35 United Methodists.

Members of the religious community in Southern California urged The Akron department store to support the boycott against the company by "immediately discontinuing the purchasing, sale and promotion of J.P. Stevens products."

The United Methodist General Conference earlier this year voted to support the boycott of the textile mill and to encourage contract negotiations between the company and the union. Since then several UM annual conferences and groups have voted support of the boycott. The Southeast Jurisdiction, however, repudiated the boycott in July. The North Carolina Annual Conference also voted disapproval.

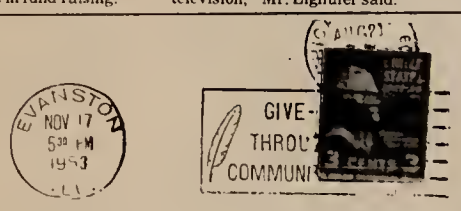
The Rev. Ignacio Castuera, superintendent of the Los Angeles District, signed the telegram to The Akron, a major Southern California chain. He said 80 percent of the linens featured in a recent white sale were J. P. Stevens products.

"The Akron only responded (to earlier contacts about the boycott) with form letters, so the pressure was put on them. Several of the signers of the telegram are laypersons. It isn't only a bunch of prima donna pastors with their names on the list," Dr. Castuera said.

The telegram called boycotting J. P. Stevens products a "major moral imperative of our time." It charged the company with being "one of the major corporate criminals in America today."

Dr. Castuera said that the National Labor Relations Board has cited the company for 15 violations in the last 14 years, with eight rulings upheld by a U.S. Circuit Court of appeals and three by the U.S. Supreme Court.

The mill in Roanoke Rapids, N.C., featured in the motion picture, "Norma Rae," is to be visited this week by an inter-religious group. The Rev. Bill Somplatsky-Jarman, the textile workers' union liaison with religious groups supporting the boycott, said the group will include a representative from the UM General Board of Church and Society.



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It takes awhile — but postcard finally arrives

CHICAGO — "Neither wind, nor rain, nor sleet, nor gloom of night" — so goes the motto of the U.S. Postal Service. However, some unknown peril delayed this postcard 26 years, 9 months and five days. Postmarked in Evanston, Ill. Nov. 17, 1953, the card arrived at the Northern Illinois conference office Friday, Aug. 22, 1980.

The postcard — notice the three-cent stamp — is a report of the Forest Glen church's participation in the 1953 Church Extension Campaign, pledging $120 per year for two years. The church was discontinued in 1966.

According to the Northern Illinois United Methodist Reporter, the arrival of the belated card raised the question if this voice from the past might be "helping us to become aware of church extension again?" At its last session the conference voted to raise a million dollars for church extension.

Caller for help given her own number

TAMPA, Fla. — When DeLaine DeHainaut called a federal number in Washington looking for financial help for her center here, she learned how widespread the reputation of the Christian Refugee Coalition Center had become.

The federal employee gave the director of the center her own phone number as a place which was "really doing something" to help Cuban refugees in Florida.

Persons interested in providing sponsorships or other resources for the Cuban resettlement may contact the Christian Refugee Coalition Center at (813) 241-2835 or the United Methodist Committee on Relief's refugee office at (212) 678-6283.

TWO GREAT TOURS—1981

PACIFIC CIRCLE: July Departure: Japan, Korea, Hong Kong, Thailand, Singapore, Australia, N. Zealand. 21 days.

CHINA: Sept. Departure: Hong Kong, Canton, Nanning, Kweilin, Changsha, Sian, Peking. Exp. Tour Leader. Write Dr. Bob Panzer, 641 Pomona Ave., Coronado, CA 92118 (714) 435-8747.

Bishop turns down lesbian appointment

CHICAGO — Bishop Paul A. Washburn has refused to approve the appointment of Joan L. Clark, a lesbian fired by the United Methodist Women's Division in April, 1979, as a deaconess in the Chicago Area.

Ms. Clark told Newscope her next step will be to try to negotiate the appointment with the new bishop (Jesse R. DeWitt) since Bishop Washburn retired as of Aug. 31.

She is the coordinator of the Ecumenical Women's Center in Chicago but has not had approved employment as a deaconess since her firing. Ms. Clark applied for appointment during the summer.

A deaconess appointment must be approved by the bishop of the area in which she is to serve. Bishop Washburn said in a letter to the Committee on Diaconal Ministry he considered Ms. Clark a good friend but he could not grant her appointment status because "she has chosen a lifestyle which is considered to be incompatible with Christian ministry." He said he believed the committee was under the same obligation to make the same decision.

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Edited by William D. Thompson

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Local church helps provide low-income housing

PALATKA, Fla. — Five families in Putnam County here expect to eat Thanksgiving dinner in the new homes they didn't think they would be able to afford.

Thanks to a program through Florida Home Administration and the planning of St. James UMC here, home ownership became possible for these families whose annual incomes fall in to the $6,000 to $11,0000 range.

St. James organized a non-profit corporation, Home Builders United, Inc., which met eligibility requirements of the Florida Home Administration so it could become the technical adviser for a federal subsidy program under the U.S. Department of Agriculture. The program provides mortgage money to buy land and materials and to sub-contract work if the participants help build each others houses.

United, Inc., said the first five houses now under construction in North Putnam County should be finished toward the end of November, an that ground should be broken there for 12 more some time this month.

"We've only used self-help labor where it's practical. In trades with craft involved, such as laying the foundation or plumbing we have hired subcontractors," Mr. Sidle said, which the federal program allows.

Mr. Sidle said that the construction operation was expanded last month to Crescent City in south Putnam County.

"We'll probably begin construction down there the last of November or the first of December of this year, and they should be in their homes by June 1," Mr. Sidle said.

"If we can hit all of our target goals, we will have 60 homes at the end of the second year. This will affect 300 people," Mr. Sidle said.

More than a house

Participants in the program are learning that the benefits include more than a new house. One man upgraded his job, Mr. Sidle said, and is now earning a few dollars more an hour because of the construction skills he's learned building houses in the program.

Because of the way the program participants build the houses, they learn more than one phase of homebuilding. They work at one site until a certain stage of construction is completed, and then they move on to the next house and repeat the procedure there. No one may move in until all five houses are completed.

The first five homes each have three bedrooms and one and a half baths. The families have mortgages of from $23,500 to $25,000 on houses which would be worth $31,00 to $32,000 on the open market, according to a Jacksonville, Fla. Times-Union story reprinted in the Florida edition of TM/UMR.

Because of a government subsidy for the monthly payments, based on a family's ability to pay, the interest rate for the five families' mortgages range from about 4.5 percent to 8.5 percent.

Broad UM support

In addition to a $176,000 grant through the Farmers Home Administration to cover the mortgages, Home Builders United, Inc. is supported by funds from the DeLand District Board of Missions an annual grant from the Florida Conference, an Ethnic Minority grant from the National Division of the General Board of Global Ministries of the UMC and gifts from churches and businesses in Putnam County.

Members of Palatka's three United Methodist churches and persons of other faiths are on the Home Builders United board.

"We wanted a house, and this was the only way we could get one," Linda Gross, a 23-year-old housewife, said of the self-building program. "It's hard work but it's a lot of fun, really."

Ronald Gross, a furniture repairman, bends to the task of homebuilding with a nail gun. He and his wife, Linda, are one of five families who are turning their spare time — plus muscle and sweat — into a home of their own. Their dream of a home is coming true because of a self-help housing program for low income families organized by St. James UMC.

FLORIDA UNITED METHODIST REPORTER PHOTO

Anti-smut unit attacks program

TUPELO, Miss. (RNS) — The decision by ABC-TV to broadcast a television adaptation of The Women's Room reveals the "anti-family, anti-marriage, anti-traditional social values" of the network, a media monitoring group here says.

The broadside was launched by the Rev. Donald E. Wildmon, a United Methodist minister who heads the National Federation for Decency.

"The decision to show the vicious, ugly, blatantly biased film brings into the open what many have known for some time," he said. "The anti-family values they have been very subtle in promoting for the past several years are now being advocated openly by ABC. The veil has been raised and the public can see the clear intent."

The film, based on a novel of the same title by Marilyn French, depicts suburban housewives in a state of drudgery and oppression. They seek escape through extra-marital affairs.

Mr. Wildmon is well-known for his boycott efforts against networks, specific television shows, and the companies that sponsor them. However, this time he has urged his audience of churches across the country to view the film to see for themselves "the open advocation of an anti-family, anti-marriage position by ABC and those advertisers who want to spend their money promoting such a stance."

ABC was the only major network to accept The Women's Room.

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Heifer Project 'milk bull'

NEW YORK — This illustration which ran in the July-August issue of New World Outlook (UMC mission magazine) along with a story on Heifer Project International caused quite a stir among rural readers of the publication. Somehow a "city artist" created a bull-cow. "Just as a woman is shaped differently than a man, a cow is shaped differently than a bull," pointed out one reader. "We are thinking of sending the editor and art director on a two-week fresh air vacation on a farm," replied the editor.

Dispute boosts funds for racism program

NEW YORK (RNS) — Widespread and heated opposition to the World Council of Churches Program to Combat Racism seems only to have boosted its financial support. The fund has announced a record $775,500 in new grants to groups working on behalf of "racially oppressed" peoples.

This year's grant total far outstrips the $349,000 and $434,000 allocated to such organizations in the years 1979 and 1978 respectively. The largest grant package for a single year had been $560,000 in 1976.

A staff member of the United Methodist Women's Division has been elected chairperson of the commission which oversees the controversial program.

Annette Hutchins-Felder, executive secretary for development education in the Women's Division, was elected to the post by the WCC Central Committee at its meeting in Geneva. She will serve until the next WCC assembly in 1983.

After hearing a report on a world consultation held in the Netherlands last June to assess PCR's 10 years of operation, the Central Committee reaffirmed the program and the continuation of its Special Fund to Combat Racism. Member churches were urged to increase support for PCR's operating budget, its project list and the Special Fund.

The grants have been distributed annually since 1970 from specially designated contributions sent by national governments, churches, individual congregations and other private donors all over the world.

The program provoked a controversy that still roils international church politics today with its grants of $85,000 in 1978 and $35,000 the following year to the black guerrilla forces of the Patriotic Front in Rhodesia.

In the wake of the 1979 election of Front leader Robert Mugabe to head what has since become Zimbabwe, the World Council appears to have redoubled its commitment to the racial conflicts in southern Africa.

Southern Africa focus

The largest grants this year went to the South-West Africa People's Organization, a black liberation group in the territory administered by the white supremacist regime of South Africa, and to the African National Congress, an outlawed black South African political organization. Together the two grants amount to nearly half the total of 1980 program allocation.

The $200,000 grant to the South-West African group will help finance administrative and legal defense costs as well as radio broadcasts and maintenance of field offices in neighboring and sympathetic black African countries.

The $150,000 grant to the African National Congress was earmarked for its publishing enterprises and the campaign against the South African government policy of segregating blacks into restricted Bantustans communities.

Non-violent activities

Though technically designated for specific non-violent activities of the recipients, the grants are made "without control in the manner in which they are spent," according to World Council criteria. Opponents of the program have argued that the monies donated to the Patriotic Front in previous years simply freed up more Front funds and personnel for the violent guerrilla war.

With the marked growth in annual contributions, the controversial fund was able to send money this year to 17 new organizations involved in racial liberation campaigns. Three of the new recipients were located in Australia, one in Puerto Rico, 11 in the United States and Canada, one in Great Britain and one in the Netherlands.

The allocations have traditionally been split between "racially oppressed groups" and "support groups" that campaign on behalf of those engaged in racial struggle.

Test-tube baby guides discussed

Church told to face life, death issues

WORCESTER, Mass. (RNS) — Churches must come to grips with the issues of life and death raised by modern science, a gathering of ecumenists and church leaders was told here.

The Rev. J. Robert Nelson, a United Methodist clergyman and professor of the Boston University School of Theology, said he thinks the churches should get together to work out "a usable and acceptable doctrine of human life and personhood."

The theologian said he has no illusions that the task will be easy, given the passionate and often conflicting views on such questions as abortion.

Mr. Nelson, speaking at a six-day conference on ecumenism held by the Ecumenical Institute at Assumption College, said the need for a common understanding on human life has become a "moral imperative" in the face of developments in genetic engineering, artificial insemination, the creation of sperm banks and in vitro fertilization.

In his talk, the UM theologian spoke at length on the issues of artificial insemination and test tube babies.

He said he personally sees in vitro fertilization "not as a mixed blessing, but as a mixed evil." He said he could live with it in conscience as long as it were carried out under certain strict guidelines.

These guidelines, which have been agreed to by the operators of the first test tube baby clinic in Norfork, Va., would require clinics to draw only one ovum from a woman patron at any one time (instead of drawing large number of ova, as in early experiments) and to work only with "reasonably stable, married couples."

He said clinics should be prohibited from prolonging the life of any zygote outside the uterus for more than three days, or from implanting the zygote in the womb of a surrogate mother.

Steps should also be taken, he said, that the procedure is conducted not merely for the sake of experimentation. Nor, he said, should there be a "prior agreement" that an abortion would be performed if things did not go as planned.

These guidelines, he said, would resolve at least some of the troubling moral and ethical problems involved in in vitro fertilization, although other moral questions would remain.

Balanced against the arguments that these procedures would benefit mankind, assist deserving couples and yield valuable information, he said, there are questions about how far science can go without violating principles related to the sacredness of life and man's relationship to his Creator.

And then too, he said, there is question whether the $4,000 cost makes in vitro fertilization "the privilege of the few" and whether scientific resources should be concentrated elsewhere.

He said artificial insemination also raises other questions, such as whether services should be provided to lesbian women who desire children.

In a separate talk, the Rev. Theodore Fortier, a professor of philosophy at Assumption College, endorsed Mr. Nelson's proposal for an ecumenial task force on life-death issues, saying Christians need to develop "a sensitivity" to each other's views.

African church elects new bishop

NEW YORK (UMNS) — The Rev. Katembo Kayinda, a district superintendent in the South Shaba area of Zaire, has been elected to a 4-year term as bishop of the United Methodist Church by the Africa Central Conference of the denomination, according to word received here.

Meeting last month in Kitwe, Zambia, the quadrennial conference also re-elected Bishop Almeida Penicela of Mozambique and Bishop Ngoy Kimba Wakadilo, naming them bishops for life. Unlike the church in the U.S. and Puerto Rico where all episcopal elections are for life, some central conferences have a term episcopacy and elect a bishop for life after that bishop has served two terms.

The Africa Central Conference is comprised of annual conferences in Zaire, Angola, Mozambique and Zimbabwe.

Enabling legislation at the denomination's 1980 General Conference in Indianapolis last April provided for the establishment of a new episcopal area in South Shaba. Bishop Katembo was assigned to the new area

Singles ministry said path to UM growth

CINCINNATI (RNS) — Bishop Emerson S. Colaw, one of the new members of the United Methodist Church's episcopacy, believes the denomination can turn around its membership trend from decline to growth by reaching out to single persons.

Although the United Methodist Church has lost more than a million members during the decade, Bishop Colaw thinks it can reverse the trend by using techniques that have worked for him at the Hyde Park Community Church in Cincinnati.

The 100-year-old congregation, which Bishop Colaw had served as pastor from 1961 until his election to the episcopacy in Minnesota in July, has been gaining largely because of discovering new constituencies and then responding with programs of interest to them, he said in an interview.

Hyde Park Church, four miles from downtown Cincinnati, found that the neighborhood around it had the largest concentration of singles in southwest Ohio. It added a ministry to singles, divorced and separated, that reaches 1,300 persons and the response has been greater than expected, Bishop Colaw said.

Last year, the church added 300 persons to its rolls, bringing its membership to 3,100, he said.

Since 40 percent of all adult Americans are single, including widows and widowers, Bishop Colaw believes that churches which focus on the nuclear family are overlooking an important potential.

Seventy percent of the congregations in the United Methodist Church have fewer than 300 members, he noted.

He suggested that the denomination needs to evaluate population changes and respond with congregations and programs "that speak to people where they are now."

The United Methodist Church, he said, is "the most American of all denominations," pointing out that "there is not a U.S. community of more than 2,000 persons which does not have access to United Methodism."

And, he added, the United Methodist Church "has a preachable gospel that can bridge whatever distance might exist between social action and personal piety."

He described his own churchmanship and theology as "centrist."

He regards himself as "an evangelical in the right sense of that word — in no sense with a fundamentalist view of Scripture." But he said he holds to the "historic authority of the Word."

Human rights accords pushed

WASHINGTON (RNS) — Seven religious leaders have petitioned the U.S. Senate to push a package of international human rights agreements through committee hearings and onto the floor for ratification so they can become law this year.

The signatories, representing the Protestant, Orthodox, Catholic and Jewish organizations, addressed their plea to Sen. Frank Church, the Idaho Democrat who heads the Senate Foreign Relations Committee.

Among the signers is Mai H. Gray, president of the United Methodist Women's Division.

One set of agreements is the five covenants of the United Nations' Helsinki Accords, signed by the United States, Canada and 33 European countries in 1978.

Like international treaties, the U.N. Helsinki covenants are not binding on the U.S. government until approved by a two-thirds majority of the Senate.

The letter urges that the 96th Congress ratify the covenants in time for the Nov. 11 opening of a Helsinki Commission on Security and Cooperation meeting to be held in Madrid.

A member of the Senate Foreign Relations Committee staff told the religious petitioners in reply that "consideration has been given to expedite the treaty after the election," on Nov. 4.

The covenants set down international rules guiding the following relationships between participating countries: economic, social and cultural rights; civil and political rights; and the International Convention of the Elimination of All Forms of Racial Discrimination.

The religious leaders also called for the ratification of the American Convention on Human Rights, and a United Nations international treaty against genocide that has languished in committee since 1949.

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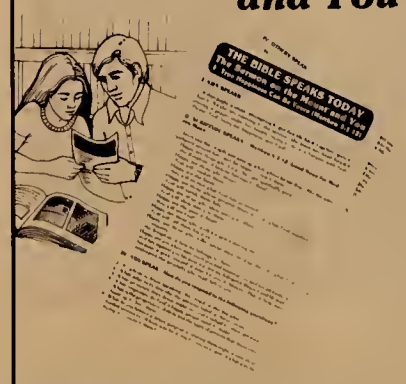

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The United Methodist Reporter

LOUISIANA UNITED METHODIST edition

NUMBER 41 — Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 — SEPTEMBER 19, 1980

The Lafon story

By DR. SAMUEL W. WALKER,
Director of Special Ministries

It all got started in New Orleans one hundred and thirteen years ago shortly after the Mississippi Mission Conference was born in old Mother Wesley M. E. Church (as it was called afterward) and became the forerunner of the Methodist work among black people in Mississippi, Alabama, Texas and Louisiana. It was that same year, 1867, when two loyal and devout black christian women, Mother Eliza Gant, a member of Wesley Church and Mrs. Sarah Robinson, a member of First Street Church and the membership of the Women's Aid Society established the "Methodist Asylum" on North Rampart Street a few blocks from Canal Street to care for the needy and the aged people of the community.

In 1872 the institution was relocated in the 1700 block of South Liberty Street and the name was changed to "Lafon Old Folks Home" of the Methodist Episcopal Church because a free man of color, Tommy Lafon, a metal artist by trade gave the sum of $10,000.00. On January 29, 1895 the home was incorporated under the laws of the State of Louisiana, and in that same year it was moved to 3501 South Robinson Street where it remained until about June, 1949.

The Reverend Clarence Oscar Green was appointed Superintendent of the home in 1944 by Bishop Robert Nathaniel Brooks who presided over the New Orleans area of the Methodist Church from 1944 until his death in August, 1953. Rev. Green came with new ideas about relocation, and soon he was about the business of negotiating to purchase a large city block of land in a section that was not fully developed residentially. The land was purchased and what seemed to be an impossible task turned out to be a major accomplishment for a total cost of $119,000.00 including land, building and furnishings with all bills except $910.00 being paid by November, 1949.

The residents were moved into the new facility by July, 1949 and the formal opening took place Wednesday, August 25. Hundreds of New Orleans Methodists gathered for the occasion of celebration. Among the prominent leaders and speakers besides Bishop Brooks and Rev. Green, who presided were Bishop Robert Elijah Jones, Dr. H. L. Johns, Superintendent of the New Orleans District South Central Jurisdiction of the Methodist Church, Miss Fannie C. Williams, principal of Valena C. Jones Elementary School, Dr. Albert W. Dent, President, Dillard University and the Honorable Mayor DeLesseps S. Morrison of New Orleans.

While passing through its 82nd year of organization the Lafon Home was fully prepared to perform a unique service as an extended care facility for the needy, aged men and women of the New Orleans Community. Indeed this was a credit to The Methodist Church which through the years had established and supported Schools for the training of her young, homes for her orphans and wayward, hospitals for her sick and homes for her aged.

—To be continued—

Pictured above are, Top Picture, The Retired Ministers Home which was recently dedicated in Homer. Rev. and Mrs. Cleburne Quaid are the present occupants. Bottom Picture, The new home to be dedicated in Plaquemine and to be called the Charles F. and Meredith H. Bean Home. Rev. and Mrs. S. P. Emanuel are shown standing in front of the home. The picture of the new Westlake Home was not available.

Retired ministers homes

Dedication services

Rev. James L. Adams, chairperson of the Retired Ministers Home Board announced that there will be Dedication Services for three new retirement homes in the Conference.

Homer

The home is located at 721 North Main Street. This home was built on a 50/50 basis with First United Methodist Church - Homer paying one-half cost and the Retired Ministers Home Board paying the other half. It is occupied by Rev. and Mrs. Cleburne Quaid. Bishop J. Kenneth Shamblin dedicated this home on Sunday, September 14th. Rev. James L. Adams, Rev. Robert L. Peyton and Rev. Terral T. Lowe, assisted in the Service of Dedication. Members of the building committee were Robert Glenn and Duane Rhea — co-chairpersons; Horace Watson, Wideman Watson, Mrs. T. Serpelle White, Mrs. George Garrett, Carter Wideman, George Tigner, III, and Woody Pankey.

Plaquemine

The Plaquemine home is located at 1105 Charles Drive. This home was built by Charles F. and Meredith H. Bean and will be known by this name. It is presently occupied by Rev. and Mrs. S. P. Emanuel. Bishop Shamblin will dedicate this home on Monday, September 29th at 7:00 p.m. Rev. James L. Adams, Rev. Moses T. Jackson, and Rev. George Cunningham will assist with the service. The building committee was made up of Charles F. Bean chairperson, Anthony Agosta; and James Church Pendleton.

Westlake

The Westlake Home is located at 1034 Ann Street. This home was built on a 50/50 basis with FUMC, Westlake paying one-half the cost and the Retired Ministers Home Board paying the other half. It is occupied by Rev. and Mrs. Arby W. Coody.

Bishop J. Kenneth Shamblin will dedicate this home on Sunday, October 19th. Rev. James L. Adams, Dr. Jack Cooke, and Rev. Ted S. Standley will assist in the Service of Dedication. Building committee was Fred Fanta and Raymond Pierriotte co-chairpersons; Kenneth Cochran, Sam Burch; Mrs. Carl Newhouse, and the late Mr. E. D. Adams.

Upper Left — small group sharing was an important element of the "Camp of Caring" held for children from the Methodist Home Hospital by the NOH District Youth Team. Nineteen senior high youth from several districts served as counselors during the event which was held at Camp Istrouma. Upper Right — swimming was one of the activities which the children enjoyed most. Rev. Millie Feske is shown serving as lifeguard. Bottom Left — Children from the Methodist Home Hospital dramatized parables of Jesus during the camp. The Parable of the Fig Tree is shown being enacted. Note the two-persons "Fig Tree."

Pictured, l. to r., Mrs. Annie Newland, oldest member of Mary Winans Wall UMC; Mrs. Josie O'Brien, a granddaughter of Isaac D. Wall; Mrs. Willie B. Hubbs, and Lawrence Beauchamp, both lifetime Clinton residents and members of the church. These persons with other members of the congregation celebrated one-hundred-fiftieth anniversary of the church recently. Rev. John Casey is pastor.

Judicial Council adds new member

Dr. Alvin J. Lindgren, of Lakeland, Florida, will now serve on the Judicial Council, announced Dr. Thomas H. Matheny, of Hammond, Louisiana, President of the Judicial Council.

Dr. Lindgren will replace Bishop Paul Duffey, who was elected to the Episcopacy at the Southeastern Jurisdictional Conference in July.

Dr. Lindgren assumes office immediately and will serve with the group in the October session, Matheny stated.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
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Official publication of the United Methodist Church in Louisiana Conference

Around the conference

RUSTON — A Consecration Service for Certified Lay Speakers was held in the Ruston District at FUMC Arcadia. The service included singing, sharing, a message, moments of consecration, and the Sacrament of the Lord's Supper. It was also a time for fellowship and refreshments. The worship was led by Rev Robert L. Peyton, Ruston District Superintendent. Dan Madden, District Lay Leader and Rev. Louis Coppage, host pastor assisted. 15 lay persons were consecrated. These had attended a school which prepared them for the work of Lay Speaking. Many of their spouses and other persons were present for this service.

• • •

MONROE — The Council on Ministries has scheduled the months of September and October for special celebrations of the Christian Faith. Each Sunday will have a special emphasis of the Faith and will offer a variety of worship experiences. Rev. Donald Hall is pastor.

• • •

RAYVILLE — The Youth of the church Walk-A-Thon and planned to walk all or part of twenty-two miles in order to earn money for Mac Donnell Methodist Children's Center in Houma. We will be interested to hear how they came out, both in walking and in earning money for the Children's Home.

• • •

VINTON — We received an announcement that the church conducted a very successful Vacation Church School for nursery thru eighth grade. They also included a picture but it was not of the quality that could be printed. There was an average attendance of 50. Theresa Watson was superintendent, Carolyn Ducharme was her assistant, Ruby Kimball provided the music. On the final day the children had a picnic on the church grounds and at the closing exercises that evening, they, their parents, and friends welcomed the new minister and his wife, Rev. and Mrs. Raymond Crofoot to the church.

• • •

NEW IBERIA — Rev. Donald Ross, Wesley Foundation, USL, Lafayette, Darryl Tate, who is in the candidacy for ministry programs; and Steven Porter of Houma, Summer Youth Worker at FUMC, New Iberia, filled the pulpit while Rev. and Mrs. Robert B. Crichlow, Sr. attended the Evangelism Workshop and the Candler Camp Meeting at Lake Junaluska, North Carolina.

• • •

NEW ORLEANS — The sanctuary choir of the First Street UMC had their second annual Pew Rally. The Rally is an activity coordinated by various members of the choir as a project to raise needed funds for the building and expansion drive for this 125-year old structure. Under the leadership of the Sanctuary Choir's president, Bettye B. Woods, the chairperson for this year; Delores Stroughter, the minister, Rev. Abraham E. Davis, and the talented voices of the members in the choir, the group raised a total of $900.00.

NOH district youth project

Caring and friendship camp

Special Caring and Friendship was experienced by thirty-three children from the Methodist Home Hospital when they each "adopted" a big brother or sister during the camp sponsored by the New Orleans-Houma District Youth Team. "Learning to Care for Others" was the theme for this event held at Camp Istrouma. The children enjoyed times of Bible study, drama, worship, crafts, films, and recreation. Rev. Tim Lawson, NOH District Youth Coordinator, directed the camp. He was assisted by Rev. Millie Feske and three adult workers from the Methodist Home Hospital.

Nineteen senior high youth gave of their time and concern to make possible this special experience for the children. The youth included: Gwyneth Hutton, Allison Caldwell, Kim Caldwell, Angela Norris, Sonia Scott, Beth Scott, Lois Moody, Lidia Moody, Ruth Arnold, Jan Esthus, Kathy Allen, Deanna Pollard, Natasha Church, Lynn Fraley, Percell Church, Jeff Ellis, Mike Nelson, Steve Baxter and Kurt Appell. Churches represented were Mount Zion, Kenner, Aurora, Rayne, First Street, Iowa, St. Paul's Harahan, Bayou Vista, and Saint Bernard.

The Methodist Home Hospital is one of the 1980 Youth Service Fund projects chosen by Louisiana United Methodist Youth. The Youth has set a goal of $2,000 to be used as salary for a part-time Chaplain to be added to the MHH staff in 1981.

150th anniversary

Mary Winans Wall UMC, Clinton, celebrated the one hundred-fiftieth anniversary recently. The congregation first came into being as a Methodist Church in 1823 under the leadership of Isaac D. Wall; and it was renamed Mary Winans Wall in 1907.

"Clinton" was first on the Wilkinson, Mississippi circuit; then, the Amite circuit (which took its name from the county in Mississippi); then, on the Feliciana circuit, and finally East Feliciana the parish in which the church is located. The name "Clinton" as a pastoral charge did not appear until after 1950. This is taken from a letter written by Reverend J. B. Cain, historian for the Mississippi Conference, dated Sept. 7, 1966.

The first building for the church was erected about 1830. It was a white frame building. In 1907, a brick church was erected and named for the mother of Isaac D. Wall. The present church was built in 1958 and it incorporated a part of the old building. A large recreational building was added in 1978.

A Lay Witness Mission was held at FUMC, Bossier City recently. Mr. John Tubbs was the coordinator; and Mr. & Mrs. Ted Lowery were the local coordinators. Forty-two adults and fourteen young people came from Kentucky, Kansas, Mississippi, Missouri, Texas, and Louisiana. Shown above are some of the participants: From left, Suzanne Craig, Jerry Holliday, Betty Holliday, Hale Shadow, Margaret Shadow, Ken Lowery. (Front) George Garrison, Barb Garrison, Phil Garrison, Jr.; Chrystal Garrison.

Of Special Interest on the Inside Pages

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McGuire UMC, West Monroe, has broken ground for the second phase of their building program. Construction has begun on a new Family Life Building. Pictured above are members of the Building Committee with Don Adams and Jimmy Brewster, co-chairmen. Rev. Deen Thompson is the pastor.

Editorial

What is the secret to successful fund-raising in local churches?

What is the secret to successful fund-raising in local churches?

Nearly every year as "budget time" has approached in United Methodist congregations across the country, that question in some form has been the subject of at least one story in TM/UMR.

Over the years our approach to searching for an answer has varied. In 1976 we interviewed the pastors of four churches around the country with reputations as "very successful" fund-raisers. In 1977 we talked to leaders in several congregations where budgets had been considerably exceeded by pledges. In 1978 we interviewed and aired the opinions of two top stewardship experts from the UMC's General Board of Discipleship. In 1979 we wrote about several innovative local church stewardship programs. In last week's issue, we presented the findings of a stewardship research project completed for the General Board of Discipleship by the pastor in a local congregation.

Each story was different. Each set of "experts" had different "techniques" and different ways of expressing their opinions and facts about what exactly the "secret" was for them. But each story also was the same. Over the years and over the miles a common thread has run through all the success stories we have been able to uncover.

We can express it in three "truths" which seem to stack on top of each other in local congregations where the budget is consistently raised with ease and joy:

• **The budget is sold by the program.** Church members want to contribute to Christian programs, not to budgets. Where programs of the church — particularly outreach ministries and programs — are important, meaningful and communicated to the congregation, no one has to "sell" the budget to givers. "You can't raise money on a loser," one person interviewed said. "You can't even raise money on a winner, if no one knows about it," we might add.

• **The program is sold by wide lay involvement.** Church members must feel that they "own" the program of the church. The more lay people who are involved in both the planning and the carrying out of the church's program, the more people who will feel a personal stake in it. If the ministers of a church are expected to design and carry out the program for the congregation, fund-raising becomes nearly impossible.

• **Involvement is sold by the minister.** In most congregations, if the laity are to become a dynamic force in the planning and carrying out of the program, the minister must make such involvement a high priority in the way he or she administers the church. A minister who either expediently or martyrishly takes over this planning and execution role dooms both the program and the fund-raising effort. A minister who insists that the laity carry out the task and then encourages them to do it makes a greater contribution than the fieriest preacher on the subject of stewardship.

While we would not want to imply that "everything you have ever wanted to know about successful fund-raising" is found in those three rules, we believe this collected wisdom from five years of listening to local church success stories is worth the consideration of leaders in every local congregation.

Here I Stand

Christians must respond to world's scarcities

By MARJORIE WILLIAMS

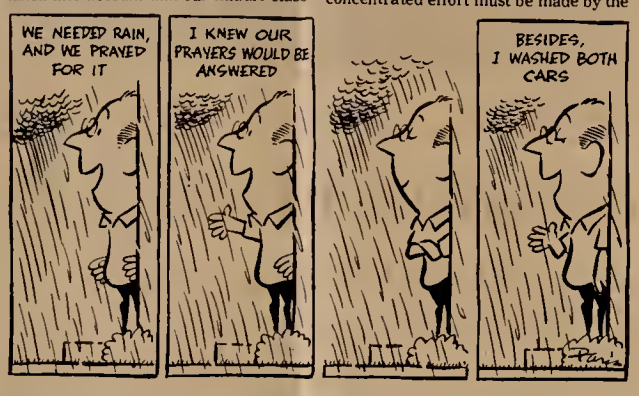
If I understand the Christian faith rightly, our primary goal is to love all people as we love ourselves and God. In fact, is this not the way we SHOW our love for God? I have seen much evidence of concern for persons in trouble within local parishes and as well as caring directed toward persons in the larger world.

However, I seem to find little CONTINUED concern for persons like the starving in Cambodia or Africa or the unemployed in our own cities. We give money for food in the first instance and, at best, are concerned for the latter, without any real feeling of what else we can do.

I think it is time (past time, really, for the hour is late) for American churches to take a long hard look at the world in which we live — a world that WE are helping to create. Somehow we have not taken into account that our middle-class way of life in America is contributing to the world situation of want, which can only get worse unless drastic measures are taken.

We are programming ourselves into an area of scarcity, yet church people continue to use paper plates and plastic knives at church suppers, to think collecting newspapers for recycling is too strenuous and degrading, and to disregard the person who says placing a bicycle rack at church and encouraging its use is as important as expanding the number of parking spaces.

I have just finished reading "The Twenty-Ninth Day" by Lester Brown. In it he refers to Randes and Meadows speaking in the book, "Toward Global Equilibrium," as saying that churches have a central role to play in shaping values and behavioral patterns for a new ethic of accommodation and sustainability. To me, this means that a concentrated effort must be made by the churches to see what they are doing as churches and as individuals to promote starvation, unemployment, scarcity of goods and then to do something about it.



This is not an "extra curricular" activity for a church's social concerns work area, but a means for all of showing that, as Christians, we care enough for others to change our own lifestyle.

The things we might do may seem so small and so mundane that they aren't worth doing, but a real commitment of one church to do something would have far reaching effects. It would influence others to do the same, and a whole new way of thinking could begin to enter our communities. It will take time and effort to share rides and to make our church buildings energy efficient. For some, it will take a different mind-set to use scraps of material when we can "afford" to buy new things. It will require great creativity to find employment for persons, particularly if we begin to use fewer things, but it can be done.

While we are concerned about such issues as nuclear power, the arms race, and the threat of communistic ideology, and rightly so, we are ignoring one of the great facts of our time: we have upset the world on which we live and grow our food almost to the breaking point, and we are quickly moving ourselves toward a scarcity of all items. Yet most of us gripe about the cost of our gas and electricity rather than our own waste. We are bothered by the increase in crime and family disintegration, which go with economic depression and rising unemployment, but little do we realize that each of us is contributing to the problem.

I call upon pastors to study some of the readily available materials on scarcity and ecology and to preach concerning our treatment of the world God has given us. I challenge districts, annual conferences, and local church members to place these matters high on their agendas. Too many of us are sleeping; will we awake soon enough to act?

"Here I Stand" is a column through which TM/UMR readers may express their opinions and concerns about the church.

This week's contributors are: Marjorie Williams, a diaconal minister living in Winter Haven, Florida; and the Rev. W. F. Pete Powell, a retired member of the Central Illinois Annual Conference. He lives in San Marcos, California.

Calling is necessary for church to grow

Pete Powell

By W. F. PETE POWELL

This started with a statement by Bishop Hodapp of Illinois that sounded like a cry of frustration. For months it bothered me.

He was asking how it could be possible for any church to go a whole year without enlisting one new member. I know.

I know because professors explained it all to us in junior college, college, and seminary. In all cases these professors gave us various parish plans that worked and worked efficiently. That is they worked for those who worked them.

The best plan came from Bishop Waldorf. He said we should follow up every name we got hold of and not ever let it get away. His method was genius and was used by this writer.

His whole idea was to "seek the lost" and to avoid every situation that paralleled the Prodigal Son Story. We were taught it was better to assist a person in growth than to allow him to go to hell and then try to save him.

Once upon a time I had a church with about 300 people available and in two years we had almost 1,600 — all because of Bishop Waldorf's plan.

Before going any further and someone is tempted to say "blow hard" to all this, I'd like to remind the readers that our church as a whole has lost more than a million members in recent years and this is no insignificant feat!

What is problem?

From what I observe, many preachers are either lazy or not sure of their position in the community. They would starve if they sold brushes or Avon products!

Ministers tell me they can't find anyone home or they can't get into the apartments because "we are strangers." That is pure nonsense. During the past few weeks, while taking the census more than 90% have invited me in and some have invited me to tea and dinner.

Any minister who can't work in an apartment district ought to quit the ministry. There are many ways to befriend these people and they want friends.

A friend complained because he had only 85 people in worship yet there were 10,000 people in his parish area and he had no competition. That meant at least 1,000 probably had Methodist backgrounds. A mighty fertile field it seemed to me.

Not long ago in a round table of laypersons, they decided that their ministers averaged, at best, 300 calls a year. The Avon Lady would starve to death!

Many of the clergy are pyramid builders. Just as soon as they can get some help they begin to talk about "my secretary," "my assistant," "my choir director," "my organist," "my church," and too many are saying "my golf clubs"!

Why should educated people go to church? There is very little guidance offered that is beyond the "Good News" approach, and I fear they get more bigotry than Christian guidance.

Why attend?

Why should ethically lost people go to church? The church has lost its voice on vital issues. All have learned that the individual approach is much easier and safer. Make no mind if the world kills itself with atomic war, chemicalized food or atomic fall-out. These are not issues for Sunday morning.

Actually what issue does the church dare bring into the average Sunday service? How about alcohol, divorce, Vietnam, Cambodia, Iran or the USSR? How many ministers are pouring cold water on the troubled waters of Iran? Who of the ministers, over the 30 years Nixon was building his dictatorship, dared to point out to the congregation the kind of person he was and what he was doing?

Actually what church today would make an issue of the Ten Commandments ... simple, age-old ethical admonitions?

Our preacher would not touch a social issue with a ten-foot pole, yet he informed God in a pastoral prayer that the Soviets were enlarging their borders.

The church hierarchy puts a penalty on the "boat rocker" and the quick learners find maintaining regular office hours safer than pastoral calling or prophetic preaching.

Great, controversial preaching and a parish plan put into use hourly will sweep away the frustrations I think I heard in the question posed by Bishop Hodapp.

Even at my age, I would hate to think I could not increase attendance 100% if there were people within walking distance or in the parish.

Letters to the Editor

Readers debate UMC aid to Iranians

To the Editor:

TM/UMR's comparison of the Rev. John Adams (staff member in Washington) working tirelessly to help the Iranians as being similar to the story of the Good Samaritan as told in Luke 10 is totally unacceptable to me (see TM/UMR, August 29).

The Rev. Adams (who is a paid employee of the United Methodist Church) took it upon himself without any board action, to spend "Methodist Money" of which I have been a long time contributor to go out and try to aid and assist the avowed enemy of our country and the avowed enemy of Christianity. The pro-Khomeini forces are known for crimes of violence, the elimination of those who disagree with them politically and religiously, and are known to think of our country with disdain while they milk it for every possible benefit.

What the Rev. Adams did was probably illegal as far as his duties in the United Methodist Church are concerned, and in my opinion it gave aid and comfort to the enemy and would in any other setting be considered treasonous.

When you say in your last paragraph "we are proud of the action of the UMC's Boards of Church and Society in this matter," you failed to realize that this was not the board action, that it was the unilateral action of the one Rev. John Adams, and if I have my way, I intend to see that both the writer of the editorial and he are replaced at the earliest possible moment. In fact, the entire staffs in Washington and Dallas have become bureaucratic entities functioning autonomously without regard for board direction or approval and a complete house cleaning is necessary if the Church is to survive. Paid employees are not entitled to take such unilateral actions nor to promulgate your sick personal opinions upon us as if they represent the "church."

David T. McMahon Jr.
San Antonio, Texas

Also proud

To the Editor:

With great appreciation did I read the editorial headlined "Who is my neighbor? Could it include Iranian protesters too?" (see TM/UMR, August 29). I, too, am proud of the action of our General Board of Church and Society in being a neighbor to our 52 American bostages in Iran for nearly ten months; and now being a neighbor to Iranian protesters in America.

Likewise, I am proud of TM/UMR for affirming the action of the Board of Church and Society. Thanks for reminding us that "neighbor" includes not only just Jew and Samaritan, but American and Iranian — those with whom we disagree as well as agree.

Although it makes life tough, I am convinced that Jesus intended "neighbor" to have no boundaries.

Bob Younts
Stillwater, Oklahoma

I am ashamed

To the Editor:

Regarding your August 29 editorial lauding the help given our Iranian protester "neighbors," I am not proud, I am ashamed.

First because your editorial badly mangled the Samaritan/Jew parable while grasping at straws to back up a bad move by the UMC's General Board of Church and Society. No Iranian was seriously hurt as the Jew was, and they seem to have ample funds and legal counsel available to them. They could easily have solved their own problem.

Secondly, I am embarrassed because the Board of Church and Society so quickly jumped in and did the wrong thing. The Iranian leaders have often shown their contempt for those who can be easily led around by their noses. Is the board really proud to be standing there with "sucker" rubber-stamped on their foreheads?

Bob Raymer
Hobe Sound, Florida

Adams commended

To the Editor:

Thank you for the editorial headlined "Who is my neighbor? Could it include Iranian protesters too?" (See TM/UMR, August 29)

I commend the action of the Rev. John Adams and the Board of Church and Society in ministering to the Iranian students who demonstrated in Washington, D.C.

This was undoubtedly the most effective Christian witness which could have been shown to these students. They have had the love of Christ demonstrated to them in deeds, not just words. The contrast between this treatment and the treatment which dissidents might expect to receive in their own country cannot fail to be noticed.

These students are indeed our neighbors. Even though they do not yet know Him, they are persons for whom Christ died.

The United Methodist Church, through its General Board of Church and Society, deserves much credit also for the part it has played in arranging for mail service between the hostages and their families. Wherever there is human need, the United Methodist Church is there with compassion and aid in the name of Christ. I am proud to be a part of this great denomination.

Thelma M. Horne
Balsam, North Carolina

Additives defended

To the Editor:

I read with interest the "Here I Stand" article by Neva White in the August 22 issue. I do not believe that Ms. White has thought out the consequences of her implied proposal to eliminate food additives from our food supply and discontinue using herbicides, insecticides, and nitrogen fertilizer.

The danger of botulism caused by contaminated food is far greater than any risk which sodium nitrite and sodium nitrate may pose. Diethyl-stilbestrol is no longer used in growing beef cattle. Even when it is used, no residues were ever found in any parts of the animals except the liver and kidneys, and not there if proper withdrawal procedures were used.

While it is time we can grow crops without herbicides, insecticides, and nitrogen fertilizer, someone will have to decide which millions of people will starve to death as a result. I assume the first ones to suffer would be the millions of people in other countries who depend on us for food because we would surely discontinue exporting any food. Then how would Ms. White suggest we determine who starves first in this country? Would she let the market price of food decide so that the poor would be the first to starve, or would she have some governmental agency determine who would live and who would die? If this is thought to be an exaggeration, one only needs to look at research data from the University of Illinois as to the response of corn to nitrogen fertilizer.

While it is true that God gave mankind a wonderful gift when He created the grain we depend on for food, the other half of this wonderful gift was His providing us with the intelligence to make the most of the grain. I cannot believe that God intended for us to cause millions of innocent people to suffer which would happen if we ignored and did not use human technology brought about by the use of God-given intelligence.

Clarence Walter
Grand Ridge, Illinois

'Half truths'

To the Editor:

The August 22 article under the heading "Here I Stand" by Neva White would have been more appropriate to a periodical such as "Prevention." Since she deals dogmatically with facts that are not specifically or incontrovertably proven true, it would better have appeared in such a publication that deals in this type of materials.

Ms. White's credentials as a nutritionist may be impeccable, but those listed were not impressive. With the changing of food-growing and processing methods, the life span of the average human being has almost doubled. I wonder if it has even occurred to Ms. White and others that the reason we see more disease is the fact that human beings are living longer, thereby subjected to more wear and tear and ultimately to more disease syndromes.

I would not contest her intention that our manner of eating, and what we eat, are extremely important to our health. I, however, would contest her contentions so pragmatically held on scientific opinion rather than fact.

Pat Stroman
Waco, Texas

Coverage appalling

To the Editor:

The prominence you gave the report on "Aldersgate '80" in the August 15 issue of TM/UMR was appalling. That you apparently fail to see the divisiveness of this movement is difficult to believe.

I speak of the movement and not of Charismatic individuals. While some churches are strengthened by its presence, far too many more are divided. Few sincere United Methodists would disagree that a rebirth of the spiritual emphasis a la John Wesley is needed in our church. Many feel we have strayed too far afield from the recognition and practice of the centrality of Christ, both in church program and individual one-on-one relationships with Christ. We do need a greater challenge and emphasis on our personal faith from our pulpits.

But, I submit, closer unity with the Charismatic movement is not the answer. While we share common beliefs in Christ and the Holy Spirit, as do most Christian denominations by virtue of our long-standing, time-proven doctrinal beliefs, to say doctrine is "man-made" and thus of no importance is to deny our very heritage. There's a world of difference between an individual Christian with "charisma" and a movement that many feel can cause divisiveness.

I urge your future consideration of the alternatives when you select your "most newsworthy" articles. Infusion into our church by this movement, no matter how subtle or unintentional, must not be encouraged by a newspaper with the impact your publication has on United Methodists.

Robert L. Hall
Jenson Beach, Fl.

Doctrine missing

To the Editor:

The three-column story about the plight of the Oklahoma Indian Missionary Conference is sad, not because money seems to be in short supply, but because the real lack unmentioned by anyone in the story is a biblical doctrine of the church (see TM/UMR, August 22).

If after too many years Methodism is so uncomprehending that it sees only money as the "savior," and so arthritic that it can only operate in the hierarchical structure, it is imperative that we become acquainted with our own history of the "class meeting," a mighty builder of the church — and the amazing things the Holy Spirit is doing in South American communidales de base (Catholic Base Ecclesial Communities) — or the house churches emerging throughout the world where "mainline churches" have become unplugged from the Great Commission — and the source of our strength, our Blessed Lord, who was clear about the church being able to withstand even the gates of hell — to say nothing about the lack of money!

Robert A. Mulligan
Fithian, Illinois

Information needed

To the Editor:

I am writing with concern about the article in the recent issue of TM/UMR headlined, "Liberation theology pushes radical change" (TM/UMR, August 22).

In a paper such as this, I must conclude this article was included for one of three reasons: (1) As a general news item (if this is so, you have wasted the space); (2) As a news item considered of merit and good cause by the editor (if this is so, you should seek psychiatric help); or (3) As a notice to United Methodists that such a movement is afoot and to alert us that communism has indeed successfully infiltrated our church (if this is the case, I congratulate you and urge commentary on the suhject).

It is most unfortunate that the description of the minorities in this article separates them from the mainstream, but this is obviously what they want.

It should be evident to the intelligent current philosopher that the true racist is the member of such a group as described. Their motivation must be questioned and treated as a real threat to Western civilization and our Christian and political heritage.

Lenwood B. Wert
Lansdowne, Pennsylvania

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

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The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2529 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publicatioo for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at pruviding its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Center gives those on skids shot at new life

NEW YORK — The Rev. David Henritzy, left, interviews all who seek a sober life through the New York City Christian Herald Bowery Mission's residency alcohol rehabilitation program. The United Methodist minister who directs the center said the work is often disappointing and there is no way to measure success. The center also provides meals, clothing and spiritual comfort to derelicts and drug addicts on the city's skid row.

By JOYCE HOPKINS
Staff Writer

NEW YORK — Derelicts have hit the skids and ended up in the Bowery here for generations. For 101 years, however, they have not been completely alone.

The Christian Herald's Bowery Mission is a non-denominational but Christian-oriented center located in New York City's skid row. It continues to provide meals, shelter, clothing and a chance for sobriety and a new life through Jesus Christ for the drug addicts, alcoholics and other homeless people who haunt the streets there.

"Most of our stories have sad endings," the Rev. David Henritzy, a United Methodist, said. He's used his master's degree in pastoral counseling as director of the mission there the last six years.

And sometimes, he and his staff don't know how the stories of men passing through the mission's residency alcohol rehabilitation program — only one of the services offered — really end.

"By and large, we're not able to continue contact with our successes. The people we see keep getting drunk and coming back. If someone stays straight, they have a tendency to get themselves out of the Bowery and put that history behind them — and that's healthy. That's one of our goals, to get them out of the Bowery," he said.

Sometimes, however, the men helped by the alcohol rehab program stay straight — and stay in the Bowery Mission.

"One guy was a convicted bank robber — he did it while he was drunk," Mr. Henritzy said. "He served time in prison. When they let him out, he was put on five years probation, if he got into an alcohol rehab program."

He chose the in-residence program at the Bowery Mission, and Mr. Henritzy said he straightened out "so impressively that I put him on my staff."

After his serving two-and-a-half years of probation, about five months ago, the court cancelled the rest of the man's sentence because of his outstanding record.

"I can't tell you how many Christians (outside the Bowery Mission) I bump into who are operating on the sin theory," Mr. Henritzy said. Their view is that if an alcoholic prays enough and repents of the "sin of alcoholism" the disease will be cured.

"That just doesn't work," Mr. Henritzy said. "As a Christian minister, I feel awkward saying that. I don't want to exclude the possibility of God working a miracle, but you just can't say that every day at noon and 6:30 God will be here doing miracles. 'God helps those who help themselves,' I think, is still a good idea."

What motivates a person to seek admission to the rehab program is the basic criteria, Mr. Henritzy said. The rehab program can accommodate only 35 persons at a time.

"We try to get a feeling about their sincerity in trying to stop drinking. We recognize that not everybody is going to succeed," he explained.

And while they are living in the Bowery Mission and participating in the alcohol rehab program, if they slip and begin to drink, they are kicked out.

"If you allow them to drink, you're defeating your whole purpose," Mr. Henritzy said.

Drug addicts, who are increasing in number among the homeless on the streets of the Bowery, are not accepted into the alcohol rehab program unless they also are alcoholics.

"If they are multiply addicted, we'll give it a try. The treatment with drug addicts is different" from that used with alcoholics, Mr. Henritzy said. The tendency to violence among drug addicts also is a reason they are not accepted into the residency program at the mission.

"The nature of the people we're helping has changed — the work hasn't," Mr. Henritzy said.

"We've seen a drastic lowering of the age — now they are in their mid-30s and going down from that," Mr. Henritzy said of the addicts living in the Bowery.

"We're now seeing people addicted to other drugs besides alcohol, or they are addicted to drugs and alcohol."

Anyone in need, including drug addicts, is welcome to partake of the non-residential services offered by Bowery Mission. Clothing and spiritual comfort — in the form of chapel services and daily Bible classes — as well as counseling and recreation are available, as is a great deal of food. Meals are offered twice a day with a total of 100,000 served a year.

The food services of the mission are complicated by an old building that leaves the kitchen facilities scattered over three floors, Mr. Henritzy reported.

A $400,000 improvement program is underway so that the pantry, freezers and cooking facilities will all be in one place. Shower facilities for mission clients also will be expanded. New York churches — including UM churches — are being asked for help.

"The work of the Bowery Mission is often disappointing and always difficult," Mr. Henritzy said. "And there is no way to measure the measure of hope and new life that persons have received. But we persevere in the knowledge that God is with us."

Views clash on mission changes

Question of 'Christian identity' at odds with 'empowerment'

EDITOR'S NOTE: Two stories on this page describe transitions now in progress at two mission institutions of the United Methodist Church which have traditionally ministered to American Indians. To some extent, these changes were precipitated by financial problems. Some United Methodists are pleased with these changes in terms of "ethnic empowerment," while others feel they call into question the continuing "Christian identity" of these institutions.

By BONITA DAVIS
Staff Writer

FARMINGTON, N.M. — The Navajo Methodist Mission School here is having a "Christian identity crisis," according to some persons associated with the school.

"From an educational point of view there is no need for Navajo Methodist Mission School. Education is being delivered much more effectively from other institutions. I see the end for all mission schools. The costs are too high and most are operating on deficit budgets. Mission schools need to redefine their purpose," said the Rev. Hector Navas, superintendent of the Navajo Mission School.

In contrast to Mr. Navas' point of view is that of Dr. Taylor McKenzie, an alumnus, who said, "I feel that there is a definite need for the mission school and other schools of that type. Church-related schools are identified with quality education."

Claudine Arthur, a member of the school's board, added: "Members of the board have yet to wrestle with the question of whether there is a need for the mission school. I feel that having the mission school with its community life program and with Christian people to serve as examples of the Christian life-style is an invaluable asset that can't be readily provided in schools such as the Navajo Academy."

The Navajo Mission School has continued to educate Navajo students for the past 116 years. However, its new cooperative relationship with a 5-year old private, but secular, Navajo high school is raising questions about both its identity and its future.

While some hail the cooperative arrangement as a long-needed transfer of educational control to Navajo people, others see it as a threat to eventually absorb the mission school.

The new arrangement began three years ago when the Navajo Academy, an indigenous prep school funded by the Bureau of Indian Affairs in Ganado, Ariz., outgrew its physical plant and began looking for space in which to relocate.

Academy invited

At the same time, the mission school was having a series of problems including a financial crunch. Mr. Navas invited the academy to bring over its program and students.

Together they formed a cooperative educational program for Navajo high school students. Both schools now share the same facilities, teachers, dormitories, headmaster and curriculum.

The academy shares costs with the mission school for its share of the physical upkeep of the building and utilities. (The building and property is owned by the United Methodist Women's Division.)

The school's curriculum is college-oriented with Navajo history, culture, language and religion offered. Mission school students are required to take religious studies which are optional for academy students.

"The United Methodist Church has the only facility available to do this type of program to let Navajos work with Navajos," said Dillon Pletero, headmaster of the school and one of the Navajo founders of the academy. "The church is letting indigenous people run their own program with the Navajo people deciding the direction it is to take," he said.

Free to choose

TM/UMR asked superintendent Navas, members of the Mission School's board, parents and an alumnus how this cooperative arrangement is affecting the Christian identity of the mission school.

"The Christian aspect of the school is not a question," said Mr. Navas. "We require that Bible be taken but we don't march the kids to chapel. The kids are free to choose their own faith," he said.

A member of the board, however, took issue with Mr. Navas on this point.

"To some extent religion is still emphasized but not enough the way we (Navajo board members) want it. It should strictly be a mission school. It is not a Christian school in the children's eyes," the board member said.

Pauline McCauley, parent of a 1980 graduate of the school said, "The school is not necessarily religious anymore. My daughter never said anything about religion."

Dr. McKenzie believes that the two schools can co-exist with both offering quality education for their students. However, he says, "There has been dissatisfaction over the mission of the school. Members of the alumni are quite concerned that it remain a United Methodist school with a Christian emphasis."

Another concern is that the academy is not accredited by the state of New Mexico. When academy students graduate they use the credentials of the mission school which is accredited. Dual diplomas are issued.

"At the same time the academy is helping the mission school to survive financially, according to Richard Lewis, chairman of the school's board." "If the mission school pulls out, the whole institution for Navajo students would collapse. We need that teamwork," Mr. Lewis said.

All of the church's funds together provide only 50 percent of the operating costs for the mission school which has a budget of $500,000 per year.

Another issue facing the mission school is its dwindling student population, down to 50 students this year from 125 in 1975.

According to Mr. Navas, 75 academy students are expected to enroll this year, approximately half of whom are former students of the mission school.

TM/UMR asked Mr. Navas why this is occurring and he said, "We (the Mission school) are pricing ourselves out of the market. Tuition is $900 per student for the mission school whereas the academy is tuition free," he explained.

Claudine Arthur confirms this, saying: "Our tuition increase is much too high for the low middle income people we try to reach. This is the first year that we experienced a drop in the enrollment for the mission school."

While all these factors paint a grim future for the mission school, there is no plan to phase it out according to officials in the National Division of the denomination's mission board in New York.

New officers elected for global agency

NEW YORK (UMNS) — The mission arm of the United Methodist Church and its largest program board has elected five bishops and two women as its officers for the next four years.

At an organizing meeting here last week, the General Board of Global Ministries named Bishop Jesse R. DeWitt of the Chicago Area as its president. The 157 directors of the board also elected five vice presidents and approved a sixth chosen by the Women's Division (see related story on this page).

Each vice president chairs one of the board's six divisions. They are: World Division — Bishop Roy C. Nichols of New York Area; National — Ann Pfisterer (Mrs. Fred) of Henderson, Ky.; Health and Welfare Ministries — Bishop H. Ellis Finger Jr. of Holston Area, Knoxville, Tenn.; Education and Cultivation — Bishop James M. Ault of the Pittsburgh Area; United Methodist Committee on Relief — Bishop Wayne K. Clymer of Iowa Area; Women's Division — Ruth Daugherty of Reading, Pa.

Bishop DeWitt is a native of Detroit who, during the early 1970s, served as a staff member of the board he now heads. He was executive of the section of church extension in the National Division. Elected a bishop in 1972, he served the Wisconsin Area until reassigned to Chicago this summer. During the last four years, he was president of the National Division.

The mission board also named chairpersons for its two work units: Crusade Scholarships — Clifford Aguilar of Los Angeles who directs the Spanish American Foundation; and Personnel in Mission — Bonnie Totten of Fayetteville, N.Y., secretary of UMCOR last quadrennium and chairperson of the candidate application review committee.

Ruth Daugherty to preside

Women name new slate

NEW YORK (UMNS) — A mission enthusiast and former teacher was elected president of the United Methodist Women's Division here last week.

She is Ruth Daugherty of Reading, Pa., a leader in the women's organization at local, conference and jurisdictional levels. Ms. Daugherty has also served on three United Methodist boards and agencies in the last eight years.

The Women's Division is the national policy-making body for United Methodist Women, which has 28,264 local units across the U.S. and a combined membership of more than 1.2 million. Its projected budget for 1981 is $15.2 million, which represents the undesignated giving of individual members in local units.

Other new officers of the Women's Division, chosen at the organizing meeting here Sept. 8-11, are vice-president — Ethel Born (Mrs. Harry) of Fairfax Station, Va.; recording secretary — Freda Hasler (Mrs. Darrell) of Olney, Ill.; vice-president and chairperson, Section of Christian Social Relations — Marilyn Winters (Mrs. Jack) of Los Angeles; vice-president and chairperson, Section of Finance — Marjorie Burns of Crawford, Texas; and vice-president and chairperson, Section of Mission and Membership Development — Bernice Duffy Johnson (Mrs. Lawrence) of Durham, N.C.

For the first time in its history the division sent out the slate of officers proposed by its Special Committee on Nominations two weeks before the organizing meeting. It went to the 71 division members, known as "directors," for their "information and consideration." Biographical information on the nominees was contained in an orientation/organization notebook also sent beforehand.

In the 1972-76 quadrennium Ms. Daugherty was a member of the General Council on Ministries and United Methodist Communications. In 1976-80 she was on the Board of Global Ministries, the World Division and Women's Division.

A staff member of the World Division, with whom Ms. Daugherty has worked closely, paid tribute to her "thoroughness" and her "openness to new possibilities in mission."

"Anything she does she is fully prepared for, having done in-depth study beforehand and talked with knowledgeable persons," said Barbara Chase, assistant general secretary for Asia-Pacific Region. "She was raised and nurtured in the Evangelical United Brethren Church which had mission at its heart and every local church understood mission in an in-depth way.

"When we traveled together in Asia, her desire to find new ways to be in mission enabled her to listen to Asian Christians without feeling threatened by their suggestions."

Ms. Daugherty is currently on the board of directors for the United Board for Christian Higher Education in Asia. By virtue of her election as president of the Women's Division, she also will be a vice president of the Board of Global Ministries.

Houma tribe to take over community center leadership

By SHARON MIELKE
Associate Editor

DULAC, La. — A small community center here in South Louisiana is undergoing a transition in leadership from the United Methodist mission board to the United Houma Nation.

"It will look to many (UMs) like Dulac Community Center is being phased out, but as we see it, it is getting new life," said the Rev. John M. Winn Jr. of Houma, La. "We are not walking out on Dulac."

"The best mission work is where you ultimately work yourself out of a job as those served take over," he continued. "They (the Houma Council) can do a better job than we could bringing in somebody from outside."

The transition to Indian leadership was anticipated for a long time, but the center's financial problems last year — an accumulated deficit of close to $30,000 — may have moved the process along faster. Because of the deficit, the National Division of the General Board of Global Ministries dissolved the board in anticipation of possible closure.

Mr. Winn, a former board member, and Lucy Gist of the National Division staff who is related to community centers, were instrumental in negotiating the transition arrangement with the United Houma Nation Council.

During this transition year a seminary intern will provide a United Methodist presence at Dulac and serve as a liaison with the National Division. The intern will be under the supervision of Mr. Winn. The transition is to be completed by June 1981.

The National Division has provided $80,000 to upgrade the building, and it is reported to be in very attractive condition.

Mr. Winn told TM/UMR that the Houma Nation has gained recognition and been validated as an American Indian nation quite recently. Tribal status makes them eligible for federal funds through the Bureau of Indian Affairs. The tribe is operating two other community center-type programs in other communities already.

"This is not the first time the center at Dulac has made a transition," Mr. Winn said. He said the center was started to provide education for Indian children during a period in Louisiana when there was no public education provided for them.

"When public education opened up, Dulac became a social service agency," he explained. "Now it is ready for a change again — changes that the Houmas will determine for themselves."

The ownership of the center will remain with the United Methodist Women's Division. Further, Louisiana Conference United Methodist Women plan to continue to administer scholarship funds for medical students from the Dulac community who have pledged to come back to Dulac to work as medical doctors.

The continuing Christian identity of the center is a legitimate concern, said the Rev. Ray Branton, of Lafayette, La., chairman of the Louisiana conference Board of Global Ministries. But, he said, "It's like raising a child. There comes a time when one has to let go. Whatever happens, happens."

He said there was more concern about the financial morass the center has gotten into than with the new arrangement. "We thought it might just be shut down completely. We are relieved that a longer term goal is possible."

Mission official cites learnings

NEW YORK (UMNS) — Three things he has learned as general secretary of the United Methodist mission arm for 12 years were cited by Dr. Tracey K. Jones Jr. in his parting address to directors here.

In the opening session of the General Board of Global Ministries, outgoing general secretary preached on the "mission challenge of the '80s." He used as texts the concluding verses of each of the four Gospels, stressing particularly the universal dimension of the Great Commission to preach, teach and baptize in the name of Christ.

First of the three things he said he has learned is that "We must have an evangelism that is inclusive of all because we are dealing with the universality of the Gospel." He said the Ethnic Minority Local Church missional priority is at the heart of the Great Commission.

Secondly, the agency's commitment to the inclusion of women. "In my judgment the relationship of women and men in this board has implications for the missionary movement. It is the only place in the church where it has happened and one of the few places in Christendom. If our evangelism is not moving further in this direction it is not faithful to the Great Commission."

According to a 1964 agreement, the Women's Division turned over its programmatic functions to the board of missions on the condition that half of the board's directors would be women as well as nearly half of the staff.

Thirdly, said Dr. Jones, "the board has been committed to an understanding of evangelism that is inclusive of the churches in Asia, Africa and Latin America as equal partners in a global mission with the view that the primary task of evangelism for their people is their task, one in which we share but cannot assume."

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People in the news . . .

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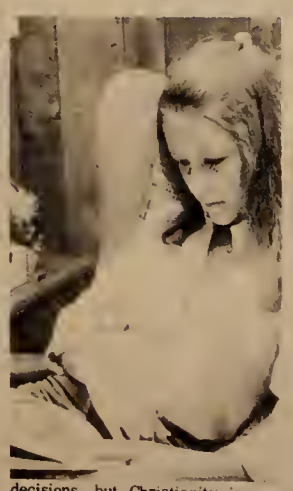

Lori Troutt, 15, is one of that special group of people, a PK or Preacher's Kid. She said in a recent interview with the Shelbyville (Tenn.) Times-Gazette that she has learned to accept the moves that a United Methodist minister makes. "The one thing that makes it easier are the people you meet through your new church," she said. She is the daughter of the Rev. L.C. and Anne Troutt, now of Nashville.

But a minister's child still has some extra problems to cope with. She says that friends don't always react to her as they might to others. "She's a preacher's daughter. We have to act a certain way around her," she quoted them. "Or, when I do something, 'I can't believe she did that,' when it wouldn't really matter if it was somebody else. You do have to be on your p's and q's."

Being a Christian young person, she admitted, is "hard, and I can't say I do a good job. I make wrong decisions, but Christianity is more like an evolution. You're always becoming a better Christian."

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Somalia drought relief underway

Religious agencies plan joint disaster efforts

From News Releases

NEW YORK — An emergency response to the severe drought in Somalia was launched recently by U.S. religious relief agencies, including the United Methodist Committee on Relief. At the same time, they are continuing to help Cambodian farmers get back on their feet.

Called the Inter-Church Response for the Horn of Africa, the program will help tens of thousands of the neediest people among both refugees and indigenous Somalians with food and other items essential to survival.

There are 1.5 million refugees in Somalia — the largest concentration of refugees in the world today — according to United Nations estimates. About half of the Somalian refugees are in camps, the rest have moved into other areas of the already impoverished country. Refugees now total 25 percent of Somalia's population and they continue to arrive at an average rate of 1,000 per day.

The refugee condition arises from a war between Ethiopia and Somalia over the Ogaden region of Ethiopia. The region is claimed by both countries. An estimated 673,000 refugees have fled the war.

Compounding the refugee problem is a severe drought throughout the Horn of Africa. Other countries in the Horn are Kenya, Sudan and Djiboudi.

The consortium of relief agencies chairman said the agencies expect to provide relief, rehabilitation and development efforts for all people affected by the unstable situation.

The consortium is comprised of church World Service of the National Council of Churches, Catholic Relief Services and Lutheran World Relief. The United Methodist Committee on Relief (UMCOR) works in conjunction with Church World Service.

"With 27 disaster areas around the world we are facing the largest conglomeration of emergencies in a decade," said the Rev. J. Harry Haines, top executive of UMCOR.

The United Methodist Committee on Relief recently released $1.5 million to aid Cambodian farmers. The money was contributed through another consortium of relief agencies which includes Church World Service, Heifer Project International, Lutheran World Relief, CARE, Meals for Millions/Freedom from Hunger and YMCA International.

The contribution will help to purchase 2,000 metric tons of seed rice due to arrive in Phnom Penh the second week in September in time for late season planting, 6,000 plough tips to be distributed in Kompong Speu Province where relief activity is concentrated, axles and wheel rims for 10,000 oxcarts and 1,000 kits of carpentry tools with which agricultural production groups can build and repair equipment.

Cambodia: 'corner turned'

In announcing the UMCOR donation Dr. Haines stated: "After many holdups we at last feel we have turned the corner. Our goal is to help Cambodians become self-sufficient in terms of food. This is the time to get the rural sector back on its feet. The absence of fighting there is making this possible."

United Methodists have contributed $5.5 million toward the church's general appeal for Cambodia as of July 31. A little more than $1 million already had gone to Church World Service as a major participant in the relief effort.

An August report from staff in the field said, "Relief agencies are cautiously optimistic that enough rice seed has been planted to move the country toward self-sufficiency in food next year. However, draft animals, ploughs and fertilizer are in short supply in most villages."

Church World Service responded to this information with plans to ship the items.

Dr. Haines said his optimism was fueled in part by an eye-witness report from the Rev. Theodore M. Hesburgh, C.S.C., president of Notre Dame University and co-chair of the National Cambodia Crisis Committee. Returning from a trip to Cambodia in late July and early August, he wrote:

Eye witness report

"I drove for hours through Cambodia to the northwestern-most province, Siem Reap. Here local officials estimate that three-quarters or more of the provincial acreage will be planted this year, thanks to seed which arrived through the international relief effort. If all goes well, this planting is expected to yield enough rice to meet a majority of the province's needs for next year.

"I also took a long helicopter flight over a large part of Cambodia's 'rice bowl' area and saw green fields with rice seedlings planted throughout. It is an amazing sight in a country so recently devastated and with a population on the brink of mass starvation."

After talking with officials of voluntary agencies, Father Hesburgh reported, "Their conviction grows that when the rice is harvested in December, there will be far more food than last year and enough Cambodian survivors to get on with the task of rebuilding a self-sufficient Cambodia."

Also aiding farmers is a cattle vaccination project.

In addition to aiding farmers, a project for rehabilitating 10 secondary schools has developed. It includes funds for school equipment and supplies, bicycles for teachers and cloth for uniforms.

Dr. Haines also stated that UMCOR has released a further $50,000 to aid Afghan refugees who continue to cross into Pakistan at the rate of 10,000 per week.

HARTSHORNE, Okla. — Attending the Grace United Methodist Church dedication here were, left to right, the Rev. Bob Herndon of the Winterfield UMC in Longview, Texas; Robert Coleman, project director from Wesley UMC in Longview Texas; the Rev. Lloyd Lowe of Grace UMC; Bishop Paul Milhouse of the Oklahoma Area; the Rev. Dave Long, district superintendent of the South East District of the Oklahoma Indian Missionary Conference, and the Rev. Ron Womack of Wesley UMC.;

WESLEY UMC PHOTO

Texans build Indian church

By JOYCE HOPKINS
Staff Writer

LONGVIEW, Texas — "Mission" means pouring concrete and hammering nails to some members of Wesley and Winterfield United Methodist Churches here.

This year the two churcbes had a group of 65 members ranging in age from seven to 70 years building a church for a newly-formed Indian congregation in Hartshorne, Okla.

Robert Coleman, a layman from Wesley UMC, was project director for the building program, which took $11,210 and less than a month this summer to provide the Oklahoma congregation of Grace UMC with a new building.

This is the second mission building trip for Winterfield UMC and the eighth for Wesley UMC — with each of the annual projects designed to assist an Indian congregation.

"If you ever do it once, it gets into your blood. This was my eighth project," Rebecca Martin, Wesley UMC activities director, said.

She said past projects included remodeling a parsonage near Bennington, Okla., last year. Another year the energetic group painted and put in plumbing and kitchen facilities at another Indian mission church. Until Winterfield joined Wesley, all of the construction was done by people without professional experience in the field.

Harry Girardin — the oldest member of this year's construction crew — is retired, Ms. Martin said, and since be's good at building things, he guided the fledgling carpenters from Wesley. When Winterfield UMC joined Wesley, the group gained two construction professionals, Rod Brown and Art Poole.

"Rod Brown just closed down his business one week just to come with us," Ms. Martin added.

The group had Bible study every night, she said, and for the first time the Indian children in the area had Vacation Bible School, taught by Janey Holeman from Wesley UMC.

While all 65 individuals did not remain the full 10 days, some members of the group did, Ms. Martin explained.

Funding for the project came primarily from Wesley and Winterfield, with $1,753 coming from the Texas conference Ethnic Local Church Missional Priorities Fund and from other Longview district churches.

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Christian hunger lobby rates lawmakers' records

NEW YORK (RNS) — Looking ahead to the November elections, a Christian hunger lobby has rated members of Congress on their voting records related to such issues as food stamp appropriations.

Termed crusty were 116 senators and representatives, while laudatory "loaves" went to 200.

The analysis of voting patterns was performed by Bread for the World, which claims 32,000 dues-paying members. The ratings were made according to votes cast on 10 major hunger-related bills brought to the floor of the current 96th Congress.

These included bills to transfer funds from military to domestic spending, and foreign aid appropriations to Nicaragua and Honduras, both of which Bread for the World supported.

"In voting consistently for hungry people, both here and abroad, some members of Congress have shown their compassion and sense of justice," said the Rev. Arthur Simon, a Lutheran Church-Missouri Synod minister who is executive director of the hunger lobby.

"However, these members who voted so consistently against hungry people are at odds with the nation's founding ideals and with biblical tradition," he said. "It's hard to believe that U.S. voters, if they knew the record, would not think twice about returning these people to office."

The lobby is not tax-exempt so that it can be free to rate legislators on hunger measures. The Internal Revenue Service prohibits tax-exempt organizations from such single-issue ratings.

Among those rated in the "good" to "excellent" category was Mr. Simon's brother, Paul Simon, an Illinois Democrat who received 18 out of a possible 20 points.

Members of Congress who scored 16 or better received Bread for the World "loaves" citations. Those tallying four points or less received a "crusts" designation.

Author tells how faith, hope, laughter overcame his illness

"Anatomy of an Illness As Perceived by the Patient" by Norman Cousins, W. W. Norton & Co., 1979, 160 pp.

By KATHLEEN N. NYBERG

Norman Cousins, editorial chairman of the Saturday Review magazine, subtitles his book "Reflections on Healing and Regeneration." The book came about after his personal encounter with a crippling illness, his courageous and imaginative struggle to overcome it, and his writing an account of this whole experience for the New England Journal of Medicine.

The response to his article within the medical profession is heartening for here we find doctors willing to listen to a patient — and a most articulate one at that. Now, if hospitals would do the same, some significant advances might be made in the whole field of health.

This is an exciting account of how one patient worked with a highly cooperative doctor and ought to inspire all of us to see ourselves as part of the healing process — we can cooperate in our own recovery.

Mr. Cousins found that a hospital environment was not conducive to recovery and had himself moved to a hotel. Then he deduced that if negative emotions have adverse effects on the body chemistry, then why would not positive emotions have a salutary effect? He prescribed for himself: laughter in large quantity. He prescribed for himself: faith and hope in the healing process. There were many other facets to his personal program and well worth reading.

We might wonder how much help such a book would be for the average person facing difficult physical ailments: for it required great will power, a strong physique, a cooperative doctor and a disease susceptible to his kind of "bullying" — quite a list! Yet this volume can help us all deal with our understanding of the source of healing, how healing can happen, and how we hinder or help the process. While this is not a specifically Christian book, it is certainly applicable and insightful for any Christian person.

The book is only 160 pages but it also covers the subject of placebos (imitation medication), creativity and longevity, and chapters titled "Pain Is Not the Ultimate Enemy" and "What I Learned from Three Thousand Doctors." Of special interest to many Christians will be his chapter on "Holistic Health and Healing" which is, in part, an account of his acquaintance with people in healing groups.

This is an important book for both doctors and their patients. It comes at a time when doctors are no longer felt to be infallible and all knowing, and when many patients are turning away from medicine to other forms of healing where, unfortunately, charlatans abound and flourish. This book may prove to be a call to clarify all our thinking about what is health and how can we best maintain it.

Ms. Nyberg is a United Methodist and a free-lance writer living in Danville, Calif.

DAYTON, Ohio — Only seconds after the recent election in Dayton, Ohio, of the Rev. Marjorie S. Matthews, as the first woman bishop of the United Methodist Church (UMC), an alert cameraman captured the elated embrace, above, of Bishop Matthews and another clergywoman.

RELIGIOUS NEWS SERVICE PHOTO

Bishop views her new job

EVANSTON (UMNS) — As Bishop Marjorie S. Matthews, the first woman elected to the episcopacy in the United Methodist Church, officially took office Sept. 1, she expressed both a hope and a warning.

The new episcopal leader of the Wisconsin Area, elected by acclamation on the 30th ballot at the North Central Jurisdictional Conference in July, said her hope is that "in the future the church can simply look at the qualities of a candidate for bishop, district superintendent or special appointment and not prejudge a person because she happens to be a woman or he or she happens to be an ethnic."

At the same time, she cautioned: "Women have not finally made it. We have some very hard work in the future. There are still many, many men and women who have questions about this move."

Bishop Matthews' thoughts on formally entering office are reported in the August issue of The Flyer, newsletter of the United Methodist Commission on the Status and Role of Women. Editor Pat Broughton wrote a comprehensive five-page analysis of the election of Bishop Matthews.

The article traces the movement to elect a woman from its inception at the National Consultation of United Methodist Clergywomen in January 1979 through many steps, including endorsement by three annual conferences or their delegations and finally through the long North Central balloting in Dayton, Ohio.

At one point when a "deal" was being considered by several delegations, Dr. Matthews is quoted as having said: "There will be no deals. It is time for the church to make its decision, guided by the Holy Spirit. There will be no deals."

"I never said I wanted to be a bishop. I still believe that the Holy Spirit has a hand in seeking leadership in the church. The movement (for election) grew — and it was blessed," she told editor Broughton.

She has been getting some mail, reports The Flyer, that reflects the "dis-ease" of the church. Letters she has received ask how a woman can be bishop when she can't be husband over wife. One male writer went on at length, pleading with Bishop Matthews not to make an issue of the fact she is a woman.

To such correspondence, Bishop Matthews responds: "My first reaction is one of dismay. Those who know me know I do not make an issue of my sex. I am glad to be a minister of the gospel. But then, it is quite obvious that I am a woman. Every time I look in a mirror I know that. I have been told by some that 'being a woman is part of your qualifications, an important part of your qualification. Lift it up and make it a positive quality.' I hope we can do that. Certainly there are places where a woman's viewpoint, the sensitivity a woman brings to the ministry, is needed."

Popular TV preacher

UM shuns appeals for money on show

FORT WORTH, Texas (RNS) — The Rev. Barry Bailey is a top-rated television preacher here, but he is sharply critical of many other preachers who turn to the airwaves to deliver their messages.

The 53-year-old pastor of the First United Methodist Church of Fort Worth obviously has no problem with the use of the broadcast medium. His television worship services have been rated as receiving 26 percent of the viewing audience at 11 a.m. each Sunday.

But Dr. Bailey says he doesn't have much use for some nationally known preachers who use television to make appeals for funds and urge their supporters to vote for conservative political candidates. Nor does he approve of fundamentalists who insist that the inerrancy of the Scriptures is an essential Christian doctrine.

Unlike many of these people, Dr. Bailey does not criticize his ideological opponents by name. He is opposed to all types of flamboyance in the pulpit, although he believes that preaching is one of the most important religious activities in the modern world.

"My idea is not trying to be better than somebody else, but to go back every time and try to do better . . . not in delivery or technique, but in trying to unravel what is significantly true for our day," Dr. Bailey said in an interview in the Fort Worth Star-Telegram.

He did not always have such a high view of preaching. Born and raised in rural Arkansas, he was turned off by the messages brought by preachers to the Landmark Baptist Church he and his family attended. He later became a Methodist "because it allowed me to think without feeling guilty."

Young Bailey soon became active in Methodist circles, and his friends began to urge him to enter the ministry. But his attitude at the time was "that's the last thing I want to do."

He was graduated from UM-related Hendrix College in Conway, Ark., and got a job as principal and teacher at a small public school in Almyra. But the idea of preaching still remained in his mind.

"I began to think about the power of words and that an idea could be the most powerful thing in the world," Dr Bailey recalled. "I decided that the most significant thing in the world I could do was be a preacher."

Dr. Bailey attended the Perkins School of Theology in Dallas and soon began a career of pastoring large churches. He came to Fort Worth from Richardson, Texas in 1976. The congregation he now serves has 6,000 members and is one of the top 10 membership in the United Methodist Church.

The loss of membership in the denomination does not particularly alarm Dr. Bailey. "If we lose members for the right reasons," he said, "there's no reason to go out and imitate the evangelistic methods of other churches. What people forget is that Jesus wasn't all that popular."

Dr. Bailey objects to traditional approaches to understanding Jesus. He lamented that many people see everything Jesus did as being religious, and commented, that "had it been recorded that Jesus sneezed, we would have tried to make that a religious activity. We have tried to put Jesus in a box, and make him dull. Jesus was not dull."

According to Dr. Bailey, Jesus' sermons were effective because they dealt with reality. "His sermons came from life," the minister said. "A prodigal son, a woman who had lost a coin. He is constantly picking up everyday experiences and showing them as principles."

Dr. Bailey's congregation has an annual budget of more than one million dollars. His salary, which he declined to reveal, is one he termed "adequate." At the same time, he remarked that "if I wanted to make a great deal of money today, I would stay in the ministry but I would start a different kind of preaching."

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The United Methodist Reporter

LOUISIANA UNITED METHODIST

edition

NUMBER 42 | Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 | SEPTEMBER 26, 1980

ministries meeting

The fields are white

The urgent need for new churches to be started in Louisiana highlighted the Fall meeting of the Conference Board of Global Ministries, held at Trinity UMC, Alexandria. Dr. L. Ray Branton, new chairperson of the board, presided.

Church Extension

Members heard a report from the Committee on Church Extension that there are over 24 different potential new locations which will require multiple millions of dollars to secure. The report grew out of studies made in the state by Dr Tex Sample, St. Paul School of Theology, and Dr. James Davis, General Board of Global Ministries.

The Conference Board of the Laity has already made this need priority when they adopted new By-Laws for the Bob Lay 1000 Club (as announced in a recent issue of LUM) to broaden the base of their program. Members of the Board of Global Ministries expressed appreciation for the prompt and generous action of the Board of the Laity and commended Dr. Tom Matheny and Mr. Cecil Bland for their leadership.

The Committee on Church Extension was asked to develop a report and to establish priorities as rapidly as possible, so that the Conference can be made aware of specific needs and location.

Members of the Conference Board of Global Ministries are shown in their first meeting since their election, held at Trinity UMC, Alexandria.

Salary Support

A second concern of the Board in its day-long meeting was a new salary support program for new congregations. The plan calls for $25,000 in salary, housing, etc. support to be reduced according to a formula over a four-year period. Each year a new congregation would be added, so that the total support for the fourth year would amount to $62,500.

Other items dealt with during the day included work on the budget for the quadrennium; a report by the Committee on World Hunger; a new program on Disaster Relief, which was set for the last weekend in February; report on plans for the Christmas Good Samaritan Offering; and a discussion of plans by the Committee by Promotion, Education and Cultivation.

Members of the Council on Finance and Administration are shown meeting with Rev. Brady Forman, chairperson of Higher Education, and Rev. Robert Townsend, representing Campus Ministers as they discussed some of the problems of financing the 10 Campus Units. Dr. J. W. Hearn is president of the CFA.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference.

Working for miracles

Who says a small church . . .

By MARLYN SEGURA SEYMOUR

Who says a small church can't do big things?

You'll never find the congregation of St. Luke's UMC in Shreveport expressing these sentiments. And a summer youth musical has re-enforced the notion that a small church can frequently offer activities and programs equal to those found in larger and wealthier churches.

St. Luke's Music Director, Rusty King, had not even celebrated his first anniversary at the church when he planned a youth musical. The youthful Centenary graduate had a wealth musical background beginning with his music director father and continuing with his major and sacred music and tenure in the Centenary College Choir. During his college career, King worked as a music intern at FUMC in Shreveport, an opportunity which afforded him a chance to work with several musical productions.

Planning a youth musical is a major task, one which requires cooperation from the young people, their parents and church musicians, and the support of the congregation. Planning a youth musical such as "Godspell" at a small church is a monumental task. But then, King's youthful enthusiasm clouds the fact that most churches the size of St. Luke's would not shrink away but run away from the prospect of performing "Godspell."

Interested in planning a production that was more than the high school play-type of presentation, the young people of the church had requested "Godspell." Scores and scripts were ordered. Musicians, both inside and outside the church were enlisted with King as the only professional. The aid of almost every young person in the church between the ages of 12 and 20 was a must. Auditions were held; cast and choral members were selected. Youth musicians were given parts during the guitar numbers.

Props were found. Sets were built. Costumes were put together, seemingly endless days of rehearsals were held. And seemingly endless evenings of rehersals were held. Plans were made to take the production on tour and enthusiasm was at an all-time high when a disaster struck.

After the weeks and months of rehearsals and planning, King discovered that he had contracted hepatitis. From his bed he continued to direct activities, and though the production was slowed, progress continued. Aside from the directors' discomfort, the only side affect was a cancellation of the tour.

However, when King was well enough to attend final rehearsals, the show did go on. The production played two evenings at St. Luke's and one evening at First Methodist in Minden.

The consensus of the young people was that it was all worthwhile as they basked in the limelight and the applause of their families, friends and guests. And, as for King, he knew he could do it all along.

After all who says the small church can't do big things?

Members of the cast of "Godspell" from St. Luke's UMC in Shreveport.

Of Special Interest on the Inside Pages

Layman alleges 'one-sidedness' in UM funding ..... Page 3
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Homes residents seek 'windfall' ..... Page 4
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Court welcomes new members ..... Page 4

Training offered C. S. Workers

The Ruston District Council on Ministries has designed a training program for Church School Workers. The first phase will be on Monday and Tuesday evenings, September 29-30th, from seven to nine thirty. The program will feature interest centers, settings for learning, audio-visual aides, use of curriculum materials, and techniques for teaching.

Classes will be offered for workers with different age levels, culminated with a one-hour class with students from eight to nine p.m. Tuesday. The Christian Study Series and other related materials will be used with the classes; but teachers using any of the curriculum material will be enabled by attending the workshop.

Classes will be offered for workers with Pre-school, Early Elementary, Older Elementary, Youth and Adults. Leaders will include Ms. Shiela Nuttal, Tom Burton, Bennie Vaughn, and Byrl Moreland.

The class on Monday night will be held at FUMC, Arcadia and on Tuesday night at Trinity UMC in Ruston. James O. Evans is the Education Workarea Chairperson for the Ruston District.

Young adult event

Peanuts parables

Robert Short will present *The Gospel According to Peanuts* to a special Young Adult Event on Friday, September 26th at FUMC, New Orleans. The event is sponsored by the New Orleans Districts and is planned to bring together the young adults in the area for a significant program and social occasion.

Based on Mr. Short's famous best seller, this fast moving slide program presents all the "Peanuts" characters who illustrate, in the most entertaining way, the central teachings of the Christian Faith. *The Gospel According to Peanuts* was the Number-1 non-fiction best seller of 1965 and continues to be one of the most popular modern religious books throughout the world. Mr. Short's three sequence books, *The Parable Of Peanuts, A Time to be Born — A Time to Die*, and *Something to Believe In*, are also religious best sellers.

A native of Texas, Mr. Short worked as a professional actor with the Margo Jones Theatre in Dallas. He was a Director in the Production Department of WFAA-TV in Dallas and later served as the Director of Radio and Television for the Dallas Council of Churches. At Southern Methodist University, he directed the Wesley Players Acting Group.

Robert Short received a B.A. Degree from Oklahoma University, a Master of Divinity Degree from SMU and taught at North Texas State University while completing work on a M.A. Degree in English. He has completed work toward a Ph.D. in Theology at Garrett Evangelical Theology Seminary in Evanston, Ill. Mr. Short travels extensively presenting visual programs on the Christian values found in popular culture, literature, and art.

Following the program, there will be a fellowship time for young adults to meet and mingle. Young Adults groups planning to attend the event are asked to call the host church at (504) 488-0856.

The Lafon Story

(Editor Note: This is the second of two articles about Lafon)

By SAMUEL W. WALKER,
Director of Special Ministries

The centennial of Methodist Homes for the Aged was observed in 1950 during the session of the National Association of Methodist Hospitals and Homes. The Superintendent of Lafon Home, Rev. C. O. Green was there and was elected Vice-President. He said in his report to the Louisiana Conference in November "I was happy to note that there are just a few homes which boast a longer period of service and existence than our own Lafon Home. The first Methodist Home was organized in New York City in 1850. Our Home had its birth in 1867. She is now a full grown lady of 83 years filled with service and helpfulness to people in the Sunset of Life."

In as much as the Lafon Home was erected and dressed in new attire it was now ready to render twenty-eight more years of service. The program of The United Methodist Church has been from the beginning the most comprehensive of all Protestant Church programs. From the early days of American Methodism the Church has sought to serve the full life of its constituency and has offered a plan for the meeting of human needs on every level. So it was no different with the church then than it had been in times past. The church was simply about its business in New Orleans and in the Louisiana Conference of The Methodist Church, and the Methodist were well pleased.

By the time the new structure had stood for nearly twenty five years I had been a member of the Board of Control, presently called the Board of Directors, for several years and had served as acting Secretary and was later elected to serve as Secretary for six consecutive years and now, for almost three years, Board chairman.

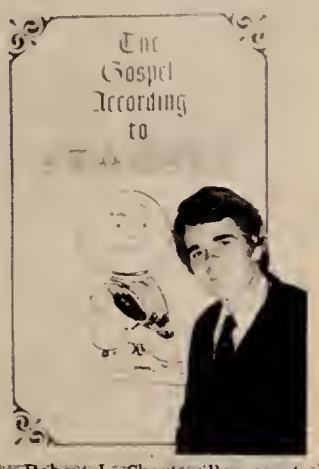
Certain specifications and demands were placed upon us about the year 1973 and the Board of Directors wrestled trying to rectify them; however, the style of structure would not let us make all the corrections called for. Thus we decided the best thing for us to do was to launch a building program since we could see the "handwriting on the wall" telling us the structure was in its last days of usefulness as a nursing facility. So we entered a pledge campaign in September, 1976 under the leadership of Bishop Finis Crutchfield based on three year pledges by Louisiana Methodist and others from within and without our Methodist affiliation and a $400,000.00 gift from the Kendall Foundation. We did not get far in the campaign before we received a message telling us the Department of Health Education and Welfare was withdrawing its financial certification as of January 31, 1977. Thus the residents were transfered to nursing facilities all over the State and several were taken by relatives.

Following the sale of as much of the equipment as could be sold the structure was completely demolished and the plot of ground was cleared of all debris by June 31, 1977. This, of course, damaged the pledge campaign. Some lived up to their pledge; while others took advantage of the latest happening.

While we set out to build a new facility for a cost of $2,500,000.00 we had to change that and we reduced our ambitions to $1,300,000.00 and by September 28, we were talking $1,700,000.00. All through that season inflation was speaking loud and clear to us. We've had much investigation and discussion with numerous brokers and credit agencies all in the interest of getting the job done. We are still working at it.

A Lafon Home of The United Methodist Church is needed in our conference today. While more attention is being given to children and youth, and we are proud of that, it is the aged who are increasing in numbers.

The Louisiana Conference has a heritage — a rich heritage. Let's keep it. Contact me at P.O. Box 3057, Baton Rouge, if you have a burning desire to make a contribution.



Robert L. Short will present The Gospel According to Peanuts to a Young Adult Event at FUMC, New Orleans.

AROUND THE CONFERENCE

NEW ORLEANS — The members of Ross UMC report that a recent Men's Day Program was 100% success. The Reverend Robert Hillard delivered the message; Reverend Caesar Small was chairperson; and Reverend Barrie is the pastor.

• • •

BOYCE — Members of Lahey Chapel UMC, near Boyce, held a revival. The Rev. M Rolly Walker, Associate Minister of Trinity UMC, Ruston and the former pastor of the charge, was the preacher. Rev. Ronald Rankin is pastor.

• • •

BATON ROUGE — The Jefferson UMC held a church-wide picnic at Camp Istrouma. We enjoyed particularly trying to fathom the meaning of the map on the inside pages showing members how to get there. Sure am glad we have not tried to follow Angus' maps anywhere!

• • •

SHREVEPORT — Bishop J. Kenneth Shamblin was the morning worship preacher for the 10:50 a.m. service at Noel Memorial UMC in Shreveport.

• • •

HAMMOND — The "Circuit Rider," church paper from FUMC announced the formation of a new Young Adult Class in the church. There was also an elaborate description of how new members of the class were to find the classroom. We wonder how many of them made it using the directions.

• • •

HOMER — The Homer "Chapel notes" announced a revival for the church with Dr. Douglas L. McGuire as the Preaching Evangelist and Rev. Jack Shaw as the Singing Evangelist.

• • •

NEW ORLEANS — Members of the Neapoleon Avenue UMC are planning to celebrate the 200th Birthday of the Sunday School by having a party on the church lawn. Their church bulletin announced that there ought to be games and prizes for all ages, whatever that mean. And the biggest contest is to be the "prettiest Sun Bonnet." We gather the whole idea is to have "great old-fashion time together" as members celebrate the beginning of the Church School.

• • •

BATON ROUGE — The Annual Observance of Women's Day was held at Wesley UMC last week. The theme was "Today's Woman in Action," Mrs. Joyce W. O'Rourke, Instructor and Generalist Candidate for the Ph.D. Program in the Department of Speech at LSU was the speaker. Special music was presented by the Senior Choir. Mrs. Isabel M. Herson was the program chairperson.

• • •

ALEXANDRIA — Dr. Harmon Smith of the Duke Divinity School will deliver the White Lecture on "Death and Dying" during October 12-14th.

• • •

MANDEVILLE — Dr. Don Emler, Professor of Religious Education and Head of the Centenary School of Church Career was the special guest for the Fall Retreat of the St. Timothy UMC. Dr. Emler's topic was "Faith Development." Rev. Don McDowell is pastor of the church.

• • •

RUSTON — The Monroe, Ruston, and Shreveport District united in a Men's Retreat at Caney Lake. Bishop Robert E. Goodrich, Jr. was the principal speaker.

CHRISTIAN EDUCATION WEEK

Editorial

Report needs to be viewed in perspective

A conclusion in a report compiled by a United Methodist layman in Maryland, that United Methodist general agencies may be "siphoning off" a "significant portion" of the church's weekly offerings to support "left wing, totalitarian" groups and causes around the world, is likely to stir considerable controversy in the months ahead (see articles elsewhere in this issue).

Excerpts from the report and comments about those findings already have appeared in two national publications: "Good News" magazine, a publication of the UMC's "evangelical" caucus; and "Human Events," which describes itself as "a national conservative weekly" newspaper. In addition, "The Reader's Digest," which is among the world's most widely circulated publications, has confirmed to TM/UMR that an article on the report has been commissioned for an upcoming issue.

While David Jessup, the report's author, calls it a "preliminary inquiry" and protests that it was "not prepared for publication" but as a basis from which the church could investigate itself, most published accounts of the report treat it as a documented indictment which "proves" the UMC is supporting "leftism" — even "totalitarian Marxism" — around the globe. "Good News" magazine, for instance, refers to it as "an amazing research document" and "a startling report which reveals how United Methodist dollars are given to Marxist causes."

Such sweeping claims are not made by the report's author, nor do we consider them to be valid. At most, the report is a carefully compiled listing of organizations — on what would generally be classified as the "political left" — which have received some amount of funding from the UMC's General Board of Church and Society and the General Board of Global Ministries between 1977 and 1979. On the basis of that listing, Mr. Jessup concludes that the church needs to ask itself some questions about its funding patterns — particularly as funds have flowed from national agencies to outside organizations and causes.

We believe Mr. Jessup should be commended for caring about the church and exerting the necessary effort to compile this listing. All of his figures — which are correct as best we can determine — were compiled from board financial records.

He has produced a useful document, which we believe raises a legitimate concern — not about some imagined communist infiltration of the church on a grand scale, but about our general church bureaucracy's perceived political leanings, and whether our church's funding patterns have become overbalanced to the "left."

At the same time, Mr. Jessup admits that his report is not a definitive document which would stand up to legal debate, but rather, a "preliminary inquiry" into matters about which he is not totally informed. Those who say, or even imply, that Mr. Jessup's report represents an accurate total picture of United Methodist giving — or even a completely accurate picture of a small segment of that giving — are abusing both the church and Mr. Jessup's report to reinforce their own prejudices.

Among the "flaws" which easily can be found by anyone holding Mr. Jessup's report up to scrutiny as if it were a polished document rather than a "preliminary inquiry" are:

- **Its overstatement.** It begins, for instance, by saying a "significant" portion of the church's total giving may be going to support "pro-totalitarian" groups. It identifies a total of $442,000 which over a three-year period was given to groups which he considers to have such leanings. In a church which received offerings of nearly $3 billion during that period of time, the so-called "significant" contribution was .015 percent of total giving to the church.
- **Its confusion of terms.** Examples abound, such as reference to the amount of funds going to "pro-Cuban" groups in a way which implies that "pro-Cuban" is synonymous with "pro-Castro" or "pro-communist."
- **Its use of "guilt by association."** Such was the case in material about a National Council of Churches' shipment of wheat to Vietnam: Mr. Jessup notes that the NCC's relief arm, Church World Service, sent the wheat with the support of several denominations, including United Methodism. He points out that a brochure advertising the shipment was produced for Church World Service by an outside consultant named Cora Weiss. He then notes that Cora Weiss has been "associated time and again with the projects of the totalitarian left." The implication is then drawn that, by this long string of association, the UMC is proved to be guilty of supporting a project of the "totalitarian left."
- **It quotes out of context.** Bishop Dale White, for instance, is quoted as having said the Iranian students were "correct in threatening to put one of the American hostages on trial for his 'war crimes' in Vietnam" and that the Ayatollah is a "highly moral individual." The selection of quotes made it appear that Bishop White supports the Iranian government's point of view and believes the hostages are being justly imprisoned. Anyone who has been exposed to the frequent comments of Bishop White on the subject of Iran knows this is not his position (see TM/UMR, Aug. 22). "The American people, no doubt, are angry about the holding of the hostages — an act clearly illegal — but from the Iranian perspective, they have seen little evidence that American leaders are willing to acknowledge or adjust in any way for past grievances," Bishop White has said numerous times.

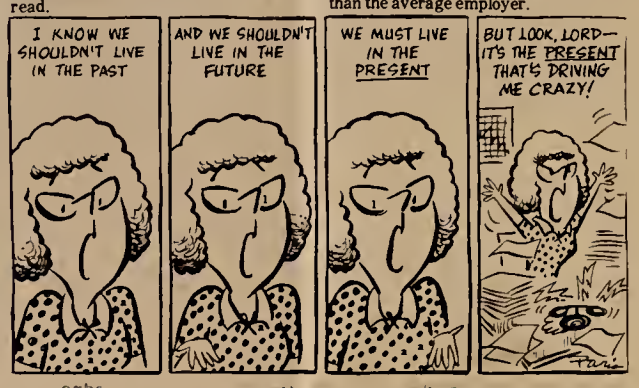
We urge United Methodists and all others concerned about truth to weigh both Mr. Jessup's report, and the reports of various publications about his report, with healthy skepticism. It is possible, and even likely, that his report will be used in distorted forms by those with a pre-conceived interest in "proving" that the United Methodist Church is "soft on communism." Others, with an equally pre-conceived desire to "defend the church" at all costs, will dismiss it without considering its substance and by labeling it "McCarthyism" or a "witch hunt."

We do not believe either response is appropriate. We believe Mr. Jessup's report is just what he says it is: a preliminary inquiry into an important subject — an incomplete and cursory study which raises questions and draws tentative conclusions about oft-heard charges that our national agencies "lean to the left."

We consider it unfortunate that Mr. Jessup's report ceased to be an "internal document" and became a "public document" while it was still in such "preliminary" form. This will likely subject our church to a new battery of charges — many of which are untrue and grossly unfair.

Nevertheless, we hope the elected officials of our church's general agencies will consider Mr. Jessup's conclusions and documentation with a minimum of defensiveness. To any extent that those conclusions may be true, they need to be dealt with forthrightly. To the extent that they are untrue or distorted, the church's position should be forthrightly reaffirmed.

While this process develops, we hope the rank and file members of the United Methodist Church will maintain a sensible perspective and refrain from automatically believing everything they read.



New edition welcomed

TM/UMR welcomes as readers approximately 548 member families of the Hollywood First United Methodist Church in Los Angeles, California (Pacific and Southwest Annual Conference).

These readers began receiving a local church edition with the September 12 issue.

Hollywood First UMC is the most recent addition to more than 300 local churches across the United States, which publish special editions of this publication — combining local church news with annual conferences and general church news and opinion.

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

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The United Methodist Reporter (USPS854500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Here I Stand

General church wrong in backing J. P. Stevens boycott

L. T. Prigmore

By L. T. PRIGMORE

In April of 1980, the General Conference of the United Methodist Church voted to approve a boycott of J. P. Stevens products. This action was not only taken irresponsibly (during a time when parliamentary agreement ruled out any debate on the issue), it was a classic example of discrimination as one company was singled out of the business community of the world to be criticized and censured. It would be bad enough if the church had selected the worst employer, but to pick out J. P. Stevens illustrates how a proliferation of propaganda can distort the facts and influence the thinking of a group that supposedly represents the leadership of our church.

For the record, J. P. Stevens is doing one of the best jobs in the textile industry in human relations and in meeting the needs of minority and ethnic groups. Stevens provides jobs for 45,000 persons — 23% of them are of ethnic minority origin. (According to the Bureau of Labor Statistics, the national average of all manufacturing employees was 11% ethnic in 1976.) 1,100 of these ethnic persons hold skilled, supervisory or office positions. 42% of the work force is female. Ethnic and female employees are finding increasing opportunity for upward mobility.

There are 85 plants within the Stevens organization, and in the past 15 years only 12 union elections have been held throughout the company. All of these elections were conducted by the NLRB (National Labor Relations Board) and the union won only ONE! Surely J. P. Stevens must be conducting its business and treating its employees far better than the average employer.

Furthermore, J. P. Stevens pays wages higher than many of its competitors and fringes amounting to an additional 25% of base pay. Stevens pays 100% of the following employee benefits: Medical and life insurance premiums, retirement pension plans, paid vacations, paid holidays and tuition assistance.

In the past five years Stevens has contributed $3,500,000 to charitable causes and over a longer period has donated $250,000 to the United Negro College Fund.

Several million dollars have been spent in the past few years to improve environmental working conditions for the employees in J. P. Stevens' plants. The air is cleaner and conditions more comfortable in most Stevens plants than the ambient air surrounding them.

Many Stevens employees are paid better wages and fringes than numerous employees of United Methodist churches and other UMC institutions. For that reason the action taken by the delegates was not only irresponsible and discriminatory — it was hypocritical. We are not practicing in our own organization what we are preaching to the Stevens organization.

Jesus said "Let he who is without sin cast the first stone." From the tremendous amount of criticism I have heard in five southeastern states, the stones thrown at J. P. Stevens may become boomerangs as some threaten to boycott our United Methodist Church.

As a delegate to the 1980 General Conference I have been besieged by members of the local churches throughout this region to explain the rationale for our action. A group of ladies in a management training group in South Carolina approached me with indignation and asked if they were being naive to maintain their membership in a denomination that acted so irresponsibly and contrary to facts at its highest Conference level.

The damage has been done — primarily to the UMC in certain areas where annual conferences and local church administrative boards have repudiated the action of the General Conference regarding the boycott, and have urged constituents to support Stevens products.

May we urge our leadership to act responsibly and responsively as we seek to support all groups in our society that, irrespective of past mistakes, are taking tangible steps for corrective action. After all we are called to be agents of reconciliation.

"Here I Stand" is a forum through which readers may express their opinions and concerns about issues facing the church.

The week's contributor, L. T. Prigmore, is a member of the First Centenary UMC in Chattanooga, Tennessee, a lay leader in the Holston Annual Conference, and an executive at a textile company which is a competitor of the J. P. Stevens Company.

My Witness

Christians have a duty to be conservationists

By GENE WARREN

Scattered throughout the history books of man is our struggle with the land and its resources. Many chapters are full of moments of glory — others of sadness.

From the time of Adam and Eve until today's generation, our dependence on the land for food, fiber, and shelter; a place to live, work, and worship; in peace or war, happiness or gloom, has been and is still deeply rooted in the soil.

The pages of the New and Old Testament are full of the story of how God's people moved across the land in search of fertile fields, clean water, and grass for their livestock. From God's pages we learn of villages that died, streams that died, nations that crumbled, and churches that prospered as the soil was good, or weak.

If we look into the pages of our own nation's history, it is plain that the land's strength gave birth to America. Great churches sprang up on the prairies, on river banks, in the depths of great forests — and all because the land gave forth its bounty.

People have always turned to the church when times were hard. As men and women followed their wagons across the frontier, they were at war with storms, insects, droughts, floods, hunger, and sickness. God was their everyday companion; the church, a refuge from the hardships of the times. The pioneers prayed for rain when the soil was parched, prayed for the rain to stop when rivers and streams spilled over onto their land, and gave thanks to God when harvests were good.

Partly because of neglect, but mostly because of ignorance, the proud face of America was eroded to the bone — spoiled as people moved west. In the middle thirties people all across the South and Southwest awoke to see the sky filled with dust from the Texas, Oklahoma, and midwest prairies.

Christian men and women have always looked at the land with awe. They see God in the forests, running streams, and in an evening storm. Christian people listen and want to do more to protect His land from abuse.

That's what a long caravan of crusading conservationists did in the 1930's, 1940's, and are doing right up to this day. Conservation-minded men and women went to work to organize soil and water conservation districts to help plan and to do their conservation work at the grassroots level.

For more than 40 years now, the Soil Conservation Service conservationists and soil and water conservation district leaders have joined with land users to cover the land with conservation love. The conservation way is really God's way. God expects people to dress and care for the land and resources He created.

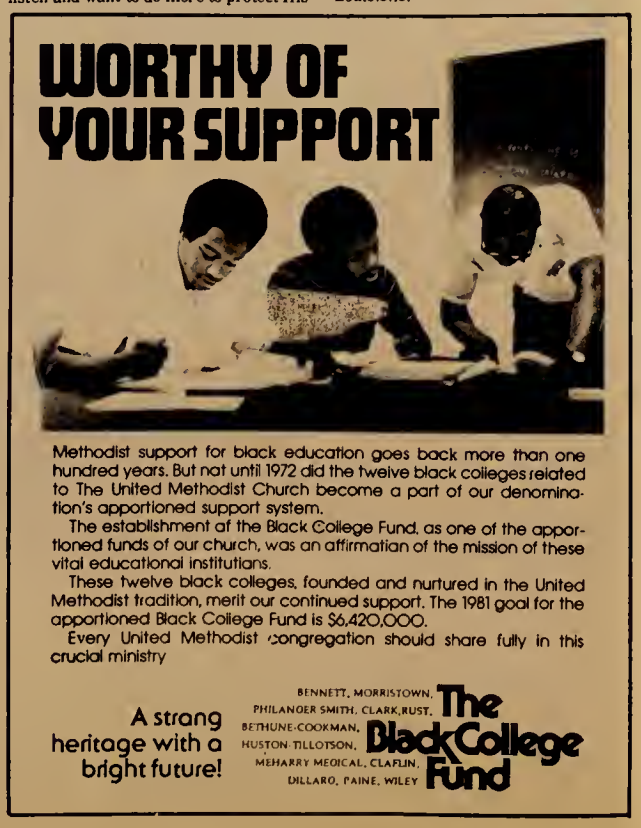
Today, when so many die of hunger and suffer from weakened land, it is especially important for Christians and all people to be sensitive to the needs of others. There is little doubt in the minds of knowledgeable people that America's food and the ability to produce it are her greatest weapons — even mightier than needle-nosed missiles and great reservoirs of oil. Most of our food comes from the land, via the sweat of the American farmer's brow. From a Christian's viewpoint, food as a weapon should be used to bring the lost to Christ and to help the hungry and suffering people of the world.

Christians have a stake in the land. We have a responsibility to share our abundance, our plenty. We have a duty to give financial support to churches, religious institutions, and missionaries. Much of that wealth can be traced to the forests and the rich fields of this nation.

All of us, especially Christians, need to turn our attention to the foundation of our greatness, our religious heritage, the soil. When the soil goes, so goes this land's freedom and strength.

"My Witness" is a column through which TM/UMR readers may relate meaningful experiences of Christian life.

This week's contributor, Gene Warren, is public information director for the U.S. Soil Conservation Service in Alexandria, Louisiana.



Letters to the Editor

'Old time religion' debated

The "Here I Stand" article written by Louis Davis in September 5 issue of TM/UMR is the best example I have read on reasons why the United Methodist Church (and others) are "going to the dogs."

Mr. Davis spent most of the whole article denouncing the "old time religion," about which he apparently knows nothing.

I am 72 years old and I have seen the old time religion and the modern type — there is no comparison. He seems to blame everything from warts to ingrown toenails on "old time religion." However, the wrongs he enumerated — such as slave dealing, mistreatment of many minority groups, evils of tobacco, alcohol, nuclear energy pollution of air and water, war, world's most wasteful nation, imported oil, etc. — he attributed to "old time religion," instead of in spite of it. How stupid can a modern church member get?

Another thing about his modern religion that Mr. Davis did not say is the spirit of God "filleth my cup to overflowing." In our modern churches has he or anyone seen the Spirit lead enemies to embrace each other and all is forgiven? I've seen it in "old time religion." All sorts of wrong have been corrected openly and otherwise because the Holy Spirit was visited upon and in the souls of individuals through "old time religion."

The Bible is full of stories pointing out the punishment for leaving the "old time religion" in exchange for a more modern one which leaves out God. And we will pay the penalty for leaving the "old time religion" in preference for the modern type.

All the "old time religion" is not gone, thank God, but it is now in the minority.

We have just about soft-pedaled religion to the point where our churches are only another social club hiding behind the pretense of living for God through the teachings of Jesus Christ and the New Testament.

Do we hear spiritual and uplifting sermons from the modern pulpits? I have heard better talks at a P.T.A. meeting.

Under the "old time religion," our church grew, numbers increased, souls were blessed, and saved, and religion was enjoyed. Now, if we are not "going to the dogs" as Mr. Davis is tired of hearing, why are our numbers and percentages decreasing?

E. M. Halsey
Conway, Arkansas

Big 'Amen'

To the Editor:

I want to add a big AMEN to Louis Davis' "Here I Stand" article headlined "Old time religion not way to go forward in Christianity" (TM/UMR, September 5).

Mr. Davis is saying things that need to be said. He's saying it clearly and concisely. During the last few years, I've found it difficult to know how to express discontent with "back to the Bible" movements. I'm not against reading the Bible but, as Mr. Davis says, often the people screaming "back to the Bible" loudest seem to substitute worship of the book for sincere attempts to follow Christ's teachings. Christ certified that Christianity lies with the great commandments: "Love God with all your mind and heart and soul and strength, and love your neighbor as yourself."

Mr. Davis is right in saying that the "old time religion" wasn't good enough to keep us from doing harm to many people: Indians, slaves, minorities and future generations. The "old time religion" wasn't good enough to keep us from devastating our environment.

In today's world, for humanity even to survive, we need to follow Christ more closely than we ever have before and move "forward to Christianity!"

Phyllis Hohenboken
Hillsdale, Illinois

Knowledgeable article

To the Editor:

Congratulations on printing the article headlined "Only mutual ground for Christians is spiritual" by Betts Finley (TM/UMR, Sept. 5).

That is the most knowledgeable article I have read. From the UMC's leaders on down, let us eliminate conflicts of interest, and get back to the basic spiritual awakening of people.

Margaret Staley
Denver, Colorado

Said well

To the Editor:

Hooray for Betts Finley in his September 5 "Here I Stand" article headlined "Only mutual ground for Christians is spiritual."

He said it so well for so many of us, and I want to send my thanks.

Janelle Arnett
DeKalb, Illinois

Are bazaars okay?

To the Editor:

I would like some definite facts regarding a practice in our church — as to whether it is in keeping with our church's tradition, as handed down by John Wesley.

Our local church held an auction, and said it was sponsored by the church women. It started out to be an "old time bazaar," but it ended up being both. The proceeds went into Christian service, so there is no question about that end of it, but there is some degree of controversy as to whether it is spiritually right for the church to raise money by such means. Another such event is now being planned and some anticipate that it will be held annually.

Toss it out for reader-reaction. I am open to change my mind if I am made to see that I need to change. Right now I cannot see that Jesus is being glorified by church-sponsored auctions. Even though it is sponsored by the church women, the entire church is urged to take part.

I will be interested to note the views of others.

Mrs. K. C. Eschenburg
Kennedy, Texas

Oklahoma challenge

To the Editor:

The report by Bud Herron on the possibility of some of the churches in Oklahoma Indian Missionary Conference having to close due to lack of operating funds presents some challenges to the creativity of United Methodists in their concepts of mission (see TM/UMR, August 22).

The situation is complex; some money is available from the Advance and Ethnic Minority Local Church funds, but only as apportioned by the National Division of the Board of Global Ministries. The dilemma is in the method of support without undermining the spirit of independence which characterizes the people in these churches.

I had the privilege of leading a mission study group in their conference school this summer, and also of participating in a group under the leadership of a layman, venturing his first theological journey of this kind. I was impressed by the dedication of the participants, the enthusiastic reception of the Word in the study on "Biblical Understanding of Mission," the desire to be in mission to each other and to those of us in other conferences, and by their integrating the learnings of the doctrine of the United Methodist Church with the traditional values of reverence for natural resources and all living creatures.

Could it happen that those who desire "designated giving" would want to work out some of their gifts to mission in helping to create ongoing funds for this conference to use in maintaining their independence and dignity, and creating the possibility for working toward financial equality? I found the "gifts and graces" of the pastors involved in this conference to be as great or greater than many who fill pulpits which grant them much greater financial rewards. Their lay men and women are also intellectually and spiritually blessed. I would plead that the United Methodist Church not sacrifice this group of people to the inflexible tenets of "connectionalism."

Further reading on this conference is available in the report to General Conference titled, "Mission on our Doorstep."

Florence Isaacs
Medina, Texas

Funding 'imbalance' claimed

'Political left' siphons off UM money, layman alleges in research

By JOYCE HOPKINS
Staff Writer

SILVER SPRING, Md. — A United Methodist layman this spring became interested in — and a bit indignant about — what he described as a "political orientation" of several general boards and agencies of the UMC which he contends favor "the totalitarian option."

Instead of merely stewing about it, however, David Jessup gathered information and wrote a 26-page report outlining coalitions and groups supported by funds or services of United Methodist boards and agencies which, in turn, he felt supported politically left-wing governments, such as Vietnam and Cuba.

Mr. Jessup, who does not consider himself a political conservative, concluded that several United Methodist agencies condemn human rights violations in "right wing countries and briefly or not at all attack those in Cuba, Vietnam, the Soviet Union and countries allied with them."

His study, entitled "Preliminary Inquiry Regarding Financial Contributions to Outside Political Groups by Boards and Agencies of the United Methodist Church, 1977-79," was completed just before the 1980 General Conference in April, and was originally envisioned as an internal document for the use of General Conference delegates. Its subsequent emergence as a controversial public document has come as a surprise, Mr. Jessup said.

The intended effect of his study, Mr. Jessup said, was to get a "Committee on Accountability" approved by the General Conference which would provide information and explanations regarding the amount of support that goes to outside political groups from UMC boards and agencies.

While General Conference did not create such a committee, a compromise measure was adopted which will require increased public accessibility to information about spending patterns of UM general boards and agencies. Financial records of boards and agencies now are available upon request to annual conferences and local church administrative boards.

Report surfaces

Since its initial presentation to a legislative committee of the General Conference, however, Mr. Jessup's report has surfaced both in secular and religious publications.

The September/October issue of "Good News," a magazine of the evangelical caucus within the UMC, includes articles regarding the report and reactions to it by members of the general Board of Global Ministries and its Women's Division. Both agencies and the general Board of Church and Society figured prominently in Mr. Jessup's paper.

"Human Events," a publication which describes itself as a "national conservative weekly," reported during June on Mr. Jessup's study, somewhat to his discomfort.

Of the "Human Events" article, Mr. Jessup said, "I wasn't happy that that particular medium trotted out the report because I don't agree with their political philosophy. I wasn't interested in getting it into the press, particularly that press."

A spokesman for "Reader's Digest" has also confirmed that publication plans to publish an article on the report in the future, although who will write it has not been disclosed.

Mr. Jessup denied any knowledge of, or connection with, the "Reader's Digest" project or that he had any financial or other backing from any individuals or group in preparing his report.

"I can guarantee I did this completely on my own," Mr. Jessup said of his inquiry.

Mr. Jessup said he spent $500 out of his own pocket to have 100 copies of the study prepared and sent to General Conference delegates on the Finance and Administration legislative committee in an attempt to get his proposed "accountability committee" approved. After his arrival in Indianapolis, he okayed a request from the "Good News" caucus to reprint his article as a way to make more copies available.

While he paid his own way to General Conference, Mr. Jessup said, "Good News" paid for his hotel room in Indianapolis. However, Mr. Jessup said he does not consider himself a part of the "Good News" movement.

Mr. Jessup also denied knowing that the "Information Digest," his most frequently quoted source outside of church literature, is written by a man — John H. Rees — who is also on the writing staff of the John Birch Society's weekly "Review of the News."

Mr. Jessup also expressed surprise upon learning that studies of the information in his report were underway last week at the UM general Boards of Global Ministries and Church and Society offices (see related article elsewhere on this page).

"My intention was not to tie people in bureaucratic knots," Mr. Jessup said. "I had hoped that a number of sharp questions would be asked."

Using information supplied by church agencies about money given by UM boards or agencies to groups he questions, Mr. Jessup indicated he sees a pattern.

'One-sided' charge

"The conclusion one is driven to is that a pattern seems to be prevalent there — of giving United Methodist resources to assist groups which in too many cases are in support of totalitarian movements around the world, such as supporting the Cuban revolution and the exportation of the Cuban revolution, Mr. Jessup, a member of Marvin Memorial UMC in Silver Spring, Md., said.

Mr. Jessup analyzed $442,000 of financial contributions by church agencies in approximately 45 instances to organizations and coalition groups. The spectrum of groups receiving contributions ranges from Church World Service (the National Council of Churches disaster relief and rehabilitation arm), to the Cuban Resource Center (an information office on Cuba founded by missionaries and endorsed by Cuban Methodists), to Clergy and Laity Concerned, an anti-war group founded in the 1960's.

The size of the grants range from $100 from the United Methodist Women's Division to the Puerto Rican Solidarity Committee to the largest — $55,185 — from the World Division of the General Board of Global Ministries to the North American Coalition for Human Rights in Korea.

Mr. Jessup's report is divided into seven sections, each of which includes information about financial contributions when there were such, information about the organizations involved, church and/or agency resolutions where there have been such, quotations from church publications and Mr. Jessup's own commentary.

In the section on Cuba and Latin America, Mr. Jessup judges that the evidence proves the church is favoring "The totalitarian option."

Mr. Jessup, who spent two years in Peru with the Peace Corps, said he feels the pro-Cuba stance of materials found in UM Schools of Christian Mission is "continually pushing that the Communists have found better answers than we have."

Saying he believes the church has become a propaganda tool of such totalitarian governments as Vietnam and Cuba, Mr. Jessup used as examples of this the UMC involvement in Iran and with the Cuba Resource Center.

Referring to endorsement of the center by the church in Cuba, Mr. Jessup questioned what the church in Cuba really is.

"It is a well-known fact that Communist totalitarian governments take over the institutions of a society to serve the state. I don't have details on the Cuban church, but it is a fact that the government of Cuba allows the officially recognized church (representatives) to travel and make statements, and that in itself shows the church people are being used by that government," he said.

"In Iran, I feel there is a dual purpose — a humanitarian one like exchanging mail (between hostages and their families). But there is also a political propaganda purpose being served," he told TM/UMR.

Questions even-handedness

In his Middle East section, Mr. Jessup questions the even-handedness of the 1976 General Conference statement on the Middle East because, he says, "it directs most of its criticism at Israel and the U.S." He cites the Women's Division for giving grants to two organizations which he alleges directly contradict the General Conference statement. He also charges that UM staff "have been busy employing church facilities to assist the Iranian and Palestinian causes."

Mr. Jessup classified the United Methodist Church and many church leaders among the "Hanoi hawks" who have lobbied to extend diplomatic recognition and "reparations to the new regime; they have spent millions of dollars of churchgoers' money to send food, steel tubing, railroad and agricultural equipment to Viethamese government ministries including those in charge of the 'New Economic Zones.' "

He criticized "informational campaigns" to rationalize and praise "the implementation of totalitarianism in Vietnam which has resulted in the tragic flight of the boat people."

He mentioned a Church World Service pamphlet which, he said, sounded "like a propaganda tract for the North Vietnamese government. That made me mad. It's one thing to send humanitarian efforts into a country regardless of its political atmosphere. To campaign for a country, to lobby for its government over here, is another."

"My whole interest politically has been to further the aim of democracy and to help people toward self-determination in their own government," Mr. Jessup said.

Information compiled

In his "Africa" section, Mr. Jessup reviews the controversey over financial grants to the Patriotic Front and Bishop Abel Muzorewa. He said, "The question for UMs is whether the American church will help or hinder the democratization process (in the future)."

A section on "government intelligence capabilities" questions the legitimacy of the Women's Division working with organizations which question the basis of "legitimate intelligence activity."

Moving into the section on "disarmament, peace and the Soviet Union," Mr. Jessup concludes there is "one-sidedness" and pro-Soviet views in the Coalition for a New Foreign and Military Policy which "excuse" the Soviet arms build up.

Mr. Jessup, who works with the Political Education Committee of the AFL-CIO, said ever since he was a student at the University of Colorado and the University of California at Berkeley, he had been involved in civil rights matters, such as "the free speech movement before it became the filthy speech movement."

He has worked as a volunteer to help farm workers and once, he recalled, he was arrested in San Francisco when trying to integrate the auto dealerships.

But support initiative

UM officials say research flawed

By SHARON MIELKE
Associate Editor

Top officials of two United Methodist general boards criticized in a study by a Maryland layman give the researcher high marks for initiative but say he bas rushed into print with a very superficial piece of research.

David Jessup of Silver Spring, Md. compiled a report on the use of church funds by UM boards and agencies which concludes that "a significant portion" of the church's weekly offerings may be "siphoned off" to support "left wing, totalitarian" groups and causes around the world. (see related story this page).

Church officials are also disturbed by what they call repeated use of "guilt-by-association" logic and innuendo in the 26-page study — tactics which they say recall "the worst of the McCarthy era."

They are also upset that Mr. Jessup never talked to board and agency officials or elected UM directors to ask for their input into his study.

Responses ranged from charges that Mr. Jessup's research was so limited that it waa nearly meaningless to conclusions that Mr. Jessup's point of view is "one-issue, anti-communism" without theological understanding.

"I would hope the laity and clergy of the church are concerned about where their money goes," said Dr. George Outen, top executive of the General Board of Church and Society in Washington, D.C. — one of the agencies accused by Mr. Jessup of "laundering funds," being associated with groups in broad coalitions that have leftist leanings and supporting pro-Soviet and/or pro-Cuban views.

"But I would hope that church members would ask 'why?' as well as 'what?' " he added. To be "relevant," Mr. Jessup should add "the missing piece" which could be provided through discussion with the agencies themselves as to what they are trying to do.

'Superficiality' charged

Underscoring the superficiality of Mr. Jessup's research, Dr. Outen said that he alleges the board "laundered funds" for the Coalition for a New Foreign and Military Policy in 1979. "He didn't even do enough work to discover that the board was the generator of this coalition. Of course we raised money to get it off the ground. Since that time it has gone on its own."

Then, Dr. Outen continues, Mr. Jessup uses "the best techniques of guilt by association" to imply that the coalition is made up of dupes for the Soviet Union because the coalition is calling for new approaches and because some of the coalition members have anti-defense views.

Dr. Outen said the coalition is, in fact, made up of representatives of many leading Protestant denominations as well as Jewish and Roman Catholic organizations (the Jesuits).

"It is no fly-by-night organization that takes its responsibility lightly," he said, adding that the coalition recently turned down two leftist groups from membership because of their left-wing bias.

The general secretary said, "I would stand with the 40 years of church experience we have in Dr. Herman Will who beads the board's world peace division as opposed to two-and-a-half years of David Jessup."

Dr. Outen said the board has guidelines for both the initiation of coalitions and the joining of coalitions. He emphasized that these decisions are made by the elected directors of tbe board — not by staff — and that the agency he heads "avoids linking up with organizations of either the left or right wing."

The president of the General Board of Global Ministries, Bishop Jesse DeWitt of Chicago, said, "We rely on missionaries and others closely involved (in determining grants of money). The best judgment of those most intimately involved in those situations over the long haul" is an underlying rationale for both staff and the board of directors.

"There are instances where the church appears to be in opposition to the U.S. government," Bishop DeWitt said. The church's primary concern is less with U.S. foreign policy positions toward foreign governments than with "grass roots movements for dignity and justice of the people."

Identify with poor

Bishop Roy Nichols, president of the World Division, said he welcomes any questions from local UMs, and said they will be given careful consideration.

"The orientation of the World Division and the board as a whole is a commitment to identify with poor and oppressed peoples anywhere in the world," Bishop Nichols said. "Coincidentally, this kind of commitment may be with groups with a Marxist orientation. But to accuse the board of advocating Marxism or of Communist collaboration is not fair."

Both Bishop DeWitt and Bishop Nichols said that while they had heard of Mr. Jessup's report they had not received copies or had an opportunity to read it.

Dr. J. Harry Haines of the United Methodist Committee on Relief (UMCOR) said he regrets that Mr. Jessup didn't do a more accurate job of research or show any understanding that there is a Christian community of millions of people outside the Western world.

"Should the United Methodist Church in the U.S. repudiate the Christian church in any country whose government we don't like?" he questioned.

Not only UMCOR, but also Church World Service, the relief arm of the National Council of Churches, is faulted in Mr. Jessup's findings for alleged leftist leanings.

The Rev. Paul McCleary, CWS executive, said, "We are involved in socialist countries due to emergencies where there is severe human need. It is done in reference to the Christian community there."

The wheat shipmeot to Vietham in 1978 — which first caught Mr. Jessup's attention and led to his study — resulted from UN and World Council of Churches appeals, Mr. McCleary said. The need was caused by the results of war and adverse crop conditions. The costs of shipping the wheat donated by Midwestern farmers came from individual contributions and an account for food aid in Asia.

"The costs of shipment did not come out of our general budget," the CWS official added.

Mr. McCleary said that at least 98 percent of all Church World Service aid goes to non-socialist countries with the bulk of it designated for India, Pakistan and Bangladesh.

Dr. Lois Miller of the World Division of the mission agency, said she didn't understand why Mr. Jessup compiled his report. She said she felt he was selective of his information "as most of us are when we wish to present a certain point of view."

Asked about the screening of groups her division works with, and avoiding being used, she said: "The only guard we have is to watch very carefully the institutions to which we give grants, to make a very careful examination of the organization. There has to be some linkage between the organization and what we perceive to be the church's responsibility."

But, she said, "When persons are dying, you don't go in and ask first if they are related to a socialist government."

Stephen Brimigion, treasurer of the general Board of Global Ministries, also pointed to the small proportion of funds included in Mr. Jessup's study.

"It's peanuts," he said. "Even if all his allegations were correct, the total represents less than one percent of the board's budget."

Mr. Brimigion said the agency's treasurers are checking out the accuracy of the report's figures. But, he said, "what is harder to get at is the innuendo that the board may have provided an equal or much larger amount of in-kind services — staff time, typewriters, office space — during the same period."

The treasurer of the mission agency said "there are no official records of any such arrangements" and a survey of the staff has, to date, turned up few such instances. "It's rare," he said. He expects to have a complete report within a few weeks.

Mr. Brimigion feels Mr. Jessup's real intent may be to tie the board up in disclosures to such an extent that its staff will have no time to do what they are supposed to do.

"The basic issue is a theological one," according to both Dr. Outen and Peggy Billings of the United Methodist Women's Division. "Can social action be Christian when it takes place in a secular society in cooperation with non-religious people from a pluralistic background?" is the question Ms. Billings raised.

Theological issue argued

"My answer is 'yes' because Christian social action is inspired and informed by Christian faith. It is based on a theology. United Methodist theology tries at one time to walk two paths. One path asserts the priority of experience, and the other commitment and clarity of belief. The struggle for social justice is nothing less than the struggle to embody God's love," she said.

Dr. Outen said he and another staff member met with Mr. Jessup in late July — long after the published report first appeared in April.

He characterized Mr. Jessup as being "very new to the UMC" and "entirely caught up in anti-communism."

"We are fighting communism, too, but with him, that is the only issue." Dr. Outen expressed the view that "a good dose of United Methodist history and heritage would help" (Mr. Jessup) develop a more balanced view of the church's role in society

Learning to read by reading the Scriptures

HONG KONG — A little girl in Hong Kong looks at a copy of Good News For New Readers — a collection of selective passages from the Bible, prepared for the first reading level.

A massive program is underway in 70 countries involving 127 languages, according to the American Bible Society (ABS) — a member of the 61 Bible Societies that make up the sponsoring United Bible Societies. Dr. Eugene Nida, ABS executive secretary for translations, declared, "By starting out with Scriptures translated on the most basic levels and working up to more sophisticated and complex translations, a teacher, minister, or missionary, can vastly improve the reading skills of anyone who wants to learn to read."

RELIGIOUS NEWS SERVICE PHOTO

Korean's death sentence protested

NEW YORK (UMNS) — Several United Methodist leaders have expressed shock and dismay at the death sentence pronounced on South Korean dissident Kim Dae Jung on Sept. 17 by a military court.

Meanwhile, a United Methodist mission executive has charged that the United States' policy toward Korea is being determined by the nation's military leaders rather than by President Carter or the State Department; and the newly constituted general Board of Global Ministries of the denomination has expressed "grave concern" for the Korean people who live under "military rule."

In a telegram to President Carter, Bishop Roy C. Nichols as president of the World Division asked him to "make known to the Korean Government its dismay at the death sentence given to Kim Dae Jung and the heavy prison sentences for 23 others.

"Specific actions by you must be taken to show displeasure at continuing repression of opposition voices in Korea," President Carter was told.

Bishop Jesse R. DeWitt, president of the Board of Global Ministries, sent a cable to the U.S. President on Sept. 13 upon learning the prosecution had asked the death penalty for the 56-year-old Roman Catholic dissident leader.

The bishop told United Methodist Communications, "We feel a deep need for the U.S. government to intervene in a significant way to assure the safety of those in Korea who have been deeply involved in social and political changes unacceptable to the government, to raise the issue of human rights which are seriously threatened, the judicial process which has been denied, and the death penalty given without a fair and just trial."

Peggy Billings, a staff executive of the United Methodist Women's Division and chairperson of the North American Coalition for Human Rights in Korea, made the accusation concerning the military in a statement submitted to the House Subcommittee on Asian and Pacific Affairs.

Her comments were based on conversations she had had while in South Korea in August representing the (U.S.) National Council of Churches. Ms. Billings said she had made the trip to "express concern of the National Council for the families of those who are presently on trial and for the welfare of the defendants themselves."

She said South Koreans had asserted that U.S. policy is being carried out through Gen. John Wickham and not through Ambassador William H. Gleysteen. As evidence, the Koreans cited Gen. Wickham's "acquiescence" in Gen. Chun Doo Hwan's use of troops to quell the Kwangju uprising in May and the U.S. general's "endorsement of Chun's designs on the presidency" in a Los Angeles Times interview Aug. 7.

According to Ms. Billings, the return of Gen. Wickham to Korea "with State Department support or acquiescence" appears to be final proof that the military have set U.S. policy in that country.

"For the first time in almost 30 years of association with Koreans," she said, "I detected the loss of hope that democracy will have a chance."

Earlier, the newly constituted United Methodist Board of Global Ministries expressed "grave concern for the people of Korea because of the Korean government's attempt to silence all criticism of military rule."

On the final day of its organizing meeting here, Sept. 12, the BGM passed a resolution after hearing reports the Korean government was asking the death penalty for Kim Dae Jung.

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World Communion Sunday
October 5, 1980

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Tenth in ethnic series

Book tells of Native American doctor

NASHVILLE (UMNS) — Susan La Flesche had a dream — to become a doctor — and she succeeded, graduating at the top of her class.

What makes her story noteworthy is that Dr. La Flesche lived in the 19th century and became the country's first female Native American doctor. The story of her youth and young adult life in the 1800s is recounted in "Homeward the Arrow's Flight" by Marion Marsh Brown.

Dr. Susan LaFlesche

The book is the 10th in a series of ethnic minority books issued over the last four years by Abingdon Press, the United Methodist publishing house.

"We are constantly striving to locate authors who can write books for and about ethnic minorities," said Ronald P. Patterson, publishing house book editor.

The book describes her struggle to adjust to a world different from the Omaha reservation, and of her burning desire to help alleviate the health problems of her people. Dr. La Flesche returned to her home to practice. The book is written for ages "12 to 90," according to Ms. Brown.

Ms. Brown obtained historical and personal information about Dr. La Flesche, daughter of the last Omaha chief "Iron Eyes" (Joseph La Flesche), from the collection of family papers given to the Nebraska Historical Society. Discovering a "goldmine" of information in the personal letters between Dr. La Flesche and her family, the author said they helped her see a more personal side of the struggling student.

In a letter written to her sister Rosalie, she describes a medical class: "Today we watched two operations. They were performed by Dr. William Keen, one of the finest surgeons in the country. He is a very small man, but his reputation is enormous. First he took a tumor as big as an apple from a girl's neck. He did it in about 10 minutes. It was wonderful. The other operation was on a tiny baby. Oh, Ro, it is so marvelous that I am having this opportunity to learn to do the things that I want most in the world to do!"

Dr. La Flesche, the first Native American admitted to Philadelphia Women's Medical College, first caught Ms. Brown's attention while reading a book by the state historical society about the La Flesche family.

"I was thrilled to find out about the first female, Native American doctor," she said. "I try to write books of inspirational value for all people. To be a female doctor in that time was an accomplishment in itself."

The author is a native Nebraskan who lives 70 miles from the Omaha Indian Reservation and has had a keen interest in the history and culture of the Native Americans in that area. She is a retired professor and has written several books for children and adults.

MX missile views vary

Utah UM ratings: 'doomsday' to 'indifferent'

By JOYCE HOPKINS
Staff Writer

PROVO, Utah — The MX missile system, proposed for a large section of Nevada and Utah, rated reactions from "doomsday" talk to "why not here?" from United Methodists attending a meeting here last weekend.

The Rev. Harvey Cox of Harvard Divinity School delivered key addresses aimed at alternatives to arms escalation during the ecumenical Shared Ministries meeting here which involved the UMC, United Presbyterian and Christian Church (Disciples of Christ). The three denominations share program functions in the state through shared ministry.

"My main reason for being in Utah is because I am deeply disturbed about the shadow of war that is over us," Dr. Cox, who is professor of church and society at Harvard, said.

Thinking has switched

Dr. Cox said the MX missile system is an example of how the thinking of the U.S. government has switched from thinking of nuclear weapons as a deterrent to war to a "first strike capacity."

"We have been asked — the U.S. and the Soviet Union — by the Japanese government to agree that we will not be the first to use nuclear weapons, as we agreed about poison gas," Dr. Cox said. "Both countries have refused to do that, to eschew the first move or use."

The MX missile system would use a mobile intercontinental ballistic missile. The present plan calls for 200 missiles to be shuttled among 4,600 missile houses scattered throughout 25,000 square miles of Nevada and Utah.

According to the Center for Defense Information in Washington, D.C., each of the missiles would carry 10 nuclear weapons with the capacity to strike 10 different targets with a new level of accuracy.

"We are on a threshold of the dawn of a whole new phase of nuclear weapons which are for fighting nuclear wars instead of preventing them," Dr. Cox warned.

He described a change in the psychology of the country from what had been, a view of nuclear wars as "Armageddon" to the idea that one can fight and survive a nuclear war.

With this shift in thinking comes a desire for weapons usefui "in a nuclear war fighting" strategy which he said increases the chance of nuclear war.

United Methodists attending the Provo session who were not necessarily opposed to the MX missile system agreed with Dr. Cox's remarks that people have a right to expect their country to provide them with security from foreign attack.

"I'm not against the type of idea the MX stands for. I think we do need a deterrent force and I wouldn't call myself a warmonger, the Rev. Bruce Maxwell of Christ UMC in Salt Lake City, said.

He said he is, however, against the MX system as it is presently proposed, fearing the adverse effects on Utah's water resources.

"I don't think the mode is actually needed," James Ferguson of Tooele, Utah, said. "It takes up too much land — and entirely too much water."

Zane Saderholm, a laywoman from Brigham Clty, Utah, also feared the drain on Utah's water resources, but that's not all she is unhappy about.

"It's the political machine." Citing the unhappiness among many in the state with the proposed system, she said the federal government does not seem responsive to these feelings. "Whatever (the federal government) decides is what it will end up being," she said.

Not all UMs here have a clear cut view about the missile system. Gene Kirchoff, a laywoman of Aldersgate UMC in Brigham City, feels pulled in two directions on the question.

Like many members of her church, she said, she is one of the "Thiokol people." Her husband works for this company which includes work on weapons systems and which has an interest in the MX.

"Morally, I hate anything to do with missiles, and weapons and wars — but I hear this other voice I've lived with for 25 years," she said, explaining that her husband feels the country needs a strong defense.

'Why not here?'

The Rev. Dale McArthur of Hilltop UMC in Sandy, Utah, said local church matters concern him more than the MX. "If its got to be someplace, why not here?" he shrugged.

"It's difficult to have an open view to MX without its being interpreted as an anti-peace position," the Rev. Dan Hebert of Community UMC in Ogden, Utah, said. "A realistic view is you do have to have a defense system. You can't have peace simply by wishing for it."

The Rev. Steve Sidorak of Centenary UMC in Salt Lake City, who invited Dr. Cox to speak at a Utah Clergy and Laity Against the MX meeting, aiso last weekend, takes a very strong view opposing the MX missile and arms escalation in general.

No security

"I think that we have lost all touch with reality. There is no security in a nuclear world." Mr. Sidorak especially deplores the MX system as one which could be used in a first strike capacity by the U.S. government.

Dr. Cox said three state senate districts in Western Massachusetts collected enough signatures to put a referendum on their November ballot to say "enough is enough." The referendum calls for the state legislative body to request federal action on a proposal for the U.S. and Soviet Union to agree, not to disarmament, but to no more production and no more deployment of nuclear armaments.

'Christian vote' denied

National council says there are no 'pure' candidates

Compiled from news releases

NEW YORK — The growing political awareness and activism of fundamentalist Christians continue to attract attention and comment from other church-related groups and individuals, while a recent Gallup poll found evangelical voters aren't that different from others contacted.

The National Council of Churches' executive committee released a statement from its Interchurch headquarters here warning: "There can be discerned no exclusively 'Christian vote,' nor can 'single issue' political pressures serve the interests of our total society."

The committee, which meets twice yearly, in its election season statement said "Christians must not abdicate their responsibility because there is no 'pure' candidate, no absolutely correct and clear course of action."

In an indirect reference to the political evaluations done by television and radio evangelists, the statement enjoined Christians "not to hold one another in contempt, for all stand before God's tribunal."

"I am distressed by the single-issue emphasis" and the "extremism," United Methodist Bishop D. Frederick Wertz of the Washington (D.C.) Area said recently. He said he himself would not take any stands for or against an individual political candidate but rather would add to the discussion of large issues like the state of the economy and war and peace.

United Methodist Bishop Jack M. Tuell sees the emergence of politically conservative evangelicals as "basically good," thougb he and his denominational hierarchy may repudiate their politics.

This emergence is both interesting and ironic to Bishop Tuell who presides over the Los Angeles Area.

"The very conservative side used to say we ought to stay out of politics. Now they're saying 'You're right'," he said.

"Basically I see (the shift in thinking) as good because I see it as an expression of Christians who feel their faith ought to have an effect on vital things that happen to us in this country," Bishop Tueli said.

The poll by the Gallup Organization somewhat bears out this idea, with the results indicating more than half of evangelical Christians wanted to support candidates who shared their religious beliefs, while 78 percent of non-evangelicals said a candidate's religion did not affect their voting preferences.

And though all three candidates for president profess to be born-again Christians, evangelicals are more apt to identify with President Carter's faith than that of Republican nominee Ronald Reagan or independent candidate Rep. John Anderson.

The August poll taken among 1,500 adults in 150 different locations, found evangelicals conforming to national opinion trends on many political issues. Their view corresponded to those of a majority of other Americans in support of gun registration, capital punishment, more military spending and federal social programs.

A majority of evangelicals disagreed with Mr. Reagan's support of strong party platform planks against abortion and the proposed Equal Rights Amendment.

The National Council of Churches' executive committee statement about the flexing of fundamentalist Christian muscle in politics came at this time, the Rev. M. William Howard, president of the ecumenical group, explained, to reassure those in the American public who may fear that their political decisions this November may place their faith in jeopardy.

The council, he said, "affirms diversity in our society and toleration of that diversity. But I don't think, frankly, we have the same tolerance for diversity on the part of the right-wing evangelicals."

Within the resurgent evangelical movement, he said, there is "a much more vindictive and non-reconciling attitude among some Christians who say either you support this or that or you don't belong or you can't call yourself a Christian."

Forty-one percent of evangelicals support a ban on abortion, a noteworthy section of them but perhaps less than expected. And a surprising 66 percent of them favor the Equal Rights Amendment.

But on school prayer and homosexuality, the evangelicals displayed a more distinct set of opinions. Eighty-one percent of them favored mandatory school prayer, compared to 54 percent of other Americans. And only 15 percent of evangelicals, compared to nearly one-third of non-evangelicals, believed homosexuals should be permitted to teach in public schools.

Pacific Homes

Residents seeking 'windfall'

SAN DIEGO (UMNS) — "Many" residents of Pacific Homes "are seeking, from non-parties to their contracts, an enormous windfall" from their life-care agreements with the bankrupt retirement network, a California court was told here Sept. 3 by attorneys for individuals named as agents of the United Methodist Church.

The charge was contained in a memorandum filed with Superior Court Judge James L. Focht. It supports a motion to admit as evidence in the class action suit now being tried here claims the residents had filed earlier with the bankruptcy court estimating the replacement value of unexpired portions of the contracts with Pacific Homes.

Judge Focht said he would make a ruling on the motion "a matter of some priority" when the trial reconvenes Sept. 29 after a recess which began Sept. 4.

"The evidence would show that, in many cases, the unexpired portion of a resident's life-care contract has an estimated value far in excess of the amount that the resident originally paid for the contract," asserted the memorandum offered by Samuel W. Witwer Jr., counsel for the individuals answering on behalf of United Methodism.

"It would show that many of the plaintiffs are not pathetic victims of Pacific Homes financial misfortune," the memorandum continued. "Rather, many Pacific Homes' residents are individuals who received the benefit of their bargain for many years and are now desirous of reaping benefits many times in excess of their original investments."

Mr. Witwer's memorandum cited specifically Josephine Owen, a witness already heard in the trial here, who testified she paid $41,000 for her life-care contract.

TM/UMR announces four staff changes

TM/UMR Staff Special

DALLAS — A major revamping of the editorial staff of The Texas Methodist/United Methodist Reporter — including two promotions, a resignation, and two additions — was announced here this week by the Rev. Spurgeon M. Dunnam III, the paper's Editor-General Manager.

Sharon Mielke

Sharon Mielke, TM/UMR's Senior Staff Writer for the past five years, has been promoted to the position of Managing Editor. She is responsible for coordinating and overseeing the paper's general religious news-gathering operation, a role formerly held by Associate Editor Clyde Chesnutt, who resigned his position in August. Ms. Mielke came to TM/UMR during the summer of 1975. She holds a masters degree in journalism from the University of Wisconsin.

Joining the TM/UMR staff as Associate Editors are two experienced journalists and active churchmen, Roy H. Beck of Cincinnati, Ohio, and the Rev. Daniel J. Louis Jr. of Pittsburg, Texas.

The second vacancy on the staff was created by the resignation of Howard (Bud) Herron, TM/UMR Associate Editor for the past six years, in order to assume the position of Editor of The Daily Journal newspaper, based in Franklin, Indiana.

Joyce Hopkins

Joyce Hopkins, who joined TM/UMR as a staff writer in May of this year, has been promoted to the position of Associate Editor. Ms. Hopkins holds a degree in journalism from North Texas State University.

Mr. Beck, 32, comes to TM/UMR from the writing staff of the Cincinnati Enquirer where he has served for the past two years. He previously served for six years on the writing staff of the Grand Rapids Press, where he specialized in environmental and energy issues, and received several national and regional awards for his articles. Mr. Beck received several national and regional awards for his articles. Mr. Beck received a degree in journalism, with honors, from the University of Missouri in 1970. He and his wife, Shirley, have two pre-school children. Mr. Beck and his family are active members of the Hyde Park Community UMC in Cincinnati. He will begin work at TM/UMR on October 20.

Dan Louis

Mr. Louis, 42, will receive a special appointment to the TM/UMR staff, effective October 3, from Bishop Finis Crutchfield of the UMC's Houston area. He has served as pastor of the First UMC in Pittsburg (in East Texas) since June of 1979. Mr. Louis received a journalism degree from Texas A&M University in 1964 and subsequently worked as a reporter and editor for the Houston Post and later for Business Week magazine. He left a position as Houston Bureau Manager of Business Week to attend seminary and enter the pastoral ministry in 1970. A graduate of Perkins School of Theology, Mr. Louis and his wife, Joyce, have two children, ages 10 and 7.

Mr. Dunnam said the new staff alignment will be similar in many respects to that of the past several years. However, the change of titles will "more accurately describe the roles and levels of professional expertise" of the persons filling those positions, he said.

"We are at the same time saddened by the departure of Bud Herron from our staff and glad for the significant new professional opportunity he has received. His contribution to TM/UMR has been outstanding, and will be sorely missed," Mr. Dunnam said.

"While it is temporarily discomforting to experience so many personnel changes so ciose together after having our writing team virtually unchanged for five years," Mr. Dunnam said, "I look forward to facing the future with our new staff configuration. Our new additions, Roy Beck and Dan Louis, are both outstanding human beings, Christians and journalists. When their talents are added to those of Sharon Mielke, Joyce Hopkins, our intern Bonita Davis, and myself, I am confident that TM/UMR's most outstanding days as a newspaper seeking to serve Christ and report credibly on the affairs of the church still iie ahead," Mr. Dunnam said.

With a circulation of more than 500,000, TM/UMR is the most widely circulated weekly religious newspaper in the world. It publishes individualized editions for 44 annual conferences, 52 districts, and more than 300 local congregations across the United States. The primary point of commonality in all editions is three pages of general religious news and opinion produced by the TM/UMR editorial staff.

the church today

Former mission official turns to teaching

NEW YORK (UMNS) — Dr. Tracey K. Jones, outgoing general secretary of the United Methodist Board of Global Ministries (BGM), has been appointed Visiting Professor of Missions at Drew University School of Theology in Madison, N.J.

He begins his two-year appointment this fall with a seminar on "Shaping a Global Christian Mission: Decisions for the 1980s."

In May Dr. Jones announced he would not seek re-election as general secretary of the United Methodist Church's largest program agency because of the 12-year limit for top board leaders set by the 1972 General Conference.

Dean James E. Kirby Jr. of Drew's Theological School said Dr. Jones will teach in the areas of the Church and the Third World, the world mission of the Church, and the theology of missions, with special emphasis on China and Africa.

Church law, resolution books in the mail

NASHVILLE (UMNS) — More than 50,000 advance orders of the 1980 United Methodist "Book of Discipline" and "Book of Resolutions" are being mailed across the denomination this month from the United Methodist Publishing House in Nashville. Copies are available also in all Cokesbury stores and regional distribution centers, according to Ronald P. Patterson, UMPH book editor.

Publishing the two books between the close of General Conference, April 25, and August 25, one week ahead of schedule, was a challenging effort, Mr. Patterson said.

UMs to observe special day for the last time

WASHINGTON (UMNS) — For the last time as a denominational event, United Methodist churches will observe Drug and Alcohol Sunday this year on Nov. 9.

After more than a century as one of the church's special Sundays, under different names, Drug and Alcohol Sunday was dropped from the approved list by the 1980 General Conference in a move to reduce the number of special observances, although the church's opposition to drug and alcohol use was not changed.

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The United Methodist Reporter

LOUISIANA UNITED METHODIST
edition

NUMBER 43 | Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 | OCTOBER 3, 1980

Age Level Program a success

District Age Level Coordinators discovered a new level of support as they met with six leaders from the General Board of Discipleship staff recently for a week-end of learning.

The program, a project of the Conference Board of Discipleship was planned and carried out by Rev. Dwight Ramsey, Conference chairperson, and a Design Team which he appointed.

Some 85 persons representing all nine districts worked together in plenary sessions and in Age Level Groups to receive as much help as possible concerning their responsibility on District Councils on Ministries.

Many of the participants are serving in their responsibility for the first time; others have felt isolated and uncertain of what was expected from them.

The purposes of the workshop, then, were 1) provide a basis orientation to the work and responsibility of the Conference and District Coordinator and Council on Age-Level and Family Ministries, 2) to provide an opportunity for Conference and District Leaders related to Age-Level and Family Ministries to develop a sense of support and team work with each other and to establish ongoing lines of communication; and 3) to help Age-Level and Ministries Coordinators Council and Committees to initiate planning for their work.

Several recommendations from the experience are being carried to the Fall Meeting of the Conference Board of Discipleship for consideration. Plans are being made for Conference Age-Level Coordinators to meet with their District counterpart so that support may be given at every level in developing stronger leadership. It is expected that District Councils on Ministries will then be even more able to assist local churches in developing better Church Programs.

HISTORICAL HERITAGE SUNDAY was observed by the Ethel and Jackson churches. Jackson has a past. It includes the beginning of three schools of higher learning, including Centenary College. One dormitory is still standing, reminding one of the days of Centenary's presence in the town. Dr. Donald Webb, President of Centenary College, visited Jackson, and preached in the two churches. Some of the men of the churches and several of the ladies were dressed in attire reminiscent of the Centenary days in Jackson. Dr. Webb wore a "John Wesley" costume. The church was decorated with a few historical artifacts loaned by members of each church. A table cloth and a bedspread, pictures in pure gold frames, a kerosene lamp and lantern, a horsecollar and some horseshoes, and a communion set dated in the late 18 hundreds, were placed artistically around the sanctuary.

A few scenes from the Age Level Coordinators Meeting, held at FUMC, Baton Rouge. **Top picture** — One member of the groups stands to ask a question during a plenary session. **Left side** — Dr. Richard Smith. General Board of Discipleship coordinator for the event listens intently to fellow team member Dr. Wayne Lindecker, during a coffee break, as Rev. Paul Carroll heads for the coffee. **Right side** — Dr. Earl Wilson, whose assignment with General Board of Discipleship is youth, makes a presentation during the session. **Then second from bottom** — Discussion during one of the sessions. **Bottom picture** — The closing worship service made use of a circle with each person holding one link of a paper chain, which was made to symbolize connectionalism. Members of the General Board of Discipleship Team helped to place the chain around the circle to show support from all directions.

Church bells to ring

President Jimmy Carter has proclaimed October 6 as America's National Day of Prayer. In his proclamation, the President called upon the American people to pray daily for their land and leaders, asking God's blessing upon their work and decisions.

Religious Heritage of America is asking churches across the United States to ring their bells at noon on October 6, calling the people to pray where they are for their land and leaders.

October 6 was chosen in cooperation with Religious Heritage of America's National Awards Convention to be held in St. Louis. Religious Heritage of America is a 30-year old, not-for-profit organization which has adopted the mission of urging the American people to remember America and all of its elected leaders regularly in their prayers.

Religious Heritage of America's Vice President, Tommy Thompson, said, "We are concerned that America become again a praying nation and accept the strength which God offers. No time in history was ever more appropriate for the American people to remember the men and women which we elect to office in our prayers."

The President's proclamation marked the 29th observance of the National Day of Prayer. Authorized by public law No. 82-324 in 1951, President Harry S. Truman proclaimed the first observance on July 4, 1952. Public Law No. 82-324 directs. "That the President shall set aside and proclaim a suitable day each year, other than Sunday, as a National Day of Prayer on which the people of the United States may turn to God in prayer and meditation at churches, in groups, and as individuals."

RHA is an inter-faith, citizen movement dedicated to the preservation and perpetuation of American Judeo-Christian heritage. An early project of RHA members was the campaign to insert the words "under God" in the pledge of allegiance to the flag.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference

'My Job' Packets revised

One of the most popular items which the Area Office mails out is the "MY JOB" packets which Dr. L. Ray Branton put together during the time he was Director of the Conference Council on Ministries. Dr. Branton felt that there was a great need for some kind of short, one-page description on the various jobs for local church councils on ministries.

The project was an instant success, and each year the Conference Office sends out a large number of the packets.

Inasmuch as the new **Discipline** has just been published, and that there are a number of changes, both in the jobs themselves and even in some new ones; it has been necessary to set about revising the packet.

Some thirty or so leaders from all over the conference have been asked to take certain ones of the job descriptions in which they are particularly adept and check the new **Discipline** so that the necessary updates can be made.

These are coming in now (of course, some persons still have not received the new **Discipline**, and have not been able to do their revision yet), and we are printing them. It will still be a few weeks yet before we will be able to supply them to local churches; but we do want you to know that they are in process and will be available before the new church year begins.

Enrollment increased

It's official. Fall enrollment at Centenary College totals 104 students as of Friday, September 12th, the last day for registering for classes.

This represents over a 10 percent increase over last Fall's enrollment and compares to the national average of a one percent increase.

Enrollment at Centenary College has not exceeded 1000 students since 1969, and is quite impressive for a private liberal arts college which has maintained selective admissions standards.

Appointment changes

Bishop J. Kenneth Shamblin has announced the following changes in appointments effective October 12, 1980:

Lamar E. Smith — transfer to the Texas Conference, appointed to FUMC, Conroe.

J. Philip Woodland, Jr. — Wm. B. Reily Memorial University.

Woodrow W. Smith — FUMC, Slidell.

Include Missions in your budget

It is said that a church's budget is a theological statement. It implies a direction, a concern, a hope. The Board of Global Ministries of the Louisiana Conference challenges all churches to include missions to others in their 1981 budget. Those doing so will find themselves giving more dollars easily, becoming better informed about the fantastic mission program of our church, and rejoicing throughout the coming year that part of each dollar given to their church goes for mission and reflects their direction, their concern, and their hope.

The board encourages each local church to:

1. Accept and pay in full your World Service, conference and district benevolences which support the basic mission outreach of United Methodist.
2. Pay this year's commitments to the Advance Specials for Ethnic Minority Local Church, World Hunger, and Evangelism.
3. Undertake salary support for missionaries from and assigned to the Louisiana Conference. They are: Rev. and Mrs. Patterson Benner, Japan; Mrs. Dorethea Brown Cooper, Liberia; Rev. and Mrs. Carlos Welch, India; and Rev. and Mrs. David Lowry, Chile. Churches which contribute $1,000 or more may list the missionaries on bulletins, etc.; however, any amount of designated support is welcomed and recognized.
4. Include in your budget the Conference Advance Specials. These are: The Bob Lay Memorial 1000 Club; the Conference Disaster Fund; Hughes United Methodist Center; Lafon Home; Louisiana Methodist Children's Home; New Orleans Metropolitan Ministries; People's Methodist Community Center; Pendleton Memorial Methodist Hospital; Shreveport Metropolitan Ministries; Methodist Home Hospital; Spanish-Speaking Ministry; Retired Ministers' Homes; and the Revolving Loan Fund. Our goal this year is to obtain 100% participation in Advance Special giving through every church in the conference.
5. Include National Division, World Divison, and UMCOR projects in your missions work. Become familiar with these great programs available in our church and enjoy the involvement you will experience in mission on the front lines of wars against poverty, disease, and natural disasters.

Around the Conference

OAKDALE — The members of FUMC will be celebrating their 75th anniversary on October 18-19th. Bishop J. Kenneth Shamblin will deliver the message on Sunday morning. They are hoping that former ministers and members will be present.

* * *

SHREVEPORT — A Festival of Arts will be held at Noel Memorial during the next few weeks. There is to be a painting exhibit on October 15; a photography, architectural drawing and glass etching exhibit on October 22nd; a stitchery and woodcarving exhibit on October 29th; and a children's art work exhibit on November 5th.

* * *

BATON ROUGE — Members of Jefferson UMC are planning a Tent-Revival meeting on the grounds of their church property. You can look at the list of preachers who are to speak and judge for yourself why they had to go out-doors: Bishop J. Kenneth Shamblin; Rev. Kirby Vining; Rev. Henry Bowdon; Rev. J. Roddy Taylor; Rev. Willis Dear; and Rev. Henry Pickett. The church has made extensive plans for this to be a very special event.

* * *

BATON ROUGE — When the women of St. Mark UMC present their Annual Women's Day Celebration, they will be ecumenical in the service of worship: Baptist, Lutheran, Seventh Day Adventist, and United Methodist will help to lead parts of the program. The theme will be "Mission Imperative — Challenge for Service."

Dist. Youth, 'Big Event'

Sunday, October 12 has been set as the date for the "BIG EVENT" for youth of the New Orleans-Slidell District. Featured will be a model UMYF program, new ideas for recreation on Sunday evening, leadership helps for UMYF officers, and the organization of the 1980-81 District Youth Team. Dr. W. D. Boddie, District Superintendent, will lead the worship experience and an offering will be taken for the Youth Service Fund. First Methodist Church Covington will be the site for this event which will take place from 2:30 p.m. until 6:00 p.m. Participants should bring a "brown bag supper." Make sure your church is represented!

Enrolling for the first time this fall at Perkins School of Theology, SMU, from the Louisiana Conference are Mary Sloan and Van Dickens. The conference participates in support of Perkins School of Theology through local church gifts to the Ministerial Education Fund.

According to Rev. Robert D. Crichlow the picture above is of a "Record Breaking Attendance at the Vacation Church School held at First UMC New Iberia. Director of the school was Mrs. Fletcher Sutton, who was assisted by a staff of 36 workers. Rev. Crichlow says that "the Record Breaking Attendance was 100 children."

Editorials

It's not our task to decide whose prayers God can hear

The president of the Southern Baptist Convention created a furor recently by stating that "God Almighty does not hear the prayer of a Jew" (see news story elsewhere in this issue).

Dr. Bailey Smith of Del City, Oklahoma told a public gathering of more than 10,000 people: "With all due respect to those dear people, my friends, God Almighty does not hear the prayer of a Jew . . . How in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? . . . No one can pray unless he prays through the name of Jesus Christ."

Although Dr. Smith's comments did not surface in the public news media until several weeks after they were made, once known, they evoked a swift and strongly negative response from Jewish leaders and from many Southern Baptists.

Dr. Smith subsequently was offered an opportunity to clarify or interpret his original remarks. To his discredit, he reaffirmed them, while also denying that they were in any way "anti-Semitic."

We consider Dr. Smith's comments to reflect a sub-Christian understanding of God — which is all the more deplorable coming from the mouth of the head of our nation's largest Protestant denomination.

At best, we believe Dr. Smith's comments reveal a view of God which is shallow and provincial. At worst, they radiate a desire — probably unintended — to "play God" by attempting to circumscribe whose prayers God is capable of hearing!

It does not exalt the name of Jesus whom we, as Christians, affirm to be the Lord of the whole universe, to suggest that His concern is so narrow and His power is so limited that He can "not hear the prayer" of a person who has not accepted Him as Savior.

The God of Jesus Christ cares for the whole of His creation, including every person. We believe the reality and substance of that concern is revealed concretely and definitively in the life, death and resurrection of Jesus. This is the Good News we are called by Christ to accept and to share with the world.

If we wish to be faithful followers of Jesus, and to bear witness to Him credibly, our utterances should emphasize the abundant life which is to be found uniquely in knowing and serving God through Christ. Such a claim is, without apology, exclusive. We are not required in making such an affirmation of faith, however, to deny the partial validity of non-Christian forms of religious expression. It clearly is not our task, as Christians, to decide whose prayers God does and does not hear. God is fully capable and trustworthy to make that determination without human assistance.

Here I Stand

Revitalized nurture for youth needed

By LILA FRAIZER

Recently at a church meeting our minister said that the United Methodist Church is losing members every year. I'd read we've lost more than a million members. I'm sure there are a lot of reasons why, but I wonder if one reason is our nurture — or lack of nurture — of our youth.

I've been a part of the Methodist Church since I was in fourth grade, and stayed in the same congregation until I graduated from high school. My church was a large, old, downtown church.

I remember when we got into junior high the ladies of the WSCS started a girls' club, a branch of their group organized in conjunction with the first fall meeting of the MYF. Our group, "Daughters of Susannah," prospered. We had Wednesday night pot luck suppers, followed by mission studies.

Four of us very brave seventh grade girls decided we liked the MYF, were told we could join, and did so even though we knew the senior highs didn't want us. We stuck with the group those six years through many changes of leadership, and many of our classmates joined us.

Those were great years for the MYF, including Bible camps that most kids could afford. (I got to go because of an "anonymous gift.") We were well organized, from the local group on up to a national set-up with a newspaper, "Concern," to keep us informed. Every four years there was a National Convocation of Methodist Youth. The one I remember during the 1940s was in Grand Rapids, Michigan. Some of the kids from our group went. They came back so full of enthusiasm that it spread to all of us. That's when we first heard of Perry Saito and Julius Scott and Al Cox, our national officers. Perry came to our Bible camp and we got to hear first-hand the stories of discrimination of Japanese-Americans during the war.

We were growing and being nurtured by the church. Our local group didn't like the Central Jurisdictional (segregated) concept so we invited kids from the black churches to join our subdistrict. We collected money for "Heifers for Relief." Our conference collected $1000, bought a heifer and had our then new bishop, Schylar Garth, dedicate it in the church parking lot at annual conference.

We were a part of our church. We were doing important things in our world. When I was away at college my MYF experiences led me into the Methodist Student Movement. I even got to know Al Cox and Julius Scott, who were at Garrett with Perry Saito. What a team those three made!

Many of us joined Caravan teams for summer service to churches all over the United States. What a growing experience that was. My caravan "Mom" became like another mother to me. We corresponded all the years she lived.

Those years, the 1940s and early 1950s, give me many happy memories. But more than that they gave me self-confidence, leadership ability, and a love of my church.

What happened to the National UMYF, "Concern," and the Caravan teams? What do today's young people have to help them become a productive church leader? Can today's youth feel a part of a vital, growing world-wide church?

I don't know why the church dropped the youth programs I grew up with. Finances had something to do with it, no doubt. Whatever the reasons I personally feel it was a mistake — a mistake that should be rectified.

"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns about the church.

This week's contributor, Lila Fraizer, is a member of the Citrus Heights UMC in Orangevale, California.

Any reader may submit an article for consideration (length of three typewritten, double-spaced pages or less) to: "Here I Stand," TM/UMR, P.O. Box 221076, Dallas, Texas 75222.

Religious zealotry, 'humanism,' and the gospel of Jesus Christ

We are troubled when a Christian leader tries to place limits on God, such as specifying whose prayers God does and does not hear (see preceding editorial). Such narrow religious zealotry does not help God, honor Christ, nor build up the church.

We are likewise troubled by the warped view of humanity — and "humanism" — which so often accompanies religious zealotry. Historically, religious zealots have tended, when it is within their power, to force conformity to their point of view on entire populations, and to deny the full rights of citizenship to those who do not conform.

This tendency, and the human persecution which usually accompanies it, should be readily apparent to persons with even a cursory knowledge of the history of civilization. Since the time of Christ, the Jewish people have probably fallen victim to such persecution more often, and more terribly, than any other — and usually in the name of Christ. Dr. Bailey Smith quite obviously did not intend for his comments about God "not hearing the prayer of a Jew" to result in such consequences. However, without the climate created by such attitudes among "good Christians," Hitler could not have brought about the Holocaust.

During the past two millenia, similar attitudes have resulted in instances of one group of Christians persecuting other groups of Christians, and non-Christians, which are, regrettably, too numerous to list.

Today, we can readily see the destructive effects of narrow religious zealotry at work in Iran. We likewise see the ghastly effects of another form of religious zealotry — which makes a "god" of the state — at work in Russia and numerous other communist-controlled nations. In each instance, past and present, persons who do not accept the belief system of the controlling power are denied the full rights of their humanity.

It is partially against this backdrop of history that the gospel of Jesus Christ continues to offer such a compelling appeal. The gospel Jesus proclaimed to His followers did not have as its starting point enforced conformity to a narrow, rigid set of religious doctrines. Rather, His gospel started with an affirmation of the human worth of every person God created — whether that person was a fisherman, a prodigal son, a prostitute, or a religious leader.

In the finest sense of the word, Jesus was a "humanist." He was not so preoccupied with heavenly concerns as to overlook the importance of basic human needs and human values. He relied on the persuasiveness and truthfulness of the message He revealed about the Kingdom of God — and not on compulsion — to attract His followers.

The democratic institutions of Western society, including the Constitution of the United States, are imperfect outgrowths of the respect for human life and human dignity that Jesus taught and practiced.

The words "humanist" and "humanism" unfortunately have become synonymous with the words "atheist" and "atheism" in the current vocabulary of many well-meaning Christians. In fact, the two are not synonymous.

"Godlessness," manifesting itself in many different forms of God-denying human behavior including "secular humanism," is antithetical to the Christian faith, and is a pervasive affliction in human society today. The lack of genuine respect for the rights, needs, and values of human beings, however, is a related and equally serious social affliction.

We believe adherence to the gospel of Jesus requires us to respect and affirm a person's full humanity, whether or not that person agrees with even our most hallowed religious convictions. We need not compromise our own convictions in order to affirm the right of others to hold different convictions. Even though He was the embodiment of God, Jesus provided those He encountered with the choice of either following or not following Him.

As His followers today, it is our task to proclaim and demonstrate the love of God through Christ as persuasively as we can to each person we meet. One mark of our faithfulness to Christ, however, is our continued affirmation of the human rights and dignity of those persons who have not yet recognized Him as "the way, the truth, and the life."

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; Business: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; Conference Editions: Donald Small, Assistant Editor; Local Editions: Kay Fielder, Assistant Editor; Editorial: Sharon Mielke, Managing Editor; Joyce Hopkins, Dan Louis and Roy Beck, Associate Editors; Otto Nall, Contributing Editor; Production: Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

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Letters to the Editor

'National Affairs Briefing' lauded, rapped

To the Editor:

Your article in the August 29 issue reporting on the "National Affairs Briefing" of "conservatives" prompts my writing.

The frequent references to God, the waving of Bible and flag, the talk of family and morality, and the air of holy crusade, cannot mask from thinking, compassionate, committed, spiritually-educated and historically-aware Christians that there is nothing new and nothing Christian in the "New Christian Right."

In its idolatry of nation, its self-righteous belief that all should live by its values and its values alone, and its threat both to religious and political freedom, the "New Christian Right" is simply the old fascism, long dormant in our national character, but now resplendent in a fashionable religiosity.

It needs opposition by people of faith today just as surely as did Hitler's undermining of the German Church before World War II. The lessons taught us by Tillich, Bonhoeffer and Barth cannot so quickly be forgotten.

William F. Flug
Mansfield, Massachusetts

Don't compromise God's will

To the Editor:

I'd like to comment on your editorial concerning the recent "National Affairs Briefing" (TM/UMR, Sept. 5). Can you believe what these Christians want to do? They want to replace secular humanist politicians with God-fearing ones. These politicians would be: anti-abortion, anti-ERA, pro-increased military spending, anti-evolution, pro-capitalism and anti-civil rights for homosexuals.

Well, praise God! Many American slogans use the phrase "one nation under God." It's about time we started acting like it. How's that done? By doing God's will. This includes taking a stand against what is not God's will — such as abortion, ERA, evolution and homosexuality.

This is no time for compromising. Thanks to compromising, our nation has become so wishy-washy — both in its foreign and domestic policies — that we may one day lose more than our freedom. The same is true with our Christian faith.

If you don't believe the perspective offered at the National Affairs Briefing is pro-Christianity, examine the issues via the Bible. Then, take your stand for Jesus Christ. Don't compromise! Remember what happens to "wishy-washy" Christians. (Rev. 3:16)

Lamar J. Morgan
Atlanta, Georgia

Editorial appreciated

To the Editor:

Thank you for your editorial on the recent "National Affairs Briefing" (TM/UMR, Sept. 5).

Your criticisms were calm and reasoned. Your suggestions regarding the proper participation of Christians in politics were thoughtful and scriptural.

Your coverage of that event, and your editorial, are examples of the high quality of journalism you provide our church.

Morton King
Georgetown, Texas

Editorial misleading

To the Editor:

I read your editorial regarding the "National Affairs Briefing" in TM/UMR's September 5 issue. I was there and your description was very different from what I observed.

I was impressed that you were displeased with the events of the "briefing" and then proceeded to use TM/UMR to tell the world how you felt! There was a remarkable irony in your insistence on your right to free expression and your frustration with those who differ from you in their free speech!

Ellie Evans
Carrollton, Texas

'Inexcusable intolerance'

To the Editor:

Your editorial headlined "Religious/political overlays don't work" (TM/UMR, Sept. 5) indicates to me an inexcusable intolerance toward those who hold a viewpoint different from yours.

Isn't it possible that the "Religious New Right" could be morally right on at least some of the issues you referred to in your editorial?

Isn't it possible that their movement was truly started as a non-political or non-partisan movement as they said it was? The fact that a certain political party platform and a certain presidential candidate embrace the same moral principles doesn't mean that anyone was "basically dishonest." Possibly the party and the candidate should be commended for having moral principles.

Isn't it possible that it is the "liberals" who have misunderstood "both politics and the Christian faith?" Isn't it possible that many of our moral and economic problems have been caused by the "share-the-wealth" policy of the "liberals"? After forty-seven years of almost uninterrupted give-away programs by our government, how come poverty is still a problem?

Isn't it possible that our capitalism and free enterprise have done more during the last century to eliminate poverty than any other system ever has?

Isn't it possible that when Jesus said "feed the hungry" He meant for it to be voluntary? I have never found a place in the Bible that suggests that we should organize a system of taking from the thrifty producers of wealth and giving to the indolent. That is not only un-Christian — it doesn't help anyone and it does untold harm to the dignity of the individuals it proposes to help.

Isn't it possible that Jesus would say to the many unmarried pregnant young women of our day "Go, and sin no more"? And wouldn't He be likely to add "if you sin again you must be prepared to accept the consequences — no more free abortions"?

Let's think these things through in the light of Christ's teachings before we condemn the "New Right" as "potentially destructive."

Alfred Bonney
Laguna Hills, California

What is price of 'morality'?

To the Editor:

I appreciate your editorial headlined "Religious/political overlays don't work" (TM/UMR, September 5). According to the "Religious New Right," I would probably not qualify as a Christian since my views are pro-ERA, pro-evolution, "liberal," and for a mixed policy on Israel.

It is a position of moral arrogance to claim that a Christian — regular person or presidential candidate — must subscribe to certain views or not qualify to be one. I would be the first to say the "Religious New Right" has the right to engage in political action to bring the gospel to bear upon American life just as "liberals" have for some years. The gospel of Jesus Christ is a broad, all-encompassing message that applies to more than a few issues.

Considering the number of people in Christian religious history who have felt they had a monopoly on truth, this group is nothing new. This makes the whole thing no less frightening to persons concerned about the religious freedom of our country. When a presidential candidate receives the blessings of such a group and so closely identifies with them, we may wonder about the next step. It is only a short way from this to throwing the first amendment out and defining Christianity in purely "conservative" terms. The very religious freedom they claim to defend could be the price they pay for installing their own version of Christianity in the government.

I am a strong supporter of an emphasis on return to moral values in our nation. As well, I support the right of every Christian to think, campaign, and vote for whoever they please. But is a lessening of our basic religious freedom — the very foundation by which the gospel is promulgated — the price we pay for a return to "morality"? Let us think twice about this. Surely there are ways to be both moral and free.

Richard Gillespie
Lyles, Tennessee

Politics, religion don't mix

To the Editor:

Regarding your editorial headlined "Religious/political overlays don't work" (TM/UMR, September 5), you apparently use a double standard when judging the mix of politics and religion. When a group of "evangelicals" publicly stand against ERA, abortion, etc., you cry "foul." But when the United Methodist Church publicly stands for ERA, abortion, etc., you say nothing.

The point, which neither the left-wing liberals nor the right-wing conservatives understand, is that politics and religion don't mix (contrary to your editorial). That is not to say that the church should not motivate individuals to become involved in controversial issues. It is to say that the corporate body, in the name of Christianity, will not use my nickel and my membership to support an issue I oppose; nor will it use your nickel and your membership to support an issue you oppose. We can disagree on the issue, work in a secular group which is doing something about the issue, and yet remain within a common Christian community knowing the community has labeled neither of us "un-Christian."

Ray Kimbell
Galesburg, Illinois

High commendation offered

To the Editor:

Just a word of highest commendation and appreciation for your editorials, especially the one on the recent "National Affairs Briefing" (TM/UMR, Sept. 5).

I also appreciated the one a few weeks ago pleading for the avoidance of a division between the so-called "liberal" and "fundamental" people in the United Methodist Church.

I am pretty much of the fundamental emphasis myself but, across the years of my ministry, I have striven to meet the deep needs and hungers of the people I serve, and at the same time remind them of their social responsibility.

Willis H. Germany
Tulsa, Oklahoma

Why such sudden concern?

To the Editor:

I have just read your editorial about the "Religious New Right" (TM/UMR, Sept. 5). In the closing paragraph, you state that their efforts are "both politically foolish and religiously idolatrous."

A question immediately comes to mind: Why such sudden concern? As I look over the list of stands this group advocates, I believe I can safely say that some agency of the United Methodist Church has taken a position counter to theirs in most areas during the past year or so. For example, in the case of ERA, I don't recall an editorial expressing even mild concern over the refusal of certain agencies to meet in states that have failed to ratify this amendment.

As to the political foolishness charge, you should check with Rep. John Buchanan, Sixth Congressional District of Alabama, who lost in his bid for renomination to Congress. Two headlines in the Birmingham News recently read as follows: "Wins easily establish 'Moral Majority' as big political power," and "Buchanan: 'Moral Majority' was key to Smith's victory."

As distressing as it may be to some, I'm afraid that the Silent Majority has begun to speak.

John L. Robinson
Evergreen, Alabama

Shame on them

To the Editor:

It was with some annoyance that I received several political propaganda sheets, titled, "The Moral Majority," and wondered about its origin.

Bud Herron of TM/UMR gave me the answer in his August 29 article headlined "Pro-morality group embraces candidate."

Shame on the Rev. Jerry Falwell and other so-called "New Right" Christians for parading politics in the guise of Christianity.

Miriam R. Stephens
Pikeville, Tennessee

My Witness

'Rights before birth' affirmed

By ELLEN S. HOLDER

I am totally against abortion. I almost had an abortion three years ago. I got off the pill expecting to get pregnant immediately. Several years went by and I didn't get pregnant. I decided that after a long wait without conceiving, I had become sterile. My husband and I made other plans for the future which did not include children. I was wrong in thinking I was sterile. I became pregnant. My husband suggested that I get an abortion.

We talked it over very carefully. I decided to go through with it.

One week before I was to have the abortion I had a dream of having a beautiful baby girl. In the dream the baby was born healthy, but she was choking and the attending doctor could not stop her, nor could he explain what was causing her to choke. I awoke crying and very upset. In my dream I felt the baby was trying to tell me something.

I believe God revealed to me in the dream that He did not want us to destroy what He had made. We decided not to have the abortion. Today I thank God for that dream, because we now have a beautiful daughter. We adore her very much. I feel very sad and it hurts to know that a woman who has an abortion is destroying a tiny, innocent little baby who could bring joy to someone else, even if not to herself. I say give him or her that right to be born.

"My Witness" is a column through which readers may share meaningful experiences of the Christian life. Mrs. Holder is a United Methodist who resides in Washington, D.C.

Welcome to new readers of Crestwood, Kentucky edition

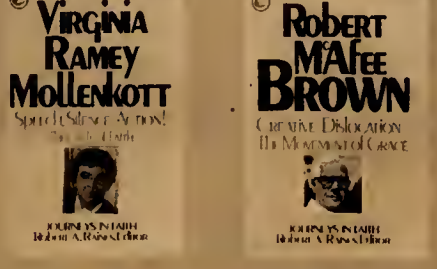
With this issue, TM/UMR welcomes as new readers approximately 420 member-families of the Crestwood UMC in Crestwood, Kentucky (Kentucky Conference).

This is the most recent addition to more than 300 local churches across the U.S. which publish special editions of this newspaper — combining local church news with annual conference and general religious news and opinion, and mailing it as one paper directly to the homes of the church's members.

To our new readers in Crestwood, we say "Welcome." We hope you will find your new church paper interesting and informative, and that you will join with other readers in providing feedback through such columns as "Letters to the Editor."

And to our continuing readers across the church, we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

Journeys in Faith
Edited by Robert A. Raines
Personal, faith-building journeys take you through the 60's—characterized by a striving for social justice—and the 70's—with their emphasis on the inward journey. As the authors reflect upon their own "journeys in faith," sharing insights and directions for the 80's, readers will discover new encouragement and commitment for their own lives.



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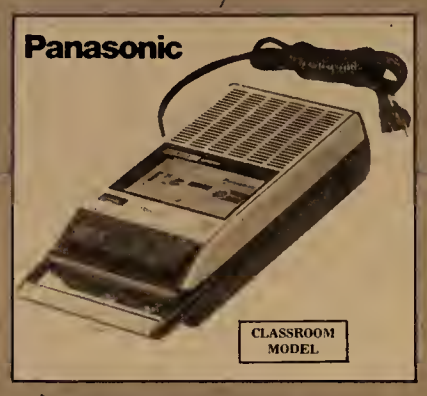

Model RQ-2107A
A low-cost cassette recorder featuring one touch recording, built-in microphone, tone and volume control, auto-stop, automatic record level, fast forward and rewind, and AC/battery operation. This unit is suggested to replace the popular, no longer available, RQ-309, which CRS sold for $36.00. RQ-2107A has more features than the original RQ-309. Operates on AC or 4 C-cell batteries (not included).

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Lightweight Slim Line IV monaural cassette recorder with five LED indicators to check battery, auto record level, and three for monitoring recording and playback level. All standard cassette features plus cue and review, lockable pause control, auto or manual record level control, and tape counter. Operates on AC or 4 C-cell batteries (not included).

Mfgr. List	$ 99.95
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Rechargeable Batteries Model RP-092 $13.50

Model C-202LP
Now you get twice the recording time from your cassettes on the new Long Play 15/16 IPS speed or normal time at 1 7/8 IPS speed. All regular cassette recorder features plus, Permalloy Record/Playback head, tape counter, auto-manual-limitor record level, DC servo motor, and variable speed control. Operates on AC or 4 C-cell batteries (not included).

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Ni-cad Battery Pac Model RBC-2 $22.50

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This professional Long Play (15/16 IPS and 1-7/8 IPS) recorder has full control panel and large 4-inch full range speaker, plus separate record and playback controls, 3 digit counter, dual flywheel, auto-manual-limiter record level, tone control, variable speed control, and line input and output jacks. Operates on AC or 4 C-cell batteries (not included).

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CRS PRICE $ 495.00

Copyette 1 & 3 copies three cassettes per run $995.00

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A complete microcassette tape dictation system that includes a 2-speed (2 hours) "shirt-pocket" size recorder and matching desktop secretary's model with headset and foot control, plus variable speed permits adjustment of playback speeds to individual typing speeds. "Shirt-pocket" recorder has lockable pause, cue/review, LED indicator. Operates on AC or 2 AA-cell batteries (not included)

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CRS PRICE $314.90

Models S802/A307/1150
This high quality microcassette tape dictation system by Olympus Optical Co., Ltd., includes a 2-speed (2 hours) "shirt-pocket" size recorder and features packed desktop secretary's model with headset and backspacing foot control. "Shirt-pocket" recorder has precise digital tape counter, zoom rewind, and go direct from Playback to Fast-Forward or Rewind. Operates on AC or 2 AA-cell (batteries included.)

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Rechargeable Battery Pac Model RP-095 $ 8.95

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Classroom headphone with dynamic elements for excellent sensitivity and extended frequency response. Suitable for both voice and communication and music reproduction. Fully adjustable headband, foam filled ear-cushions, and tough high impact plastic construction. Steel blue with white trim.

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This four page tabloid catalog is inserted annually into the seven Texas and New Mexico Annual Conference Editions of The Texas Methodist/United Methodist Reporter newspaper. The Oklahoma Annual Conference Edition inserted the 1979 catalog. This year CRS is pleased to welcome five additional annual conferences: Louisiana, Missouri East, Missouri West, North Arkansas and Little Rock.

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Home fills unmet needs

Unwed pregnant women, deaf persons helped

By JOYCE HOPKINS
Associate Editor

SAN ANTONIO, Texas — When a young woman becomes pregnant, has no husband and feels she has no where to go, she comes to the Southwest Maternity Center, located here as a part of the Methodist Mission Home.

When young adults with a hearing impairment — and often other serious problems as well — need to make it on their own and have nowhere else to go to learn how to do so, their state vocational rehabilitation agencies from Alaska to New Jersey are sending them to the Southwest Center for the Hearing Impaired, also a part of the Methodist Mission Home here.

The Methodist Mission Home, which had its beginnings in a San Antonio bordello, celebrated its 85th anniversary of service last weekend.

According to its president, the Rev. Harold Burkhardt, the services available through the Mission Home have changed through the years as potential clients have changed, but its purpose has remained the same: "Serving people whose needs are not being met."

A madam converts

The Mission Home began its service in 1895 when the madam of a house of prostitution in San Antonio's red light district called the pastor of the city's downtown Travis Park Methodist Church, desperate to see him.

Madam Volino not only converted, but she immediately opened her house for religious services during which many of the women working there also became Christians. The house which was not a home became known as the Rescue Mission.

Since then, literally thousands of young women have come to the home for all or part of their pregnancies. Some have kept their babies to rear them as single parents, or have married the fathers of their babies or put the babies up for adoption — 4,450 of the youngsters have been adopted.

The maternity center is a licensed adoption agency in Texas, and currently is seeking licensure in Colorado. Since it is partially supported by the UMC conferences in New Mexico as well as those in Texas, it places babies for adoption in both states.

Marrieds give up babies

Dorothy Johnson, director of the center, said that last year, of the babies placed through adoption, about eight to 10 percent came from married couples who, for emotional or financial reasons, felt they could not manage a child at that time in their lives.

In the early 1970s, however, as the number of young women seeking a place to stay during their pregnancies declined, the Mission Home sought another ministry. The Southwest Center for the Hearing Impaired opened in 1974.

"At one time, the UMC had a number of services for unmarried mothers and adoptions," said Bertha Swindall, the consultant in child care for the Health and Welfare Division of the UMC Board of Global Ministries.

Lifestyles change

"The new lifestyles for women have pretty much meant that many young women are keeping their babies and others are using birth control," she said.

As a consequence, the number of services for unmarried parents within the UMC and elsewhere has decreased.

The Zoar Home for Mothers and Babies in Allison Park, Pa., Ms. Swindall said, is the only other residential facility for unwed mothers operated by the United Methodist Church.

"It is still a very necessary service — and even more important now that it be provided for the unmarried mothers because these services are decreasing," Ms. Swindall added. Both homes also provide counseling for the unmarried fathers, if they want it.

Home responds to trends

"The Methodist Mission Home is an outstanding program," Ms. Swindall said. "It has reflected the change in our mores and customs. At one time it was totally for unwed mothers, and now it has developed a service for the deaf."

When the number of young women seeking to spend their pregnancies at the Mission Home decreased, Mr. Burkhardt said one of his first priorities as president became to locate another project to add to the home's services, to fully utilize its facilities.

"As we searched, we found no other residential service in an eight state area for hearing impaired clients," he recalled, and the Southwest Center for the Hearing Impaired began with 15 clients. This year, the program is expected to help over 200 individuals.

Center is one-of-a-kind

"We are the only private, non-profit residential center in the country" providing training in how to live independently for the hearing impaired, Steve Sliger, director of the center, said.

"The common denominator of the participants in our program is deafness or hearing impairment," he said.

While all participants at the Southwest Center must meet the definition of "hearing impaired" used by the rehabilitation commissions in their states in order to be eligible for admission, many have other disabilities as well, Mr. Sliger said, such as visual impairment, learning disabilities or orthopedic handicaps.

And while 98 percent of the participants are illiterate upon admission to the program, the Southwest Center has a success rate of 59 percent for those who pass through the program, which usually takes from 18 to 24 months. Mr. Sliger said the center defines "success" as being able to hold down a job, living on one's own and not depending upon welfare.

Although about half of the people participating in the center's program, which teaches means of communication as well as money management and job skills, come from Texas, the center is serving or has served clients from Louisiana, Wyoming, New Mexico, Montana, Florida, Alaska, New Jersey, Maryland, Oklahoma and Utah.

Providing these services gets increasingly expensive, which is why a $5 million endowment campaign is underway at the Methodist Mission Home. Mr. Burkhardt explained the Mission Home only has about a half a million dollar endowment at present.

FORT WORTH, Texas — Bishop John W. Russell, kneeling, receives the shepherd's staff from, left to right, William J. Washington Jr., Espie Del Rosario, the Rev. Weldon Haynes, Bishop W. McFerrin Stowe, Luther Henry Jr., Leo Baker and Tracy Traver on behalf of the Dallas/Fort Worth Area. The newly elected bishop served the Boston Avenue UMC in Tulsa, Okla., prior to his July election at the South Central Jurisdictional Conference.

NORTH TEXAS CONFERENCE PHOTO

Shepherd's crook sign of chief pastors

For 16 United Methodist bishops elected this summer in jurisdictional conferences throughout the country, this fall marks the first time they will receive the Crosier or shepherd's "crook," the symbol of their office, in special investiture services.

The shepherd's staff or crook is a symbol of the office of bishop, indicating the authority given him by the people to be their chief pastor.

Church law requires that a bishop move after serving an area for eight years unless for "missional" reasons a jurisdiction votes to return a bishop for an additional four-year term.

Fifteen additional UM bishops begin their new assignments this fall with special services welcoming them to their new areas and affirming their appointments.

READING, Pa. — Paul V. Chaffee, Western Pennsylvania Conference Lay Leader, and the Rev. C. Russell Kerr, Dean of the Cabinet, pass the Crosier to Bishop James Ault on behalf of the Pittsburgh Area. The Crosier originally was given to Bishop Ault by the congregation of the Carbondale UMC of the Wyoming Conference, which is his original conference and in which he was ordained a deacon. The bishop was reassigned here from the Western Pennsylvania area.

WESTERN PENNSYLVANIA UMR PHOTO

People in the news . . .

UM beauty reigns

DALLAS — Three active United Methodists are this year's winners and a runner-up of the Miss America and Miss Universe beauty pageants.

Susan Powell

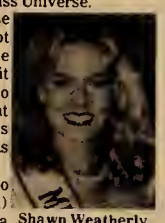
Miss America, Susan Powell, has always been an active member and participant in the life of her church, according to the Rev. Glenn Millard, pastor of First United Methodist Church, Elk City, Okla.

"Susan understands what Christianity and the United Methodist Church are all about. She is not embarrassed about her affiliation," said Mr. Jerry Dickson, her former UMYF counselor.

Palge Phillips

Palge Phillips, first runner-up to Miss America, is very deep in her religious faith, and like Susan, is active in the various programs of her church's life. "Palge has a very deep love for people and never forgets to praise God for her talents," said Jack Harding, her former Sunday school teacher at First UMC Leeds, Ala.

The members of Aldersgate UMC in Sumter, S.C. were elated over the selection of Shawn Weatherly "one of their own," as Miss Universe.



Shawn Weatherly

Shawn, whose parents are not members of the church, took it upon herself to join the church at age 14 and has been a part of its life ever since.

"She belongs to us (the church) and we feel a great sense of pride in her accomplishments. Her winning, I see is a tremendous opportunity for Christian witness," said her pastor, the Rev. R. E. Seignious.

Children's author dies

Mary Alice Jones, 82, whose "Tell Me About . . . " books helped explain basic Christian concepts to generations of children, died in Nashville Sept. 23 after a lengthy illness.

Dr. Jones retired in 1963 as director of Christian education of children for the former Methodist Board of Education.

The publication of "Tell Me About God" in 1943 received instant popularity among children and parents and paved the way for the series.

She was outspokenly critical of popular religious books which oversimplified the concept of God.

"The great thing in this world is not so much where we stand, as in what direction we are moving."
(Oliver Wendell Holmes)

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UMs step up activity in textile firm boycott

TM/UMR Staff Special

United Methodist activity — both for and against — the consumer boycott of J. P. Stevens & Co. textile products appears to be increasing since the denomination's highest legislative body endorsed the boycott last April.

The General Conference said it endorsed the boycott of the textile firm's products "not to destroy J. P. Stevens but to urge the company to produce its products in accord with federal, state and local laws and in accord with basic standards of human decency and justice."

Since 1963 the National Labor Relations Board (NLRB) has ruled against the company in 22 out of 23 cases for "unfair labor practices." The rulings are for violations of the National Labor Relations Act.

According to the NLRB, "the Stevens cases, in all but one instance, arose through attempts by the Amalgamated Clothing and Textile Workers Union AFL-CIO (formerly the Textile Workers Union of America), to organize Stevens' more than 70 textile mills, and the company's opposition to the union campaigns."

A Stevens company spokesman, James Franklin at the corporate headquarters in New York, told TM/UMR that the company's position is in support of their employees: "The employees of Stevens oppose the union." He charged that the union is afraid to call for elections because it doesn't trust the election process.

The NLRB rulings have generally been upheld by the federal courts. In the most recent ruling (June 1980), the federal appeals court in Richmond, Va., told the company to obey a 1978 NLRB order to bargain in good faith with the union, which represents the 3,000 employees at the company's Roanoke Rapids, N.C., mills.

Activity pro and con

United Methodist activity in relation to the boycott is both for and against the boycott:

• On Wednesday of this week a delegation of 15 UM ministers came prepared to sit-in at the headquarters of a Los Angeles department store — The Akron — until the store discusses its continued sale of J. P. Stevens products. (Almost 70 percent of Akron linens are made by Stevens.)

The ministers were rebuffed in an attempt to talk with the president of Akron Sept. 17. "We desire to meet with you out of our pastoral concern for J. P. Stevens employees," the Rev. Larry Peacock, spokesman for the delegation, said. According to Mr. Peacock, the issues of the boycott go "to the very heart of Judeo-Christian ethics."

• A pledge to redouble the consumer boycott effort and to take the workers' cause to Washington, D.C., came out of a visit to seven Stevens textile plants in Roanoke Rapids, N.C., Sept. 9 by a national interreligious committee including UM representative Dr. Luther Tyson, a member of the general Board of Church and Society staff.

• Since the General Conference endorsement of the consumer boycott, the Southeastern Jurisdictional Conference in July officially repudiated the boycott. Stevens employs 44,100 workers throughout the Southeast, and concern for UMs employed by the company who might be hurt by the boycott was a major consideration. The jurisdictional delegates urged Stevens "to continue its efforts to comply with the law" and advance working conditions for its employees. The Western North Carolina Annual conference also voted to oppose the boycott.

• The North and South Carolina conferences have voted to study the boycott and the charges of "unfair labor practices" leveled at Stevens. The South Carolina committee of 16 filed its documentation with the general Board of Church and Society Sept. 15. The study includes conversations with Stevens workers and meetings with management. The North Carolina committee has not been named as yet.

• A Chattanooga, Tenn., UM lay leader who is also a textile company executive for a Stevens competitor, wrote in an opinion article printed last week in TM/UMR that the General Conference action was irresponsibly taken and was a classic example of discrimination.

"J. P. Stevens is doing one of the best jobs in the textile industry in human relations and in meeting the needs of minority and ethnic groups . . . Many Stevens employees are paid better wages and fringes than numerous employees of UM churches and UM institutions . . . We are not practicing in our own organization what we are preaching to the Stevens organization," wrote L. T. Prigmore.

• The same week, E. D. Rountree of Thunderbolt, Ga., wrote in the Georgia United Methodist newspaper, that the UMC's Social Creed states: "We stand for the right of employees and employers alike to organize for collective bargaining; protection of both in the exercise of their right; the responsibility of both to bargain in good faith; the obligation of both to work for public good.

"The General Conference of the UMC is on firm ground in supporting all workers everywhere to secure their freedom to organize and bargain collectively whether they be employees of J. P. Stevens Co. or the valiant Polish workers of Gdansk," Mr. Rountree concluded in his letter.

Unfair practices cited

Examples of unfair labor practices which have been found by the National Labor Relations Board and upheld by the 4th U. S. Circuit Court of Appeals include charges that the Stevens company made corporate-wide benefits changes, such as profit-sharing and group insurance, without informing the union representing the textile workers at Roanoke Rapids and precluding "any meaningful negotiation concerning their possible implementation at the Roanoke Rapids facility."

The court agreed in this June 1980 ruling that the approach used by the textile company "was a most effective means of undermining the collective-bargaining process and denigrating the union's status as a collective-bargaining agent."

The court referred to the company's "demonstrably unreasonable positions" and its dishonesty "with respect to its plans for changes in conditions of employment" among other actions.

Accusations of "bad faith" negotiation have flown both ways across the bargaining table. But reports surfaced last July of a tentative and verbal agreement that could bring about a signed contract.

The interreligious committee, which is a coalition of about 40 religious groups, including United Methodists, sent a delegation to Roanoke Rapids in September, visiting workers in their houses and union halls.

The delegation denied reports of a pending deal, reporting: "On the contrary, the pressure Stevens is putting upon its employees is intense and unremitting, hardly a sign of good faith."

'Phony' says spokesman

At Stevens' corporate headquarters in New York, company spokesman James R. Franklin refused to comment on the committee's charges. Instead, he dismissed the group as "a phony organization . . . which uses their religious affiliation, real or imagined, to bad-mouth the company."

The religious committee's first recommendation was that Stevens grant the 1979 and 1980 wage increases and pension improvements that have been withheld from Roanoke Rapids employees. The company wage policy there — described in the committee report as a punitive move — may result in further litigation from the union.

The company pays an average hourly salary of about $5.60, more than six percent better than the average wage throughout the industry, according to Mr. Franklin.

After the election victory in 1974, "the union was getting a free ride," Mr. Franklin said, by falsely claiming credit for annual salary raises that the company offers to all its non-union employees. Withholding the last two scheduled increases "has prompted the union to be much more diligent in their efforts to negotiate," he added.

The committee called for a meeting with President Carter and Secretary of Labor Ray Marshall to review Stevens affirmative action plans and possibly, to bar the company from government contracts.

Group restructure defines functions

MADISON, Wis. (UMNS) — The United Methodist Commission on the Status and Role of Women changed its approach from labeling the groups of women it represents to defining its work for these women in three specific areas.

The old structure included task forces organized around groups of women, such as women employed by the church and racial/ethnic minority women.

The commission now has three work units devoted to education/advocacy, monitoring/research and annual conference/constituency services, through which the commission will continue its role as advocate, catalyst and monitor for women in the United Methodist Church.

Carolyn Oehler of Elgin, Ill., who was re-elected president during the Sept. 25-28 meeting here, said the major reasons for the change were to gain a more efficient use of staff and to increase the number of commission members for each work unit.

Education/advocacy functions involve identifying issues and concerns which prevent the full participation of women in the church and helping to develop skills which prepare persons and groups to be advocates for women.

Monitoring/research functions include reviewing the status of women in areas of employment, participation and policymaking on church boards and agencies and attempting to insure the use of inclusive language in the church and the recognition of contributions of women.

Annual conference/constituency services functions will establish continuing contact by the commission with the chairperson of annual conference commissions. It will develop models for conference commissions to use in their work with conference groups such as the council on ministries.

In other business, the commission wrote a sharp letter of protest to Republic Airlines for stranding one of its members, James Kardos of North Canton, Ohio, without his motorized wheelchair.

Mr. Kardos, a vocational rehabilitation counselor suffering from cerebellar ataxia, said the airline would not allow him to take his motorized wheelchair aboard a Republic flight from Chicago to Madison for the meeting, even though the company knew in advance he would be traveling with the device.

The commission also elected Ondina Santos Gonzalez of Mount Berry, Ga., its first single vice president in its eight-year history. Charles Stewart III of Orlando, Fla. is the commission's new secretary.

Chairpersons of the new work units include Kenneth A. Vining of Doraville, Ga. (education and advocacy), the Rev. Beverly J. Shamana of Los Angeles (monitoring/research) and the Rev. Sharon Everhart of Bethel Park, Pa. (annual conference/constituency services).

Chairpersons of administrative committees include the Rev. H. Walter Willis Jr. of Oak Ridge, Tenn. (finance), the Rev. Nelia Kimbrough of Evansville, Ind. (personnel), Geraldine Hielman of Altoona, Pa. (nominations) and Dayton Edmonds of Omak, Wash. (evaluation and review).

Outlook dim for abducted leader

NEW YORK (RNS) — Church sources in the United States have revised their expectations that the Rev. Mortimer Arias would be exiled by the Bolivian government, and now expect that the Latin American Methodist leader will be held prisoner for some time.

"Now the indication is that he will not be released, that he is considered to be one of the more important political prisoners," said Nora Boots of the Latin American Desk of the United Methodist Board of Global Ministries (Sept. 19).

Mr. Arias' connections with the World Council of Churches and other social-activist groups is believed to be a key factor in the government's failure to release or exile him.

Mr. Arias was abducted from his home in Cochabamba by two armed men in civilian clothes who sped him away in an ambulance Aug. 26.

Mr. Arias, who is secretary for evangelism of the Latin American Council of Churches in Formation.

'80s youth work eyed

Gospel message said to help new wave of teenagers

By ROBERT LEAR

ESTES PARK, Colo. (UMNS) — Church youth work in the 1980s will be a time to help teenagers find out "how things, good and bad, go together," a consultant in theological use of media said here Sept. 22.

And, continued Dennis C. Benson of Pittsburgh, Pa., "the Christian Gospel is the only thing that pulls it all together." Mr. Benson, a writer, radio program producer and developer of audio resources for churches, was the opening speaker for the third biennial forum on youth ministry for United Methodist district and annual conference coordinators Sept. 22-26 at the YMCA conference center here.

"One of the ways of helping young people move into the 1980s is to help them realize their senses are God-given to let them experience existence," Mr. Benson told the 300 persons present from the U.S. and Puerto Rico.

What is needed, he said, is to "relax and plug into streams that roll through your own soul." Basing much of his address on the "waves" theory of futurist Alvin Toffler. Mr. Benson said the coming "third wave of decentralization" is breaking at a time "when most of the kids are in second wave expectation" — and wanting cars and other products of a manufacturing society.

"Youth workers," he asserted, "must deal with those caught up in a dying culture," — people "caught in the trough of the wave." These, Mr. Benson said, include the hungry, the dying and, especially, youth experiencing such things as registration for a possible military draft.

He warned that "the church is not interested in things young people will be walking through," citing an absence of Christian banners at a recent demonstration in Washington, D.C. protesting reinstitution of draft registration. He also suggested youth are asking "how can we be trained for jobs that don't exist today?" This, Mr. Benson said, illustrates the anxieties of youth.

In terms of programming for youth, the church leaders were urged to "get the kids involved in media."

By using tape recorders, the Pittsburgh media expert said, "kids can get stories of other peoples' journeys and "link callings with needs in the world."

Another form of creativity he suggested was for a youth group to take apart old television commercials and make their own film. He strikingly demonstrated one such effort, having it projected onto a long, flowing, white robe he was wearing.

In another address at the forum a research psychologist into the family called for an emphasis during the 1980s being put on developing "in youth an image of what the family can be like through the power of Jesus Christ."

Ways in which this can be done, according to Dr. Merton Strommen of Minneapolis, a Lutheran minister, include employing family models in youth work "so youth in conflict can see what such a setting can mean" and including entire families in some activities so youth can "see how other families function."

Other speakers during the session dealt with such topics as evangelism among young persons, ethnic minority youth, ministry to early teens, psychological and social pressures on youth and images of youth ministry.

Many of the participants at the session signed a petition asking that the general Board of Discipleship provide a greater portion of staff time for youth ministry.

Attendance hits peak, minister does likewise

MILTONVALE, Kansas (RNS) — The Rev. Gary Brooks climbed to the roof of the First United Methodist Church here and casually ate his lunch.

He doesn't usually go aloft for lunch or anything else. It's just that he promised his congregation if they doubled normal attendance one Sunday he'd do it.

Normal attendance at the church in Miltonvale, population 600, is 40. But 91 showed up in answer to the preacher's challenge.

But Mr. Brooks had the last laugh.

"We had set that day to kick off a whole series of events for the fall season, and I thought it would be nice if there were a lot of people attending church," he confessed.

'Goodbye' series debuts on public television

NEW YORK (UMNS) — Island Matthews discusses his recovery from a heart attack on program No. 4 of United Methodist Communications' "Begin with Goodbye" series due to debut on public television this fall.

"Begin with Goodbye" offers personal encounters with people who have dealt with change, ranging from leave-takings of various sorts to physical loss, terminal illness and death. The thesis of the series is that sadness and grief are a part of life. They must be faced fully and attentively if an individual is to grow. UMC PHOTO

Racism top concern for unit

MADISON, Wis. (UMNS) — There are five areas of priority concern that the United Methodist Commission on Religion and Race must deal with as the 1981-84 quadrennium begins, says the church agency's top executive.

The first and foremost concern is the need for new programs to combat racism, the Rev. Woodie W. White said here Sept. 17 in his report to the organizational meeting of the commission for the new quadrennium.

"There is a resurgence of racism spreading in this country," he said. "The SCLC (Southern Christian Leadership Conference) has almost singlehandedly been challenging the Ku Klux Klan." He noted the Rev. Joseph Lowery, SCLC president, also is a member of the commission.

"Attitudes on race are moving to the right," Mr. White said. "The ethnic minority poor are losing hope."

The other four priority areas cited by Mr. White are Native American concerns, Asian American concerns, open itinerancy and "greater inter-ethnic accord."

The development of an Asian American task force that will "provide a force for Asian concerns . . . will require our special attention during this quadrennium," Mr. White said.

Concerning the issue of open itinerancy (the openness of the ministerial appointment system across the church), he said the commission can further resource annual conferences by providing workshops, consultations and convocations on the subject.

A "greater inter-ethnic accord," Mr. White said, would provide greater inter-ethnic sharing and dialogue.

"It is important that racial and ethnic minority persons not be placed in a posture of competition or see one another as adversaries," he said.

With 29 of the 48 members of the commission newly elected, Mr. White's report was primarily introductory in nature. He cautioned new members to be prepared for harsh criticisms, adding the importance of not becoming defensive.

Bishop A. James Armstrong of the Indiana Area has been elected president of the United Methodist Church's General Commission on Religion and Race for the 1981-84 quadrennium.

Chosen vice president was Bishop Melvin G. Talbert, former general secretary of the Board of Discipleship who was elected to the episcopacy in July and assigned to the Seattle Area. Lynn Barbaree of Fayetteville, Ark., was elected secretary.

Mr. White, who has been with the commission since its beginning in 1968, was renominated unanimously to serve as the commission's executive secretary for the new quadrennium.

UM pastor challenges Mormons to take stand on MX

By JOYCE HOPKINS
Associate Editor

SALT LAKE CITY, Utah — Participants at an interreligious conference here were told that the arms race is likely to have detrimental effects on the human race — with the mobile missile system proposed for parts of Utah and Nevada being particularly dangerous.

The ecumenical meeting on "The Arms Race and the Human Race," which included United Methodists, was the second of its kind this year. Its program included:

- A United Methodist minister challenging the Church of Jesus Christ of Latter-Day Saints (LDS) to take a stand on — preferably opposed to — the MX missile system;
- A prominent Mormon outlining how much more than other denominations his LDS church stands to lose if the MX system works as planned and successfully decoys hostile nuclear warheads toward the 4,600 missile shelters proposed for the Nevada-Utah area;
- An American Baptist theologian warning that the peace movement is at a critical point in its campaign to stop the proliferation of nuclear weaponry, and the time to act is now.

Church speechless on issue

"It is striking and disturbing that the LDS — the largest church in Utah — has not taken a stand," the Rev. Stephen Sidorak, pastor of Centenary UMC here and a leader in the Utah Clergy and Laity Against the MX, said.

Subsequently, Mr. Sidorak received an invitation from Bill Evans of the LDS church's special affairs department to present his views on the MX system to him and to others on the Mormon church staff.

As presently proposed, the missile system would include 200 missiles carrying 10 hydrogen bombs each, with each warhead aimed at its own target. The missiles would travel on 12,000 miles of special roadway among 4,600 shelters. The system would take up some 25,000 square miles of land in Nevada and Utah.

The theory behind the project, which is expected to cost more than $33 billion, is that a potential enemy would have no way of knowing exactly where the 200 missiles would be at any one time, as the weapons would be shuttled among the shelters.

It is in this mobility that the system comes in for strong criticism from Dr. Edwin Firmage, an active Mormon who participated in arms control negotiations in Geneva, Switzerland, in 1970-71. Currently, he is a professor of law at the University of Utah, with specialties in constitutional and international law.

"I took the first shot against this system about a year and a half ago, attacking the basing mode, the idea of decoying basis. The idea of making a missile difficult to be destroyed by having thousands of potential shelters is the 'giant sponge' approach," he said.

Should war with the Soviet Union come, he explained, the MX missile system is designed to "suck in initially all of their land-based system, allowing our Minuteman missiles to survive." He said the Soviets have 5,000 land-based nuclear devices, and it was on the basis of this knowledge that the 4,600 figure for MX missile system shelters was picked.

Puts 4,600 targets in backyard

"The Air Force has self-consciously chosen a part of the populated land mass of the country to be a decoy," Dr. Firmage said, explaining that the MX project would put 4,600 targets in the backyards of the people of Nevada and Utah.

Dr. Firmage, whose family lineage dates from Mormon founders Joseph Smith and Brigham Young, said his church has even more to lose than other denominations, should the state of Utah be attacked. For the LDS church not to oppose MX has "an element of genocide," he said.

In case of war, "90 percent of its people, of its records, its genealogy, would be gone in 15 minutes," he said. (The LDS church is based in Salt Lake City.)

more weight, because of all the denominations or even raclal minority groups, none would have more to lose in the event of war.

Dr. Firmage said he felt the Trident missiles or the use of deep sea beds and submarine-based missiles would provide a better means of deterrence and thus improve national security.

"I can argue against the MX system on purely strategic grounds," the Rev. Harvey Cox of the Harvard Divinity School said. "I can argue against it on moral and ethical grounds. It is a matter of religious faith itself.

Makers, not only prayers for peace

"I want to be self-critical about how Christians have misunderstood the clear mandate of the New Testament that we are to be makers of peace — not just prayers for peace," the American Baptist professor of church and society said.

"We have a special obligation as Christians for those who can't speak for themselves — the mad, the exploited and, especially, for the future generations," Dr. Cox said.

Mr. Sidorak, who invited Dr. Cox to speak at the interreligious conference and at the Shared Ministry of Utah meetings, said it was particularly important for church people to realize the implications of the MX system.

Citing "Presidential Directive 59," Mr. Sidorak said President Carter this summer advanced a strategy of "flexible response" in which the United States might fight a "limited nuclear war."

Mr. Sidorak, who is pastor of Centenary UMC here, emphasized that with the dangers of fallout, the nation cannot afford that sort of thinking.

"National security on either side no longer exists," he said.

Baptist says God doesn't hear Jews pray

DALLAS (RNS) — A statement by the president of the Southern Baptist Convention that "God Almighty does not hear the prayer of a Jew" has enraged American Jews and many Southern Baptists.

"The kindest thing I can say is that he knows nothing about Judaism, and he is insensitive to his position as a spokesman for the largest Protestant denomination," said Rabbi Tanenbaum, who is national director of interreligious affairs for the American Jewish Committee, about remarks made by Dr. Bailey Smith.

Dr. Smith spoke to more than 10,000 people gathered here for a two-day briefing on launching evangelical Christians into the political process. Program scheduling placed him on the speaking platform at the precise moment Ronald Reagan, who later addressed the briefing, was conducting a news conference.

While news reporters were questioning Mr. Reagan, Dr. Smith was telling his audience, "It is interesting at great political rallies how you have a Protestant to pray, a Catholic to pray, and then you have a Jew to pray. With all due respect to those dear people, my friends, God Almighty does not hear the prayer of a Jew.

"For how in the world can God hear the prayer of a Jew, or how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? That is blasphemy. It may be politically expedient, but no one can pray unless he prays through the name of Jesus Christ."

Dr. David Hyatt, president of the National Conference of Christians and Jews, said in New York that Mr. Smith's remark was "theologically primitive and a throwback to a medieval way of thinking that spawned virulent anti-Semitism and culminated in the Holocaust."

Dr. Smith confirmed his statement for the Baptist Press and explained, "I was emphasizing the distinctive nature of Jesus Christ. I still believe it is blasphemous to say that Jesus Christ is not the Messiah or Savior. As a Christian minister, I must proclaim what the Bible says in 1 Timothy 2:5 ("For there is one God and one mediator between God and man, the man Jesus Christ!)."

Dr. Smith added, "the only prayer I believe God hears from anybody who has been denying Jesus is, 'Lord be merciful to me a sinner, and save me for Christ's sake."

Asked if he is aware of his role of president of the Southern Baptist Convention as a diplomat in relationships with other faith groups, Dr. Smith replied, "In relationships with other faith groups, we make a mistake when we try so hard at public relations we lose our missions thrust."

He said he abhors anyone who stands against the Jews and believes anti-Semitism is "horrible and should be banished from the earth." He added, "I love the Jews, but without Jesus Christ, they are lost. The belief in God is not enough."

Dr. Ed Humphrey, professor at Golden Gate (Southern Baptist) Seminary in San Francisco, asked, "Who is he (Dr. Smith) to say what God hears or doesn't hear? God is working with man, and we do not measure his listening by measuring our understanding of obedience. That is for God to do."

Southern Baptist foreign mission officials are worried that a remark made by the denomination's president that God doesn't hear the prayers of Jews may hurt their work in Israel.

CLASSIFIED

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the church today

'Born-again' becoming cliche which Billy Graham won't use

WHEATON, Ill. (RNS) — Evangelist Billy Graham said he will no longer invite people to be "born-again."

But Mr. Graham isn't stopping his Gospel ministry, just changing some of the words.

Starting with his next crusade in Japan the evangelist will urge people to be "born from above."

The change in phraseology, Mr. Graham told a group of college students here, is due to media and commercial overuse of "born-again," depriving it of its original meaning and turning it into a cliche.

Quarter-million members hoped for by Pentecost '81

NASHVILLE (UMNS) — The Evangelism Committee of the World Methodist Council hopes member churches will aggressively "make disciples" during 1981 and receive a quarter-million persons into membership on Pentecost Sunday.

The World Methodist Council represents 50 million Methodists in 90 countries and 16 million persons in six denominations in the U.S. The World Methodist Council launched its world evangelism program in 1971.

United Methodist pastors are receiving information this month on the 1981 emphasis which has five features: renewing, reaching, resourcing, receiving, releasing.

From Jan. 6 to March 4 the emphasis will be on preparing persons for making disciples through lay training for witness and visitation, prayer groups, study, and evangelistic preaching missions. The second phase, from March 4 to April 19, will stress reaching out to undiscipled people through home visitation programs, visitation evangelism, person-to-person witness, and a Lenten Bible study.

Training classes for prospective members will be held from April 19 until Pentecost Sunday, June 7.

UMs attend Latin America choirs convocation

MEXICO CITY (UMNS) — Three United Methodists representing the "Celebremos" Hispanic songbook project of the denomination were among 400 persons attending a Latin America Choirs Convocation here in August.

Choirs from several Latin American countries attended the convocation which included workshops and public concerts.

"Celebremos" is a United Methodist project which is preparing musical and liturgical resources that have emerged from the Hispanic tradition.

During public concerts held at La Trinidad Methodist Church in Mexico City, many authors and composers were recognized for their original work. During one service Ruben Ruiz, a Methodist layman from Puebla, Mexico, was recognized for an original composition which is to be included in a supplement to the United Methodist "Book of Hymns" in the near future.

Retired church workers support the ERA

RALEIGH, N.C. (UMNS) — Eighty-two retired church deaconesses and missionaries have signed a statement supporting the passage of the Equal Rights Amendment.

The women and members of the staff of United Methodist-related Brooks-Howell Home in Asheville, N.C. sent a "Message to United Methodist Women" dated Sept. 18 and presented it to persons attending the South Atlantic States' Workshop on the ERA held here late last month.

"If this Equal Rights Amendment is not ratified by 1982 . . . we will need to start over again," the statement said. "What a waste of time — and far more important — what a waste of justice for women in this nation that boasts of its democracy, its freedom and its protection of human rights for all people."

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The United Methodist Reporter

LOUISIANA UNITED METHODIST

edition

NUMBER 44 | Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 | OCTOBER 10, 1980

Dr. James L. Caraway, Director of Financial Affairs for the La. Conference, has been elected President of the Jurisdictional Council on Finance and Administration. The JCFA has a function that is similar to the local church Committee on Finance, except that it covers the 8-state area of the South Central Jurisdiction. In this new position, Dr. Caraway will also be an ex-officio member of the Jurisdictional Council on Ministries and most of the important boards and agencies in the South Central Jurisdiction. We are extremely pleased about this honor which has come to a member of our conference; and Jimmie joins a growing list of persons who are leaders outside the Annual Conference to the General Church.

Gulfside Assembly Reunion held Oct. 8

By DENNIS R. FLETCHER

(Ed note: Gulfside Assembly, ond Wavelond, Miss., was on importont leorning center for the former Central Jurisdiction. It hos been refurnished ond it is expected that the Assembly will continue its long tradition of teoching. Almost oll of the Black leaders in the Conference received o greot deol of training ot Gulfside. Mony of the Black ministers in our conference received their "coll to preoch" at on assembly ot Gulfside. At the present time, Blshop J. Kenneth Shomblin, Dr. Robert F. Horrington, Dr. Alfred L. Norris, and Rev. William R. London, Jr., are trustees at Gulfside; ond our conference hos an octive involvement in the program there. Dr. Fletcher's orticle is written with the ossumption that you were owore of this rich background and history of involvement which the Louisiono Conference and Gulfside hove with one onother.)

Bishop Carlton P. Minnick preached the Communion Sermon at the reunion program for Gulfside assembly on October 8. This was followed by a special service at the graveside of Bishops Robert E. Jones, the founder, and Robert N. Brooks. Mrs. Claire C. Harvey presided and Dr. Ira B. Loud, of Dallas, delivered the address.

In other services, Bishop Ernest T. Dixon, Bishop of the San Antonio Area and President of the Board of Trustees, at Gulfside, designated it as a United Methodist Historical Site. He was assisted by Bishop Minnick.

During the evening, there was a recognition service which honored the former Directors and Trustees. Those given special honor were Rev. W. T. Handy, Sr., of New Orleans; Dr. James C. Peters, of Nashville; Rev. Emmett Mays, Handsboro, Miss.: Rev. Theo. Tripplett, Tupelo, Miss.; Miss Rometta Roberts, of Waveland. The directors and trustees were presented by the secretary of the board, Mr. Henry Harper. Dr. John H. Graham, retired executive of the Board of Global Ministries and father of Rev. John Graham in the La. Conference delivered the address.

Dr. Charles Copher, Professor Emeritus of Old Testament at the Interdenominational Theological Seminary, and a member of the Judicial Council, was the leader in Bible Studies. There were three Panel Discussions, which centered on how best to make Gulfside functional.

One panel was led by members of the former New Orleans Area. Members of the panel were Revs. Eric Purnell, Ft. Worth; Mrs. Inez Chrisentery, Baton Rouge; Rev. Wendell Taylor, Jackson, Miss.; E. D. Ridgeway, Montgomery, Alabama; Rev. G. W. Pruiet, Rev. Troy Bell, San Antonio.

Second panel consisted largely of General Staff persons; Dr. Charles Kellogg — Health and Welfare Ministries of the General Board of Global Ministries; Miss Lula Garrett — National Division — General Board of Global Ministries; Dr. Woodie White — General Commission on Religion and Race; Dr. Douglas Fitch — General Board of Higher Education and Ministry; Rev. James Buford, General Board of Discipleship.

The third panel was composed of Inter-Jurisdictional groups. The list of speakers was not complete at press time.

On Wednesday evening the music was furnished by a group of choirs from the churches along the sea coast under the direction of Mr. D. M. Hawthorne. Thursday evening the sermon was delivered by Dr. Leonard Haynes, pastor of Wesley UMC, Baton Rouge and the Mount Zion church in New Orleans provided music.

The Gulfside assembly was founded in 1923 by the late Bishop Robert E. Jones with the hope of building a place similar to Lake Junaluska, Mt. Sequoyah or Ocean Grove. It was a time when none of these places were available to Blacks. It was supported largely by the New Orleans Area. Later it came to be a meeting place for the Religious Educational leaders of the 19th Annual Conferences. Louisiana Conference was one of the strong supporters of Gulfside. The merger of the conference placed Gulfside in a precarious financial condition. It is just now that financial hope appears evident. It has been approved as a General Advance Special and the Louisiana Conference has increased its support.

District UMW meeting

Love made visible

Miss Madolyn Hingle, a member of Napolean Avenue UMC, will be the keynote speaker for the Annual Meeting of the New Orleans-Houma District, United Methodist Women. The session will be held on October 12th at Rayne Memorial UMC.

Miss Hingle presently works with the youth in her church, as their representative to the Council on Ministries and acts as a liaison between the Young Adult at Napolean Avenue and the Wesley Center at Tulane University. For the past four years she has been actively involved in Campus Crusade for Christ, a non-denominational Christian organization on college campuses. During the summer of 1980, she worked in the South Pacific nation of Papua, New Guinea, both assisting and learning from the Campus Crusade for Christ missionaries.

Madolyn is a Junior-High School teacher at St. Frances Cabrini Elementary School. She graduated Magna Cum Laude, with honors in history, from Newcomb College. She earned her Teacher's Certificate from Tulane University, and is now working toward a Masters in English Education from the University of New Orleans.

The theme of the district meeting is "Love Made Visible: Our Continuing Story." Mrs. Margaret Mielke is president of the New Orleans-Houma District UMW.

Miss Madolyn Hingle, keynote speaker for the Annual Meeting of the New Orleans-Houma district, United Methodist Women.

Appointment Changes

Bishop J. Kenneth Shamblin has announced that Franklin J. Chlastak has been appointed to the Montgomery-Mt. Zion-Atlanta-St. Maurice Charge, effective October 1, 1980.

Church Council Organized for Centenary

Centenary College President, Donald A. Webb, chaired the first meeting of the Centenary Church Council in the Meadows Museum of Art on the Centenary campus.

Attending the meeting were the District Superintendents, pastors and laypersons of the United Methodist Church from Shreveport, Ruston, Monroe, Alexandria, New Orleans-Houma, New Orleans-Slidell, Baton Rouge-Lafayette, Baton Rouge-Hammond, and Lake Charles. Special members of the council are Bishop J. Kenneth Shamblin, Dr. James J. Caraway, Dr. Samuel W. Walker, and Rev. Byrl Moreland, all of Baton Rouge.

The purpose of the day-long event was to develop the role of the United Methodist Church as a college-related institution and Centenary College as a Church-related institution.

Centenary College has been related to the UMC since its beginnings in Jackson, Louisiana in 1825.

Attending the meeting were Dr. Harvey Williamson, Doyle Pickett, Herman Williamson, Rev. Douglas L. Cain, Rev. Robert L. Peyton, Rev. Louis Coppage, Mrs. L. Orum Burkhalter, Marcus Wren, Jr., Dr. Douglas L. McGuire, Dr. W. Odell Simmons, George Gladney, Jr., Ronnie Shelby, Rev. William F. Mayo, Rev. Tracy R. Arnold, Mrs. Edward T. Carruth, Paul White, Rev. William Blakely, Rev. H. Warren Blakeman, William Binger, Mrs. Truman Ward, Dr. W. D. Boddie, Rev. Kenneth M. Fisher, Mrs. Robert Hawkins, Bill Baker, Rev. Moses Jackson, Dr. L. Ray Branton, Sam White, Mrs. Inez Chrisentery, Rev. Kirby A. Vining, Rev. J. Roddy Taylor, Mrs. Kati Finnell, Weldon H. Brumfield, Jr., Dr. Jack Cooke, Dr. Charles B. Simmons, John Bergstedt, and Howard Nelson.

The Oakdale UMC honored their teachers during special Sunday services recently. A special plaque was presented to Mrs. E. (Pauline) Warrington, honoring her for her long association with the church as a teacher. Mrs. Warrington started teaching in 1931 and is still at it after more than 49 years. Miss Robbie Crane, Education Chairperson, is shown here making the presentation as Harry Nehls, Sunday School Superintendent, looks over their shoulders. The pastor, Rev. Spiller Milton is standing on the right.

Around the conference

NEW ORLEANS — Parker Memorial UMC celebrated its 104th anniversary recently. Guest speaker for the occasion was Rev. William Blakely, superintendent of the New Orleans-Houma district. Persons who have been members for more than 50 years were given special recognition.

• • •

PONCHATOULA — Wesley Chapel will celebrate its 126th anniversary next week. According to our information, the congregation began in 1854 when services were held in the Welles School House (near the present church building). At that time, Wesley Chapel was a part of the Livingston Circuit of the Mississippi Conference. Rev. E. R. Strickland and Rev. W. S. Townsend were circuit riders during those formative years.

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SPRINGHILL — Rev. George Harkins, pastor of FUMC Hammond, was the preacher for the annual Homecoming services at First United Methodist. Rev. Harkins was a former pastor at the church.

• • •

BATON ROUGE — Some members of the Blackwater UMC heard the Rev. Homer Bailes during their annual Family Retreat. Rev. Bailes is presently the pastor of the Roanoke UMC. He was formerly a popular member of the Grand Old Opry cast.

• • •

ALEXANDRIA — Persons who are in their Post Seminary year are required to attend 4 different events during the year where they receive training which enables them to qualify to be received in the Full Connection. The first one of these events was held during the month of September at Camp Brewer. The only word we have received about the session came from a rumor which drifted into the Conference Office. The rumor has it that the "candidates" beat the members of the Board of Ordained Ministry in a game of softball by a score of 16 to 7. With the rumor came word that the game was called after only a few innings when it was evident that the teachers were outclassed. We're wondering how anyone can make 23 runs in a "few innings" and call that a game.

• • •

HATHAWAY — On National Grandparents' Day, the Sunday School Class of Raymond UMC served punch and cookies to the residents of the Welsh hospital and nursing home. They also carried refreshments to several shut-ins in the Raymond Community.

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BATON ROUGE — Dr. & Mrs. Lamar E. Smith were honored at a farewell reception. Dr. Smith has served University UMC for eight years. He has been appointed to FUMC, Conroe, Texas.

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VIDALIA — Another Centennial celebration! Bishop Kenneth Shamblin was the speaker when the church celebrated 100 years of existing in the Vidalia community.

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MINDEN — Members of First UMC entertained Cecil and Norma Williamson of Starksville, Miss. The Williamson's led a Family Enrichment Weekend.

Hodge remembers

Promotion Sunday at Hodge UMC proved to be an opportunity for the entire congregation to join in the celebration of the 200th Anniversary of the Sunday School Movement.

The day began with a Sunday School assembly, where promotion certificates were awarded and both new and returning teachers were recognized. During the morning Worship Hour, a service of recognition and consecration was held for the teachers.

A covered-dish fellowship dinner followed the worship service. The dinner was topped off with a "Mini-celebration," complete with a birthday cake and candles.

Ever since its founding by Robert Raikes in 1780, the Sunday School has been a vital part of the ministry of the church. For 200 years dedicated lay men and women from all walks of life, have contributed their time and talents to do the Evangelizing and nurturing work of the Sunday School.

Picutred at left — Mrs. Helen Bond has been Sunday School secretary/treasurer at the Hodge UMC for 29½ years. Her faithful service and attendance have gone far in keeping the Christian Education Ministry of the church alive and well. Pictured at right — "Happy Birthday dear Sunday School . . .' Rev. Doug Foreman, pastor of the church, holds the cake as some of the children of the church catch their breaths to blow out the 20 candles, each one representing 10 of the 200 years of the Sunday School Movement.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
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Officiol publication of the United Methodist Church in Louisiana Conference.

Sympathy

THE LORD IS MY SHEPHERD

Rev. Van Leo Westbrook, a retired local pastor, died on September 20. He is survived by his wife, Elvie, who lives in Ruston. Rev. Westbrook served the conference 19.5 years.

Rev. Cyprian Barzee, a retired local pastor, died on September 22. He was 94 years of age, and served for 17.5 years. The funeral was held at Wesley UMC, in New Orleans.

ZACHARY METHODIST'S BRAND NEW VAN - Mr. Wallace Pope accepts the keys to a new 15-passenger van purchased by the Zachary UMC. Looking on are Rev. Calvin Lapuyade, Don Fitzgerald, and Greg McDougall, members of the Van Committee.

Editorials

Is there really a 'peace candidate' in 1980?

The recent flurry of rhetoric exchanged by the presidential candidates regarding who is the "peace candidate," and who is most likely to involve the United States in a war, would be humorous if the issues at stake were not so deadly serious.

The outbreak of open warfare between Iraq and Iran — added to the tense backdrop created by the Soviet invasion of Afghanistan, American hostages remaining captive in Iran, and a variety of other peace-threatening skirmishes taking place across the face of the globe — poses a truly frightening spector. Given the pivotal role of the United States in world affairs, the question of which candidate is best equipped to serve as the American President and Commander in Chief is a legitimate campaign issue.

From reading and hearing the news reports about each day's new charges and counter-charges on the campaign trail, however, it is difficult to discern who — if anyone — is the real "peace candidate" in 1980.

President Carter, as the incumbent, has a record to defend which includes both notable achievements and notable failures, and the opportunity to develop and pursue new peace-making initiatives if be is re-elected. And yet, most of his campaign rhetoric has been concentrated simply on his Administration's avoidance of a "single combat fatality," and insinuations that his opponent is likely to lead the nation into war.

Governor Reagan — with neither the benefits nor liabilities of incumbency — has the opportunity to offer the electorate an alternative vision for creating a climate of peace in the world if he is elected. And yet, he has chosen to focus his campaign rhetoric on portrayals of his opponent as totally inept in the conduct of foreign policy, and as having allowed our nation's defense capabilities to become "dangerously weak."

A common denominator in both campaign approaches so far has been their appeal almost exclusively to people's fears. In light of this, it is difficult not to suspect that recent news "leaks" — both about development of our nation's heretofore secret "Stealth" system and about the alleged lack of "combat readiness" among U.S. forces — were motivated primarily by campaign considerations. While such "revelations" may appear to benefit one candidate or the other politically, they do not promote either our nation's security or the cause of peace.

We may take some comfort in the fact that each of the major party candidates has expressed a commitment to protect the nation's security if elected, and to work toward the achievement and preservation of world peace. However, each candidate appears also to share the assumption that the primary way to fulfill this commitment is through vast new expenditures for armaments.

Much less apparent in the campaign rhetoric is the existence among either of the major candidates of a comprehensive, coherent, and realistic strategy for "waging peace" during the years ahead. Are there, for instance, ways in which the United States might serve to promote democratic ideals and reduce the threat of armed conflicts in the world, other than, or in addition to, developing a larger and stronger military arsenal? If so, such approaches are not high-priority topics on the campaign trail.

A helpful 16-page booklet entitled "Peace, Security and the 1980 Elections," which deals with this often-ignored question, arrived recently in our mail. It is published by the "World Without War Issues Center — Midwest." Contrary to the images this organization's name might conjure up, its approach is neither simplistic, utopian, nor partisan. It recognizes the threat to peace posed by Soviet expansionist tendencies, and the consequent necessity of military strength to counter that threat. It does not see a "world without war" as a nation's only legitimate foreign policy goal — with a consequent endorsement of such politically and morally questionable policies as unilateral disarmament. Rather, it envisions the resolution of conflicts — where possible — by non-military means as one noble and important goal which should be pursued diligently by means of a clearly defined, realistic, long-range strategy.

We would rest more securely at night — and consider the world God created more secure — if we knew that each of the presidential candidates was clearly committed to some type of thoughtfully-considered "peace-making platform" such as the one outlined in "Peace, Security and the 1980 Elections."

Although this booklet makes no claim to be a "Christian document," we consider its content to be generally consistent with biblical teachings, and with the United Methodist Social Principles statements on "The World Community."

And although any reader likely would disagree with some of the booklet's specific "peace initiative" proposals, the general goals it proposes are broad and sensible enough to be affirmed both by those traditionally labeled as "hawks" and as "doves." A copy of this booklet may be obtained by sending $1.00 to: World Without War Issues Center, 67 East Madison, Suite 417, Chicago, Illinois 60603.

Welcome to new readers of Epworth, Houston edition

With this issue, TM/UMR welcomes as new readers approximately 300 member-families of the Epworth UMC in Houston, Texas (Texas Conference).

This is the most recent addition to more than 300 local churches across the U.S. which publish special editions of this newspaper — combining local church news with annual conference and general religious news and opinion, and mailing it as one paper directly to the homes of the church's members.

To our new readers in Houston, we say "Welcome." We hope you will find your new church paper interesting and informative, and that you will join with other readers in providing feedback through such columns as "Letters to the Editor."

And to our continuing readers across the church, we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

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Weekly newspaper serving the United Methodist Church
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The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

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Letters to the Editor

'With-it' church draws mixed reaction

To the Editor:

I applaud Gordon Knapp for his "Here I Stand" article which appeared in the September 12 issue under the headline "Welcome to the 'with it' church."

One often wonders what Christ would do with corn chips and soda pop. There comes a point when being "with it" is definitely not "with it." God deliver us from the heresy of trying to drag Him down to our level and rubbing His nose in the mud, rather than our rising to meet Him.

Mr. Knapp has hit the nail on the head in many ways and has shown the fallacy of some types of thinking. My applause to him.

Don R. Morgan
Lake Arthur, Louisiana

Two items missing

To the Editor:

I would like to commend you for publishing the Rev. Gordon Knapp's "Here I Stand" article on the 'with-it' church (TM/UMR, Sept. 12). It's the first article I've seen in your paper written with style and a genuine understanding of the situation as it really exists.

I think, however, there were a couple of things missing in "Dr. I. M. Withit's" service as described. If he had issued his congregation M-16's and red berets before he pronounced the benediction, he would really have been Withit. Awshux.

J. P. Greene
Lenoir, North Carolina

Flagrant omission forgiven

To the Editor:

Gordon Knapp's September 12 "Here I Stand" must be faulted for its flagrant omission of a highly significant signal which the "Rev. I. M. Withit" had run up to the top of the flagpole. I can't believe that he failed to spring to rigid attention and salute when it was manifestly apparent that the good Rev. was surpliced, robed, hooded and stoled in imported Japanese silk in the protest against the J. P. Stevens textile manufacturer.

I shall forgive him, however, for I am a most forgiving person — especially when I am in the throes of laughter.

Jack B. Henson
Prairie Grove, Arkansas

Too appalling to be funny

To the Editor:

Gordon Knapp's article headlined "Welcome to the 'with it' church" ("Here I Stand," September 12) was too appalling to be funny. Nevertheless, I feel there are many ways to worship reverently without being "contemporarily cute" — as his illustration was supposed to be — nor being so traditionally dignified that the service lacks life, as many churches often tend to do.

Christ is alive! He came to give us abundant life now! Our expressions of worship should testify to these facts! It is not the type of service (be it "contemporary" or "traditional") that expresses this truth, but rather it is the presence of the Holy Spirit in the service that brings life.

In addition I must take exception to Mr. Knapp's inclusion of "speaking in tongues" with his insulting "special order of worship for celebrating an abortion." Mr. Knapp is quite confused. Those Christians who speak in tongues have received Christ into their hearts, have made Him Lord of their lives, and have been filled with His Holy Spirit. They love God, His Word, and their brothers and sisters in Christ. They oppose ERA, homosexuality, and abortion, as well as "contemporarily cute," insulting, un-Christian services, as were described in his article.

Esther Ottenbreit
Alamogordo, New Mexico

Satire liked, but don't use it to avoid needed changes

To the Editor:

I read with delight Gordon W. Knapp's "Here I Stand" column in which he twits with grace and humor various avant-garde liturgical practices of a more enthusiastic and uninhibited worship vanguard. In the tradition of responsible satire, Mr. Knapp takes several examples to their absurdist extremes, and leaves them to stew amidst their foibles and sillinesses.

However, I would like to add a word of caution, primarily to readers who would take such an article as justification to return—with a wag of the head—to safe, non-challenging harbors of docile congregations, pastors and choirs performing patented rituals, and singing "The Old Rugged Cross" for the 500th time.

It is easy for an observer to find weaknesses in practices different from those hallowed by custom, but it should be remembered that in every internal struggle for change or reform within an institution, there is always the danger of enthusiasts jumping into the depths before learning in the shallows. Proportionately, there is also the danger of seeing only the frivolous side of change without grasping the more profound possibilities for enlivening and informing that which it seeks to serve.

While Mr. Knapp's humor and style appealed, and I share his discomfort with the mishandling of fundamental doctrines and practices (e.g., sacramental taco chips and Dr. Peppers), I am disturbed with the attitude of wholesale disenchantment and his write-off of the new wave of creative liturgical forms which incorporate various disciplines within the arts. Genuine vitality and an authentic, celebratory spirit is decidedly missing in many worship services across the land. I feel authentic worship of our Lord and our God is not fully served by weekly predictable orders of worship and programmed tacit recognition of our pew members as "the Body of Christ."

God created us fully human: body, soul and mind and, I might add, imagination. I have seen liturgical uses of the arts such as mime and dance in ways which do not alienate, but rather awaken and revitalize dormant minds and hearts, restoring our latent desire to "glorify God and enjoy Him forever."

As C. S. Lewis said, "You can't lay down any pattern for God" (TM/UMR, Aug. 8). Let us be open to creative ways of apprehending God in worship, even while remaining faithful to "that which we have received" from the past through our doctrines and traditions.

Debi Meier
Lake Charles, Louisiana

Amen, brother!

To the Editor:

In response to the Rev. Gordon Knapp's "Here I Stand" for September 12, Amen, Brother!

I have sat through many "With It" services and wondered why my heart was not "strangely warmed."

We don't have to be "The Church in the Wildwood," but we must remain a Christ-centered congregation, or perish!

Mrs. John Bland
Houston, Texas

Essential factor omitted

To the Editor:

Seldom do the editorials of your good paper arouse my indignation, but the one headlined "What is the secret to successful fund-raising in local churches," in the Sept. 19 issue did.

I agree with your editorial; but you did not go far enough; you left out the one essential factor.

Let the minister preach Jesus Christ, Him crucified, risen and saviour of all who believe. Let the minister preach so that the Holy Spirit can be felt — and pocket books will be open and the treasury of the Lord's House will be blessed.

V. Carl Hickman
Frederickstown, Missouri

Phariseeism comes easily

To the Editor:

I want to thank you for publishing the letter from S. N. Richardson headlined "Bible and women" in your Sept. 5 issue.

When I read a letter which expresses such blatant sexism and such a narrow understanding of the Bible, it is a great opportunity for a little spiritual "high" such as the Pharisees must have felt when they prayed, "Thank God I am not like that poor unfortunate . . ."

Sometimes it can provide a real "lift" to an otherwise uneventful morning while preparing for the day's battles to feel a little self-righteous indignation over someone else's opinions, but this particular letter also served as a reminder to me as to just how difficult it is to preach God's love without judging our hearers. Some days it's just so easy to be a Pharisee.

David A. Quick
Philadelphia, New York

Christ overcomes divisions

To the Editor:

In response to a letter published in the Sept. 5 issue concerning women and the Bible, I offer the following comment.

Galatians 3:26-28 states, in part, "There is neither . . . male nor female, for we are all one in Christ."

Many scriptures dealing with the early church must be read carefully in order to discriminate between ideas which are based on things that do not change and ideas which are adaptations to local and temporary situations. In Christ the division of sex is transcended, and men and women stand together in the Christian community as children of God through faith.

We find that Phoebe was a deaconess of the church at Cenchreae (Romans 16:1) and that Priscilla not only worked with Aquila as a tentmaker, but she also taught the scriptures with him (Acts 18).

We should be concerned that everyone has an opportunity to hear and respond to God's call. Our purpose is to serve Him.

Name withheld by request
Duncanville, Texas

Mission board applauded

To the Editor:

While we would in no way try to refute the experience of others with the UMC's General Board of Global Ministries, we would like to share our experiences during the past 18 months because they have been so positive.

We have written Tracey Jones and Jean Audrey Powers. Neither of these letters either demanded or expected a response. Yet in both cases, we received very warm and personal responses. We have had occasion to write the National Division to inquire about a retired missionary whom we have supported over the years. We received both a telephone call and a written response. In addition, we frequently write UMCOR and are always pleased with the response that we receive.

Robert Zimmerman & Alan Brown
Lancaster, Pennsylvania

Film unjustly maligned

To the Editor:

The statements by the Rev. Donald E. Wildmon and his National Federation for Decency attacking the film "The Women's Room" are entirely unjust and need to be answered (TM/UMR, Sept. 12).

The film was in no way "the open advocation (sic) of an anti-family, anti-marriage position. . .," nor could it in any way be considered "smut."

For whatever faults it might have, it was a serious critique of the real relations between men and women in this society. It showed how the men in so many families are irresponsible, childish, and arrogant toward the women, (and I might add, toward the children too), and denied them any selfhood at all. It showed how terrible relationships are in many families and marriages and how so many women were pushed to the brink, and even the extra-marital affairs were an act of desperation, not some shallow pastime.

The film does not glorify any of these things but tries to present a problem in full light, and it takes no position either for or against the family or marriage in and of themselves. What it calls for is a critical re-examination of human relationships to find answers to these REAL problems.

Are we supposed to hide a fear of criticism behind a veil of self-righteous indignation, or are we so perfect as to be beyond such criticism?

Malcolm Campbell
Albany, New York

More information, please

To the Editor:

Can you give us more information on Rev. Don Wildmon and the National Federation for Decency (TM/UMR, Sept. 12).

Much as I have always enjoyed TV, I'm becoming more and more ashamed of the time spent, as what is offered gets more and more offensive. We do too much complaining to each other and let it go at that.

Janet Dean
Shortsville, New York

EDITOR'S NOTE: More information about the activities of the National Federation for Decency can be secured from P.O. Box 1398, Tupelo, Miss. 38801.

Here I Stand

Social action/evangelism: It's time to stop talking and start closing the gap

By WILLIAM M. PICKARD

For the past decade, United Methodism has been wrestling with the question of the essential nature of its missionary task in the world. The 1972-1976 quadrennium saw the emergence of the Evangelical Missions Council (EMC), which continued in the 1976-1980 quadrennium as part of the "Good News" movement. This group has challenged the Board of Global Ministries (BGM) in regard to its central focus on social, economic and political issues, insisting that this focus is one-sided as far as the Gospel is concerned, and is adequate fully to meet the demands of world mission. It has called upon the Board to place more emphasis on evangelistic mission in the sense of calling persons to a conversion experience, and to a commitment to Jesus Christ as Savior and Lord.

The discussion of this issue has gone on *ad nauseam*. Almost everything has been said that can be said. Statement after statement by both BGM and EMC — as well as many others — has affirmed that in some kind of combination evangelism and social action must go together if we are to present the whole Gospel.

Dr. Pickard

It is true that in theology, in emphasis, in style, and in method, the BGM and EMC are quite far apart. Each believes that the other's theology, emphasis, style and method result in a perversion of the Christian Gospel. The EMC insists that the BGM has become simply another Board of social concerns and is seriously neglecting the total thrust of missions. The BGM in turn is perfectly sure that the EMC has a far too narrow view of evangelism which undercuts effective social action. Each sees its own version as the "whole Gospel" and the other's version as a "partial Gospel." This cleavage reaches to the "grassroots" of the church, and seriously hampers our mission thrust.

Progress elusive

A few years back we thought we were making progress toward some kind of resolution of this issue. However, this has not happened, and the growing division is now viewed with alarm. In their report to the Geoeral Conference in April of this year, Bishop Frederick Wertz, then president of the BGM, and Dr. Tracey Jones, General Secretary, in speaking about the 70th anniversary of the 1910 World Missionary Conference held in Edinburgh, Scotland, said:

"Unfortunately, the anniversary will be celebrated this year by not one but two expensive international meetings, one by the World Council's Conference on World Mission and Evangelism and the other by the Lausanne follow-up Consultation on World Evangelization. We share Father Thomas Stransky's concern that this fact is both 'ominous and depressing,' for it indicates a cleavage between ecumenical/conciliar Christians and evangelicals. With Stransky, we worry that too many churches, mission agencies, and groups will be forced in the '80's to 'take sides in their stewardship of personnel, funds, and energy.' What can we do to bridge this gap in the name of our Lord and Savior Jesus Christ?"

Actually, the answer to this question may not be as difficult as we think. Maybe the answer is in our hands. While the majority of United Methodists support the social action emphases of the present BGM, it must be admitted that in theology, in personnel, in programming, in emphases of all kinds, the BGM staff is heavily weighted in favor of social action, liberation, empowerment, as on evangelism. Certainly we should not lessen our efforts for liberation and empowerment. These matters are not options for the Christian; they are an inherent part of the Gospel.

Evangelization emphasis needed

But why can we not also have a strong emphasis and a high visibility in the area of world evangelization? Is it too bold to suggest, for example, that the BGM make a considerable shift by participating in and supporting the world evangelization movement growing out of the International Congress on World Evangelization which met at Lausanne in 1974, in the same way that it supports the World Council of Churches?

Certainly we do not support any movement uncritically. There are obviously some things we could not support. But there is clearly a new evangelism emerging from a number of quarters as the Holy Spirit moves in our day. I am convinced that the entire cause of liberation and empowerment will be greatly advanced by a vigorous thrust in evangelism. The deep roots of faith are essential to sustained social action that will make a real (and not merely a cosmetic) difference for the world's oppressed peoples. If Bishop Wertz and Dr. Jones were asking the questions of bridging the gap seriously (and I am sure they were), then the answer, it seems to me, is in our own hands. Is it not time to stop talking and start acting?

BGM must take the initiative

In all of this, the initiative must the taken by the leaders of the BGM because they are in the "power position." We are hearing a great deal about power today. The BGM justifiably prides itself on "siding with the powerless." But it does not always recognize that it, too, is a power structure. Evangelicals, through EMC and otherwise, have been tackling this power structure for eight years and with very little success. They feel powerless. One of the definitions coming out of the BGM in recent months is that "racism is power plus prejudice." Could it be that there is a kind of theological "racism" on the part of the BGM? — an exercise of "power plus prejudice" in regard to "evangelical" Christians?

Time is ripe for innovations

We are beginning a new quadrennium in the UMC. The time is ripe for innovations in personnel and programming. I dare the incoming BGM for the 1980-1984 quadrennium to chart a new course, break out of some of the old ruts, and catch up with the new day in missions in the 1980s. There is a "third force" in missions today, and to ignore it is to stick our heads in the sand.

Bishop Wertz and Dr. Jones are right. We must bridge the gap. Dr. Jones says in another place, "Unless we bridge the gap, we will be speaking with an uncertain sound in our world." ("New World Outlook," March 1980, p. 12). I could not agree more. Let us not allow a preoccupation with our own special interests in mission, or our own interpretation of mission priorities, blind us to the movement of the Holy Spirit in our day. If we do, we may find ourselves discarded as God raises up new instruments. It is time to stop talking and start acting.

"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns about the church.

This week's contributor, the Rev. William M. Pickard, Jr., and former missionary who now heads the department of religion and philosophy at UM-related Huntingdon College in Montgomery, Alabama.

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'Energy Sabbath aims to increase church awareness

By SHARON MIELKE
Managing Editor

NEW YORK — Energy as a religious issue may get a lot of attention in churches and synagogues the weekend of Oct. 17-19 according to preliminary reports on the first "Responsible Energy Sabbath" observance.

One of the major organizers of the program, which is backed by 43 Christian and Jewish organizations, told TM/UMR that "interest is enormous" and somewhat surprising.

"It is clear people have been waiting for some leadership in this area and are ready to move," said Chris Cowap of the National Council of Churches (NCC) staff.

The NCC is one of five sponsors of the Responsible Energy Sabbath, which is itself an unprecedented display of religious cooperation. Getting behind the energy issue are the U.S. Catholic Conference, the Synagogue Council of America, the Sunday School Board of the Southern Baptist Convention, the Interfaith Coalition on Energy and the NCC.

Ms. Cowap said that already hundreds of covenant forms have been returned by churches. The covenant form is a way for local churches to indicate the kinds of energy-related projects they are going to be committed to for the next year. Eight programs were suggested in three areas to respond to the energy crisis in a mailing to 200,000 congregations in late summer.

Ms. Cowap said interest appears to be highest in conservation projects, based on the covenant forms and requests for materials. She said 81 percent of those responding have made commitments to conserve energy in their own houses of worship, 84 percent to conserve energy in homes and workplaces, and 58 percent to using automobiles less.

Commitments to help the poor, elderly and handicapped persons reduce their financially draining energy costs, and commitments to influence public policy relating to conservation and renewable energy sources, are drawing pledges ranging between 42 and 47 percent.

Community action projects are drawing the lowest level of commitment, Ms. Cowap indicated. Such things as holding energy fairs and developing an energy information center are suggested activities.

J. Elliott Corbett of the UM Board of Church and Society, told United Methodist Communications: "One solution to the energy situation is planning locally . . . Our confidence is in the little things that add up. If you get everyone to do little things there will be an effect."

"The underlying conviction behind the energy Sabbath is that before it is anything else, energy is a religious issue," the sponsors say in their call to the religious community.

The joint effort grew out of the religious community's response to President Carter's call to action on the energy and economic crises facing the nation in July of 1979. The Responsible Energy Sabbath was decided on in January (see TM/UMR Jan. 18 issue).

Religious leaders hope the October weekend will be just the beginning — to get local congregations to start thinking about energy and making wise choices about its use.

Among the sponsoring groups are the UM general boards of Church and Society, Discipleship and Global Ministries (National and Women's divisions).

Pastor directs 'weatherization'

Energy conservation warms homes of poor

TM/UMR Staff Special

PHILADELPHIA — A funding cutback almost five years ago has resulted in warmer homes and jobs for some of the city's poor because a United Methodist minister decided to stick to his principles.

The Rev. Frank Kensill was director of a coalition of four UM churches in North Philadelphia called the Methodist Midtown Parish when he was told his parish programs would be abolished because there weren't enough funds for both his salary and church programs.

As a matter of principle, Mr. Kensill decided to give up his salary to keep the programs. He wanted to make the point that program funding should be given the same weight as salary funding.

He formed a partnership with two other men from the parish staff and began cleaning and repairing commercial oil burners for a living. At first, the three knew little about burners, though Mr. Kensill had a degree in physics.

So "we read a lot; we read awful fast," the minister said in an interview last year with the Philadelphia Bulletin.

They found a way to modify oil burners to improve combustion and reduce fuel consumption. He said what they found is "no secret." The basic process is to get all the fuel in contact with exactly the right amount of oxygen in such a way that all the fuel is vaporized.

"We found ways to do a lot with very little money," he said. But his church salary was soon reinstated and their findings were put on the back burner — so to speak — until January of 1979.

About 20 months ago Mr. Kensill founded a nonprofit energy conservation business called the Institute for Human Development, which combines both weatherization and burner modifications for the homes of the city's low income, elderly and disabled residents. Costs are underwritten by the U.S. Departments of Energy and Labor.

Mr. Kensill is the executive director of the program which now has weatherized more than 600 homes and modified several hundred heaters, with 25 to 65 percent reductions in fuel use realized.

Another facet of the operation is that all of the 104 employees of the business were previously unemployed persons — a hiring policy which fulfills a second goal of the program, which is to create jobs for people in poverty neighborhoods.

Mr. Kensill told TM/UMR that many of the persons modifying burners today are minority women.

"The program uses technology to make the less skilled able to be productive," he explained. For example, computer analysis of an air sample drawn from a burner determines what the problem is as well as providing the ideal combination of burner size, amounts of fuel and oxygen needed for complete combustion.

Another aspect of the project involves conducting training programs for fuel oil service people to improve the efficiency of the heating units they service with new techniques.

But all this is "just a hobby," he insists. "I am still the director of the Midtown group ministry. "This is one of many projects."

MINNEAPOLIS — UM-related Hamline University's new Chinese undergraduate students were pleasantly surprised to see a pavilion with Chinese writing when they visited the Minnesota State Fair their second day in the U.S.

The pavilion was built by the Twin Cities Chinese-American community 10 years ago, exactly one year before Secretary of State Henry Kissinger made his celebrated visit to China in 1971.

At the top the message in Chinese says, "In celebration of the Aquatennial Festival of Minneapolis." Reading from right to left, the writing on the four posts translates: "As long as we have mutual understanding, we will be good friends in the world. Minneapolis is really a beautiful new city. China is an old country with a long tradition. Even though we are far apart in the world, we are still close neighbors."

HAMLINE UNIVERSITY PHOTO

Chinese students attend UM school

ST. PAUL, Minn. — Three young men from the People's Republic of China attending UM-related Hamline University here are the first undergraduate students to participate in an exchange program with an American university.

Ke-Jian Ding, 23; Yuan-Chao Gu, 25, and Gang Yi, 22, are now deeply involved in the academic and social life of the university. They are enrolled as juniors, and their credits from Peking University have been transferred to Hamline. They expect to receive their degrees from Hamline in two years, and then may go on to graduate studies elsewhere. Ding is majoring in chemistry, Gu is psychology and Yi in economics. Yi's advisor, Dr. Chung-Tai Lu, professor of economics, was a key individual in setting up the exchange program. Dr. Lu is a native of China, and he has made four trips to China since 1972 to foster closer educational ties between the two nations.

Under the exchange agreement, Hamline will send three students to Peking University in the fall of 1981 for one year of study, according to a report from the news bureau.

Professor focuses on resources

By BONITA DAVIS
Staff Writer

DALLAS — "You won't find out from Jesus whether or not to go for solar energy, nuclear reactors, or fossil fuel," Dr. Roger Shinn told students here at the Perkins School of Theology convocation on "Faith, Energy and the Future."

"The world is asking questions where the Christian faith has no direct answers," said the social ethics professor at Union Theological Seminary in New York. "Our tradition doesn't speak about many of the ethical issues we are facing."

According to Dr. Shinn the world energy crisis is not a fabrication of corporation "think tanks" nor is it the blunder of the government. "We are in a real crisis."

The United States is paying more for crude oil but "we can afford it," he said. For developing countries, however, the price presents a hardship.

"Christians who take their faith seriously must be concerned about the distribution of the world's energy resources," he said.

The question that must be raised is what does it mean to share the world's resources when they become scarce? Added to that question is the problem of justice which will emerge when society worldwide begins to feel the squeeze.

Although the Bible doesn't speak directly to the "energy crisis," Dr. Shinn cited several biblical passages that offer Christians insight into coping with it responsibly.

In the Genesis story humankind was given dominion over the earth, which means for Dr. Shinn that "we have a certain God-given ability to use the world's resources." However, it also placed upon us the responsibility of stewardship.

At the same time he said, "We must never forget that 'The earth is the Lord's and the fullness thereof and they that dwell therein.' These concepts must be put together in order for people to find biblical answers that address the problems of our time," he said.

The local churches can be helpful in this by examining the use of their own buildings and taking common sense measures to insure that they are energy efficient.

As energy costs rise the church in the future will need to become less building-oriented and develop programs that concentrate on uplifting of people rather than maintaining buildings, Dr. Shinn believes.

In facing the energy crisis, the church should avoid thinking it has all the answers, or, on the other end of the spectrum staying out of the issue entirely, Dr. Shinn said.

Political involvement called leading factor in clergy-laity chasm

MINNEAPOLIS (RNS) — Chasms exist between clergy and laity over their expectations for ministry, according to a monumental study reported in a new book, "Ministry in America" (Harper & Row).

And nowhere are the differences sharper than over ministry to the community and world, particularly over clergy involvement in politics.

Lay people, as a general rule, place far less importance than do clergy on ministries outside the congregation, the in-depth study of 47 U.S. and Canadian denominations found.

In addition to the laity-clergy contrasts, there also exist a number of contrasts between denominational families, it was discovered.

Orthodox Christians were found to believe that community leadership is not an appropriate task for their clergy. "Support of community causes" also draws a low priority from a cluster of evangelical denominations, mostly conservative Baptists.

Similarly, Orthodox and evangelical groups showed least interest in "active concern for the oppressed." Showing the highest concern were a "free church" (Brethren, Mennonites, and Quakers) group; the Jewish and Unitarian group; and the United Methodist, Presbyterian-Reformed and Roman Catholic families.

Families vary in survey

Resistance to "aggressive political leadership" by clergy was found greatest among the Orthodox and evangelical groups while support was greatest among the "free church" and the Jewish and Unitarian groups.

The sharpest contrast between clergy and laity over clergy political leadership surfaced in the responses of the American-Canadian Baptist, Lutheran, United Methodist, Presbyterian-Reformed and United Church of Christ families.

The study also found that the laity, for the most part, neither expect nor encourage clergy to probe deeply into theological issues. They assume that what needs to be known has already been learned at seminary.

Other findings of the study include:

• Laity accord greater importance than do clergy to the beginning minister's ability to relate well to children and youth.

• Laity accord less importance to a global view of one's mission responsibility.

• Laity takes a harder line with respect to how ethical issues should be approached. Many more laity than clergy expect the minister to condemn, rather than to give solutions, and to make judgments on such matters as suicide.

More agreement on ministry

Despite these clergy-laity contrasts, the study found more agreement than disagreement about the characteristics which ministry should have.

Personal qualities in ministers which ranked most important, irrespective of denominational family, were "fidelity to tasks and persons," "positive approach," and "flexibility of spirit."

Ranked most detrimental were "alienating activity," "professional immaturity" and "self-protecting ministry."

Ministerial functions regarded by clergy and laity as most important are "building congregational community," "relating faith to modern world," "competent preaching and worship leading," "involvement in caring," "co-ministry to the alienated" and "responsible staff management." However, the laity accorded less importance to the last three ministerial functions than did the clergy, further indication they are less concerned about ministries to the outside — the lonely and alienated.

The study found four models of ministry.

The first emphasizes the spiritual and this model's dimensions are given highest importance by Southern Baptists and two clusters of evangelical denominations.

The second model, which emphasizes the sacramental-liturgical, is associated with the Roman Catholic, Orthodox and Anglican-Episcopal denominations.

The third model is characterized with a social action emphasis typified by the Christian Church (Disciples of Christ), the United Church of Christ and United Church of Canada.

The fourth model combines the emphases of the first three models and can be found in the Lutheran, United Methodist and Presbyterian-Reformed church families.

The "Ministry in America" book is a "spin-off" of a six-year "readiness for ministry" project which cost more than $1 million and involved the participation of more than 12,000 persons.

White minister yields post to black woman

PILOT MOUNTAIN, N.C. (RNS) — A white minister has resigned as chairperson from a major board of the Western North Carolina conference of the United Methodist Church so that a black woman could be named chairperson.

The Rev. Joseph C. (Jody) Seymour resigned as chairperson of the Board of Church and Society of the conference. After his resignation, Mrs. Roberta Blackwell of Charlotte, N.C., was named chairperson. She had been vice-chairperson of the Board of Church and Society. Mr. Seymour, 33, is pastor of the First UMC here.

A group of black members of the Western North Carolina conference which banded together to form the Black Caucus of the conference, criticized the conference for not electing any black officers in recent elections of the conference.

Mr. Seymour said he resigned after "much prayer, much consideration and much consultation."

It was upon his recommendation that Mrs. Blackwell was named chairperson of the board.

Mr. Seymour said he thought it was only fitting for a black person to be named chairperson of the Board of Church and Society "because our board has as its sole reason for being the advocacy for . . . minority rights."

"I felt it would say to our black brothers and sisters that we are serious about our task of trying to assure equality," he declared.

After he resigned, Mr. Seymour was named chairperson for human relations, a subcommittee of the Board of Church and Society.

People in the news . . .

Lee Doshia Hudson, left, with UMCFS Assistant Executive Director Marie Stark.

Dorm named for laundress

Thirty years of caring brought laundress Lee Doshia Hudson the usual retirement fanfare and one unusual honor: a children's residence named for her at the Epworth Campus of the United Methodist Children and Family Services in Missouri.

Mrs. Hudson, who joined the agency in 1950, took on duties that went beyond those of her job description during her tenure, such as mending, cooking and looking after the young people.

"One of our important thrusts is to help children feel better about themselves. One way we help them feel better is how they look. Lee Doshia may be one of our best 'therapists' since she's washed, ironed, patched and sewn for thousands of our kids," Ed Odom, executive director of the agency, said

When she started working for the agency, it was with the Methodist Children's Home. When the agency evolved into a treatment center for emotionally disturbed teenagers, she said the change did not bother her.

"I like to work with all children," Mrs. Hudson said.

Energy-efficiency manual catching church eyes

TM/UMR Staff Special

NEW YORK — Saving energy — and money — appears to have caught the attention of the nation's 200,000 churches. Copies of "The Energy-efficient Church" — a manual on how to stop wasting heat in church buildings — are selling like hot cakes, according to the publisher's marketing director.

Almost 34,000 copies of the paperback have sold in less than a year, Joe Stuart, marketing director for the Pilgrim Press, told TM/UMR.

"That's great. It shows strong interest in the energy conservation area," he said.

The manual was initiated and sponsored by the United Methodist Church's office of architecture, which is part of the National Division of the general Board of Global Ministries. Douglas R. Hoffman, who was head of the office until two months ago, edited the 85-page book. He is now a free-lance energy consultant for churches.

Mr. Hoffman told TM/UMR that the typical house of worship wastes 40 percent of its oil, gas, coal and electricity.

"There is a higher percentage of waste in churches," he said, "because there is so much inadequate maintenance. Churches usually rely on a lot of volunteer labor — and that is very irregular maintenance."

Mr. Hoffman said he feels the book is most helpful to local churches in that it helps them know what to do first. "Knowing where to start to accomplish the most savings is just as important as knowing how to do things."

For example, he said, one of the first inclinations usually is for a church in the colder regions to buy storm windows. "That is the most expensive step to take with the least energy savings in most instances," he said. "Usually the best way to go is to get a good boiler maintenance contract."

"The Energy-efficient Church" offers advice regardless of geographical location on choosing the right energy conservation measures, reducing inefficiency, reducing demand, keeping warm or cool air where you want it and on keeping out the summer sun.

The manual analyzes problems and offers solutions on what savings can be expected, the costs, whether the work can be done by church volunteers, where more information is available and the rank of importance.

The book is available at all Cokesbury stores for $4.95.

Another manual that "dovetails very nicely with 'The Energy-efficient Church'," Mr. Hoffman said, is "Reducing Energy Costs in Religious Buildings." This manual was produced by the Massachusetts Energy Office. It is available from: The Center for Information Sharing, 77 North Washington St., Boston, Mass. 02114 for (two copies minimum order) $4.90. Prepayment is required.

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Bolivian churchman released

NEW YORK (UMNS) — Former bishop Mortimer Arias, a leading Latin American Methodist, was freed on Oct. 1 by the military government of Bolivia on condition that he leave the country immediately.

This word came to the United Methodist World Division bere in a telephone call from the Rev. German Crespo, national secretary of service ministries for the Bolivian Methodist Church.

Mr. Crespo said Dr. Arias was going to Brazil on Oct. 2. He had also spoken of attending a meeting in Mexico City of a committee of the Confederation of Evangelical Methodist Churches in Latin America (CIEMAL), of which he is general secretary.

According to Mr. Crespo, Dr. Arias is free to travel so long as he stays out of Bolivia.

The situation for the Methodist Church in Bolivia is still "tense," said Mr. Crespo. Church buildings have been searched.

Negotiations for Dr. Arias' release were "very difficult," he reported.

Papal Nuncio Alfio Rapisardo had intervened with the country's military leaders to obtain the Methodist churchman's release because the new government has recognized no religious organization. However, it has long-Vatican. Dr. Arias was abducted from his home Aug. 26.

UMs called to recapture Christmas meaning

Whose birthday is it, anyway?

By JOYCE HOPKINS
Associate Editor

NASHVILLE — While kids' Halloween costumes may fill the shelves of dime stores, it's beginning to sound a little bit like Christmas here where United Methodist Neil Alexander reports commercials are beginning to tell people it's time to put presents on layaway.

The United Methodist Church's general boards of Global Ministry and Discipleship, however, have beaten the merchants to the punch, and have already put out their own Christmas suggestions in materials sent last month to every local church in the country. Mr. Alexander, who is in the department of hunger and value formation of the Discipleship agency, helped prepare the materials.

A flyer, which is part of the first mailing of its kind, included a Sunday bulletin insert asking, "Whose birthday is it, anyway?"

According to the flyer, Americans are expected to spend $12 billion in retail sales during the annual Christmas shopping spree this year. United Methodist congregations are urged to recapture "the true meaning" of the season by celebrating Christmas in a less commercial fashion, both in the home and in the church. Families are urged to divert at least 25 percent of the money they spent on last year's Christmas gifts to help those in greatest need.

Congregations are asked to plan celebrations which do not detract from the celebration of the birth of Christ.

"We are really urging that congregations in a suffering world use this as a time for alternative celebrations," Mr. Alexander said.

The materials sent out by the UM boards lists 16 Advance ("second-mile giving") hunger projects, for programs both in this country and abroad.

Mr. Alexander recommends highly the Alternative Christmas Giving Guide and the Alternative Celebrations catalogue available from Alternatives, a Georgia-based group which promotes different ways to celebrate traditional holidays and events.

The Rev. Milo Shannon-Thornberry, a United Methodist minister on special appointment to Alternatives from the New York Annual Conference, said the number of inquiries about Alternative Celebrations is showing a definite increase since the organizations began in 1978.

Dr. Julian Lorenz of Trinity UMC in Chico, Calif. said as chairman of his church's Mission Commission, he became interested in offering members a choice last Christmas, between giving for church decorations or for a service project. About 30 members chose to give a total of more than $1,800 to service projects, either as an alternative to giving personal Chjristmas presents or to giving poinsettias for church decoration. Dr. Lorenz said the commission is expected to offer similar options this Christmas.

Meanwhile, Wesley UMC in Cleveland, Tenn., brought Christmas to its town in a Sunday service in mid-August, "to tell the Christmas story at a less romanticized time of year," Jerry Long, the diaconal minister who is director of music and evangelism there, explained.

"We found primarily that while it separated the hustle and bustle from the celebration, we missed the rather spontaneous Christmas spirit. I guess we were surprised how spontaneous the excitement is and how much it contributes to the celebrated worship, he said, adding that the church still considered the Christmas-in-August experience a worthwhile project.

A packet for planning alternative celebrations, which includes the 242-page Alternative Celebrations Catalogue is available for $6.50 each (five or more for $5 each) from Alternatives Resource Center, P.O. Box 1707, Forest Park, GA 30050.

the church today

Modern day Samaritans send emissaries to U.S. for help

NEW YORK (RNS) — Perhaps the most famous Samaritan was the biblical "good Samaritan" who stopped to help the victim of a highway robbery and assault after other travelers had "passed by on the other side."

Two modern-day descendants of that Samaritan arrived in New York recently to ask American Jews and others to help their tiny Mideast community which is struggling against the threat of cultural assimilation.

They are seeking donations to build a community center where their early biblical heritage and religious practices can be preserved and handed down to future generations.

The Samaritan population of about 500 persons is evenly divided between Holon and the slopes of Mount Gerizim, near the Arab city of Nablus in the Israeli-occupied West Bank. Samaritans believe that Mount Gerizim — not the site of the Temple in Jerusalem — is the only true sanctuary chosen by the God of Israel.

Albuquerque pastor chosen 1982 Protestant Hour preacher

OKLAHOMA CITY — The Rev. E. Leonard Gillingham, pastor of the First United Methodist Church, Albuquerque, New Mexico, has been selected as the preacher for the 1982 United Methodist Series of the Protestant Hour radio program.

The weekly radio series is cooperatively produced by the United Metbodist, Lutheran, Episcopal, Presbyterian and United Church of Christ churches and heard on 1,500 broadcast outlets including tbe American Forces Radio and Television Service and the Voice of America.

UM supporters of equal rights for women set strategy

RALEIGH, N.C. (UMNS) — Thirty-six United Methodist supporters of the Equal Rigbts Amendment from five southeastern states gathered here last month to discuss strategy for passing the proposed 27th Amendment to the United States Constitution.

During the three-day meeting, hosted by an ERA Support Project jointly sponsored by the church's Board of Church and Society and the Board of Global Ministries Women's Division, participants from Florida, Georgia, North Carolina, South Carolina and Virginia voiced their concern that the "religious community's pro-ERA voice continue to be heard."

Reports on the final day of the workshop called for visits with bishops, and participation in ecumenical efforts to pass the amendment.

New frontiers in higher education explored by group

NASHVILLE (UMNS) — A group of more than 20 persons, including representatives of several United Methodist-related colleges and universitites, left Sept. 30 for a four-week "Pacific-Rim Higher Education Seminar" which will take them to Alaska, Japan, Hong Kong, the People's Republic of China, Korea and Hawaii.

The delegation will explore possibilities of academic and technological exchange with the nations, especially China, and will prepare a policy position for consideration by the UM Board of Higher Education and Ministry.

F. Thomas Trotter, Nashville, general secretary of the board, called the seminar a "significant step forward to explore new frontiers in contemporary higher education in a manner of international magnitude."

Religious relief agencies dissent from U.S. recognition of Pol Pot

UNITED NATIONS (RNS) — Representatives of seven U.S. religious and private relief agencies working for Cambodia relief have urged the United States to advocate a "vacant seat" for Cambodia in the United Nations — rather than reseating Pol Pot.

"We wish to make it clear that we are not calling for the seating of representatives of the Heng Samrin government," relief agency officials said in a statement presented to U.S. Ambassador Donald McHenry.

"By advocating a vacant seat for Cambodia, the United States could with greater integrity implement its view that neither Pol Pot nor Heng Samrn is entitled to occupy the United Nations seat. The United States can honor its commitment to human rights principles while maintaining adherence to the important principles of non-aggression and territorial integrity in opposition to the Vietnamese invasion and continued military presence in Cambodia."

President nominated for Southern Methodist University

DALLAS — Dr. L. Donald Shields has been chosen to become the eighth president of Southern Methodist University here by the trustees' presidential selection committee.

Donald Shields

Dr. Shields is the president of California State University, Fullerton He will be formally nominated at the SMU trustees' meeting Nov. 7. He is a former member of the National Science Board (1974-1980).

In announcing the choice at the regular monthly meeting of the SMU Board of Governors, Edwin L. Cox, trustee chairman, said Dr. Shields "unqualifiedly meets our basic criteria for president."

EAST OHIO TODAY PHOTO

100 ministers exchange keys

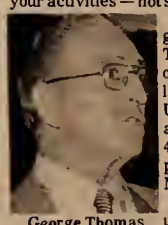
CONNEAUT, Ohio — Keys are exchanged between exchange pastors, the Rev. Gary Olin of First UMC here, left, and the Rev. Ivor Wilf Pearce of Peel, Isle of Man. One hundred ministers and their families exchanged pulpits this summer in the program of the World Methodist Council. (see related story on this page).

British churchman says

'Avoid our mistakes'

By WAYNE SELLERS

PALESTINE, Tex. — "Avoid our mistakes and learn from our examples. Let the church remain the center of all your activities — not some."



George Thomas

This advice was given by George Thomas, Speaker of the House of Parliament of the United Kingdom and for more than 40 years a local preacher in the Methodist Church.

Mr. Thomas also urged Methodists "to stand fast and let the church be your life except for making a living."

Mr. Thomas was here to deliver three sermons at the Fall Lay Retreat of the Texas Conference at Lakeview Methodist Assembly near Palestine.

He was on his way back to England after a tour which had taken him to Australia, New Zealand and the Fiji Islands.

Mr. Thomas explained that as speaker of the "Mother of Parliaments" he visited other Parliaments in the British Commonwealth.

He cited Fiji as an example of what committed people can do. "Eighty-five percent of Fijians are Methodists because a hand full of brave young men witnessed and converted the chief. Others followed.

"It is a moving experience to be on the other side of the world singing the same hymns and to hear 'What a Friend We Have in Jesus' being sung in the Fijian language," Mr. Thomas added.

When asked for an explanation of why Christians were killing one another in Northern Ireland, Mr. Thomas said "the Ireland issue is political with extremists on both sides who cash in on it. If ordinary people are left alone, Catholics and Protestants could live together like they do in Cardiff or Birmingham," he said.

The question was promoted by Mr. Thomas' statement that "when the church is undermined, values of society corrode quickly. If there are not Christian values, selfishness and greed lurk in the shadows to imperil or destroy real democracy, which at the end of the day depends on social responsibility."

Mr. Thomas is a former school master, a graduate of the University of Southampton, and a native of the Rhondda Valley, a coal mining section in Wales near Cardiff.

He was active in the National Union of Teachers and was prevailed on by members of that organization to stand for Parliament some 40 years ago. He has been speaker since 1976.

The speaker of the English Parliament is elected by members of all political parties and does not have a political affiliation as long as he is speaker.

Mr. Thomas is to be joint chairman with Texas Conference Bishop Finis Crutchfield of the Conference on Christian Mission in London next year at Wesley Chapel.

Mr. Thomas said his grandfather founded the Methodist cause in the Rhondda Valley and that he began working in the church at age 10.

"The child has outstripped his parent," Mr. Thomas said in comparing the Methodist church in America with the Methodist Church in England.

"You are the guardians of the church and of democracy," he added.

Mr. Sellers is a recently retired editor of the Palestine newspaper and an active UM layman.

Pastor trade offers insights into English

By MARY SUE BEST

NOBLESVILLE, Ind. — When Rev. Alan Powers, pastor of the Meanwood Methodist Church in Leads, England, exchanged pastorates with First United Methodist Church here he brought the congregation concepts and insights into British Methodism.

His thrust, both here and in England, has been "how to interpret Christian thinking about Jesus and His Impact on the world for modern man." He said he found that in Noblesville, the congregation was very interested in what he had to say because "the church is still centered on a preaching ministry."

This is not true at home, and he does not believe that the preaching ministry has a great future there. "Recent attempts to build the worship services strictly around the sermon have not been very successful."

Mr. Powers is in a circuit of 13 churches, guided by ordained ministers and laymen licensed to preach. There is morning and evening worship at all churches. "I may deliver four or five sermons out of the possible eight during the month."

He estimates that one-third of his time is spent developing and carrying out the worship service. Another third goes into visitation, calling on church members and ministering to a local 800-bed hospital. "Every spring there is a special visitation program to acquaint the families in town with the church. I have seen the membership grow slowly, resulting in a more stable congregation."

In England, the current feeling is to be tolerant of other's faiths. And evangelism, as Americans know it, is often criticized. He recalls attending a community meeting with leaflets which explained the scope of his church. "I was accused of brainwashing," he said.

Community service makes up the other third of Mr. Powers' ministry. He serves as chairman of three committees that deal with social ills, including the problems of the poor, inferior housing, and the unemployment of the young. "Those I work with in the community do know me as part of the church."

His church, and others in his circuit, lack a full Sunday School and youth program, a mid-week prayer service and extensive committees.

"Our building is 100 years old. It does not have adequate heating or cooling. But in spite of these and other problems, I would never want to go into any other field than the ministry."

What he believes is the heart of the ministry is this: to interpret Scripture and current theology to his congregation of 200. He says he is often surprised that some young folks, both here and at home, don't know familiar Bible stories and characters. "This may be an advantage. I may be able to start them on a new track."

One of Mr. Powers major concerns is that ministers have a full grasp on their subject. "We are all theologians. Too many of us have fobbed off (avoided) the basic questions that need to be asked. People have lots of questions they want to raise, and they don't want to wait weeks and months to raise them. They'd like to raise them in an interview and conversational situation."

Thus he states what he thinks the worship service should be: not a one-man performance, but a whole group experience.

Ms. Best is a free lance writer in Indionapolis, Ind.

Bishop promises Jessup rebuttal

RYE, N.Y. — "A comprehensive response" to the publication of David Jessup regarding the use of United Methodist financial resources will be forthcoming in two weeks, according to Bishop Roy C. Nichols (see TM/UMR Sept. 26 edition).

Bishop Nichols said in a prepared statement Oct. 3 that the response paper, which will be distributed to the church's members and the press, will deal with "certain misinterpretations and misinformation in the Jessup paper."

Mr. Jessup, a layman of Silver Spring, Md., published a "Preliminary Inquiry Regarding Financial Contributions to Outside Political Groups by Boards and Agencies of the UMC, 1977-1979" last April.

Bishop Nichols notes that Mr. Jessup's "singular accusation, stated in his own words, is that UM monies are 'being siphoned off to groups supporting the Palestine Liberation Organization, the governments of Cuba and Vietnam, the pro-Soviet totalitarian movements of Latin America, Asia, and Africa, and several violence-prone fringe groups in this country'."

"The allegations included in the Jessup document deserve a careful response," said the bishop, who is president of the Council of Bishops and of the World Division of the general Board of Global Ministries.

US-2s asked to planning session

TM/UMR Staff Special

JACKSON, Ohio — United Methodist volunteers serving two-year mission stints will have four representatives at a Nov. 15 meeting with the church's national mission staff, according to the volunteer's spokesperson.

Forty-four young adult volunteers in mission service called US-2, filed a protest last June with the National Division of the general Board of Global Ministries "out of fear that the US-2 program might be closed down" (see TM/UMR, Sept. 5).

They were upset about rumors the staff didn't like the program. Lack of communication with division staff, the lack of coordination in the operation and the lack of active US-2 involvement in the planning of the volunteers' training concerned them.

When the group received no follow-up response from the division by the end of August, they made their call for change public.

Holly Mayfield, who works for Jackson Area Ministries here, the US-2 spokesperson, told TM/UMR last week that since the publication of the article she has received several communications from the staff of the division. After a Sept. 15 staff meeting, she was notified that two representatives from each of the two current US-2 groups would be invited to the Nov. 15 planning meeting.

"We will have representation and continuing input into matters that most concern us," she said. "I feel the National Division has responded as best they could at this time. I guess we came down pretty hard on them," she said, but added that she doubted whether anything would have happened without their raising a public complaint.

Church history group revises awards plan

LAKE JUNALUSKA, N.C. (UMNS) — Revision of awards programs and election of officers highlighted the recent meeting of the United Methodist Commission on Archives and History here.

Bishop L. Scott Allen of Charlotte, N.C., was named to chair the commission for the next four years, with Eunice Mathews (Mrs. James K.) of Washington, D.C., as vice chairperson, and Donald K Gorrell of Dayton, Ohio, as secretary.

Regarding awards, the commission:

- Broadened the range of entries for its annual seminary history writing by including students in "other seminaries accredited by the Association of Theological Schools" as well as the UM schools.
- Agreed to name the seminary awards in honor of the late John H. Ness Sr., long-time Evangelical United Brethren minister and executive, after the commission executive secretary, John H. Ness Jr., and Mrs. Ness announced a gift of $5,000 to endow the awards.
- Decided to postpone any further competition for the Jesse Lee Prize for a book-length Methodist history.

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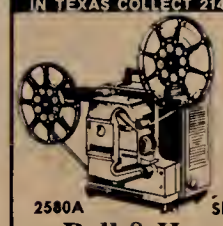

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The United Methodist Reporter

LOUISIANA UNITED METHODIST

edition

NUMBER 45 | Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 | OCTOBER 17, 1980

Preaching Award to honor Bowdon

A new Preaching Award, established in memory of Dr. J. Henry Bowdon, Sr., has been announced by Rev. Ken Ward, Executive Director for the Louisiana Moral And Civic Foundation, Inc.

Dr. Bowdon, a much loved, revered, and gifted preacher of the Louisiana Conference of the United Methodist Church often proclaimed a call to righteousness and moral responsibility. Because of this, LMCF has established the new program.

The procedure for participation involves mailing to the La. Moral and Civic Foundation, a cassette tape of a sermon by a minister in the La. Conference during the current calendar year. The tape must be received before December 31st, and include the name and address of the minister, as well as the occasion upon which the message was delivered.

Any topic that the minister feels relates to a moral issue is to be considered. No more than three sermons may be sent during any given calendar year.

A committee, appointed by the LMCF Board of Trustees and shared by one of its United Methodist members shall make a recommendation to the full Board of Trustees for their final approval.

The winner will receive a plaque and a gift certificate redeemable at a designated book store. The award is to be presented during the Annual Conference session in June, when the La. Moral and Civic Foundation makes its annual report.

If you would like more information about this new award, you might get in touch with the La. Moral and Civic Foundation, Inc. or some member of their Board of Trustees.

Henning Memorial United Methodist in Sulphur observed Louisiana Conference Institution Sunday. Representatives from six institutions were guests of the Church and spoke about their work at two morning services and during the church school hour. An informal question and answer time was held immediately after a congregational dinner in the fellowship hall.

This emphases focused on the Good Samaritan Offering, to be received at Christmas, and the ministry the Church does through its several institutions. Present for the day's activities were the Rev. William P. Fraser, John B. Koelemay, Douglas T. Williams, Jr., William R. London, Jr., Samuel W. Walker and Raymond Crofoot. Also out-of-town guests were: Mrs. Fraser, Mrs. Walker, and members of the Community Center staff.

Shreveport District UMW hears Billings

The Shreveport District Annual Meeting of the UMW was held at Broadmoor UMC on October 12th. Special guest speaker for the occasion was Ms. Peggy Billings from the staff of the Section on Christian Social Relations of the Women's Division, Board of Global Ministries.

A native of McComb, Mississippi, Ms. Billings received a B.S. degree from Millsaps College, Jackson, Mississippi. Her Master of Arts degree is from Teachers College, Columbia University, New York City. She has done graduate work at Scarritt College, Nashville, Tenn., and at the Institute of Far Eastern Languages of Yale University.

Ms. Billings was a missionary of the Methodist Church in Korea from 1952 to 1963. She worked at a group worker in the Pusan Christian Social Center, and as director of Tai Wha Christian Social Center in Seoul.

In 1963, she was awarded the Public Welfare Medal by the President of the Republic of Korea. Ms. Billings is the author of *'The Waiting People,' 'In No One's Pocket,'* and *'Paradox and Promise in Human Rights.'* Published by Friendship Press.

On the evening before the District Annual Meeting Ms. Billings was the guest of the district at a dinner at which time she answered questions about the General Board of Global Ministries.

Ms. Peggy Billings, guest speaker for the Shreveport District Annual Meeting of the UMW.

These seven young ladies, ranging in age from 12-17, competed for the title MISS UMW at People's UMC in New Orleans. Seated l. to r.; Rhonda Pierce, Germaine Collins, and Alicia Williams; standing, Marie Dorsey, Third Maide; Michelle Gibson, Second Maide; Ellenor Mile, MISS UMW; and Karen Bailey, First Maide.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference.

THE UNITED METHODIST FOUNDATION OF LOUISIANA

For information contact Dr. J. J. Caraway, P.O. Box 3057, Baton Rouge, La. 70821. (504) 927-7820.

Wally White Lectures

Perspectives For Living

Dr. Harmon L. Smith, Durham, North Carolina, was the guest lecturer for the 1980 "Perspectives for Living" (the Wally White Memorial Lectures) at First UMC, Alexandria.

Dr. Smith, a professor of Moral Theology in the Divinity School of Duke University, as well as a professor of Community and Family Medicine in the Duke Medical School, spoke on the topic of medical ethics, with a special emphasis on death and dying.

Titles of the three public lectures were: "To Acknowledge an Appropriate Time of Our Going;" "Who's In Charge Here?;" "Being Healthy! Being Human?."

Dr. Smith has been visiting professor at the University of North Carolina, Virginia Theological Seminary, Union Theological Seminary, University of Edinburgh, and the University of Windsor, Canada. He is a fellow of the Lilly Foundation, The Gurney Harris Deane Foundation, The Mark Duke Biddle Foundation, The Cooper Foundation for Neurologic Research and Education, St. Barnabas Hospital for Chronic Disease Department of Neurologic Surgery and Duke Endowment for Research. Twice recipient of outstanding faculty research awards by Duke, Dr. Smith has served as a consultant to Bookings Institute and is chairman of the Ethics Committee of the American Heart Association. His publications include contributions to The Christian Century, Response, and The Christian Advocate.

Around the Conference

MONROE — The District Council on Ministries is sponsoring a Bible Institute on Saturday, November 1st, from 9:30 a.m. until 3:45 p.m. at First UMC Monroe. This study will be on the Gospel of Mark. It will be lead by Dr. Robert Ed Taylor of Centenary College.

• • •

SHREVEPORT — The BIG EVENT in October for members of the Blanchard-Belcher Charge will be a Church-Wide Retreat at Canny Lake. Rev. Bert Scott, Associate Director of the School of Church Careers at Centenary is to be the leader. We thought it was rather interesting that after this big buildup for the BIG EVENT, the pastor, writing in the church paper, cited a second big event for the month; the Charge Conference with Dr. Harvey Williamson presiding. My goodness, they ain't no event that BIG!

• • •

ALEXANDRIA — Laity Sunday at Trinity UMC will be lead by Representative Richard Baker from Baton Rouge. Mr. Malcolm Johnson, a member of the Trinity Church will speak at the Evening Service.

• • •

LAKE CHARLES — Members of the Moss Bluff UMC participated in Revival Services earlier in the month. Rev. John Sewell, pastor of Baker UMC was the preacher.

Young Adult events told

Some of the events which have been scheduled for young adults in the annual conference are listed below, along with the person you might want to contact if you need more information.

(1) Spring or Fall — 1981
Young Adult Lab for Monroe District (others invited).
Kirk McNeill — West End UMC — Nashville, Tennessee to be the leader.
Contact: Jim Wilson

(2) Conference Young Adult Retreat
January 10-11, 1981
Contact: Doug Cain or Kathi Finnell

Recent past events:

(1) New Orleans/Houma Districts
September 16-17. Age Level Training,
Including Young Adult Section
Contact: Young Adult District Co-ordinators

(2) New Orleans District
September 26 — 8:00 p.m. — First UMC
Young Adult Meeting with Robert Short
(author of Gospel According to Peanuts)

(3) Young Adult Retreat (Workshop on Evangelism)
October 10-11-12 — Camp Brewer
Sponsored by Campus Ministries, but others invited
Contact: Jim Wilson

Top picture — Ms. Lucy Aylsworth, member of the Elton UMC and also of the Adult Sunday School Class, was presented with her 18th gold bar for eighteen years of perfect attendance at Sunday School. Presenting the bar is Chairperson of Education, Walter Tietje, Jr. (shown at left). Ms. Aylsworth's brother, Roy, escorted her to the front of the church to receive the bar. Ms. Lucy is a retired school teacher, and has been a faithful member of the class and the church.

Bottom picture — In the same morning service, R. W. Tonn, teacher of the Adult Sunday School Class, was recognized for his many years of teaching and for keeping class members interested in attending. In appreciation over all his efforts, Mrs. Martha Stroud is shown pinning a white rose on Mr. Tonn. Rev. Tom Logan, pastor of the church, is in the background.

Robert Short visits the Tulane Campus

By ROBERT WAGENER,
Chaplain

"Dostoevski shows us over and over again that when we no longer believe in God, we can believe only in ourselves. And when we have only ourselves to believe in, self interest will corrupt the best intentions and encourage the worst," said Robert Short in a recent lecture on the writings of Kurt Vonnegut to Toulane students.

Addressing his audience at the Wesley Center on the topic, "The Gospel According to Kurt Vonnegut," Mr. Short tried to show the destination of the path of this popular campus hero toward Atheistic humanism, and how the objections that he sets forth against Christianity can be met with reliable arguments. The program, a synopsis of Short's most recent book, *'Something to Believe In,'* was an example of Evangelism done with a sensitivity in knowing one's opponent.

Mr. Short explained that he has continued a serious dialogue with Mr. Vonnegut over the last several years and has witnessed a sense of mutual respect grow inspite of great differences. "He is a man who speaks for many of the current college generation, and we must not ignore his answers to the questions about the purpose of life," said Short about Vonnegut. Yet the resounding and positive note upon which Mr. Short concluded his lecture can be summed up in his statement; "Apart from believing that Jesus is the Christ, 'the Lamb of God, who takes away the sins of the world' (John: 1:29), there is nothing nearly as true or nearly as good to believe in."

Rev. Robert Wagener, Chaplain at Tulane Wesley Foundation, discusses the latest of Mr. Robert Short's books with him during a recent lecture at the Foundation.

The program was followed by a time of refreshment and opportunity for students to have Robert Short autograph several books, and concluding *'The Gospel According to Peanuts,'* a best seller having sold over 2 million copies.

New Discipline is big seller

NASHVILLE, TENN. (UMNS) — More than 50,000 advance orders of the 1980 United Methodist Book of Discipline and Book of Resolutions are being mailed across the denomination this month from the United Methodist Publishing House in Nashville.

The Book of Discipline is the book of "law" for the denomination, containing rules and regulations to guide the church at every level. The Book of Resolutions contains a series of General Conference statements on the denomination's relationship to the world. Recreated every four years, it states the policy or stance of the church on some of the current social issues and concerns.

Both books may be ordered from the United Methodist Publishing House, 201 Eighth Avenue South, Nashville, TN 37202.

Of Special Interest on the Inside Pages

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Editorials

Response to 'full disclosure' call should exceed letter of the law

In late August finance and program staff members of 10 United Methodist general agencies met to plan for implementation of a 1980 General Conference directive on "full disclosure" of all their financial operations (TM/UMR, Sept 5). The "full disclosure" legislation (Par. 804 of the 1980 "Book of Discipline") was approved in response to calls from the church's membership for greater accountability on the part of general church agencies.

The leaders of these general agencies are to be commended for acting expeditiously to implement this legislation. However, the beginning of actual compliance will doubtless be seen by many as anything but expeditious. The agency leaders agreed that since the legislation does not become operative, officially, until the new quadrennium begins in 1981, it will not be possible to provide the first mandated annual report until 1982.

The group also decided that three items, about which they said information is already available from other sources, will be dealt with scarcely, if at all, in the detailed annual listings. Those items involve several million dollars annually. Advance Specials and Supplementary Gifts of United Methodist Women will be listed in the reports only by broad categories, such as "Advance Specials — Africa." Agency income and expenditures from permanent endowment funds will not be included in the reports. Persons inquiring about these items will be referred by the report to other sources.

We consider it regrettable that accountability between our church's general agencies and the "grassroots" membership had to become a matter of legislative action. Legislated accountability can never be as effective administratively or as satisfying personally to all concerned, as a "trust relationship" in which accountability is not constantly ao issue.

The passage of the "full disclosure" legislation by General Conference offers ample evidence that such a trust relationship does not exist to the degree it should within the UMC. Further, the level of distrust is likely to be heightened by the attention currently being given a report by David Jessup which accuses United Methodist general agencies of supporting Marxist causes (TM/UMR, Sept. 26).

If a trust relationship is to be developed and maintained between our church's general agency personnel and the UMC's "grassroots" membership, a necessary first step will be unquestionable compliance with the full intent — as well as the letter — of the General Conference "full disclosure" legislation.

Against this backdrop, we believe the three items not scheduled to be included in the annual reports should be included in some form. A local church administrative board or an annual conference should be able to obtain all desired information at one time and from one source. A system with referrals as a norm rather than the exception would undoubtedly result in persons feeling they were receiving a "runaround" treatment.

Also, if "full disclosure" is already the standard policy of UM general agencies, as the group affirmed during August, why should we wait until 1982 to initiate compliance with 1980 legislation? We believe the building of a trust relationship would be enhanced if the general agencies developed and made available a "full disclosure" report for the 1977-80 quadrennium — even though it is not required by legislation.

We recognize that the complilation and distribution of such reports will entail an enormous amount of effort and expense and we do not envy those who are entrusted with this responsibility. However, we likewise recognize the urgency and overriding value of creating an ongoing trust relationship between different levels of our church's connectional system. The sooner our general agencies begin demonstrating their trust of the "grassroots" members by a willingness to make "full disclosure" of their stewardship of church funds, the sooner such trust will be reciprocated. Once our church's general agencies demonstrate a willingness to be held accountable to the spirit as well as the letter of General Conference legislation, such legislation will become unnecessary.

Welcome to new readers of First, Las Vegas edition

With this issue, TM/UMR welcomes as new readers approximately 440 member-families of the First UMC in Las Vegas, Nevada (Pacific and Southwest Conference).

This is the most recent addition to more than 300 local churches across the U.S. which publish special editions of this newspaper — combining local church news with annual conference and general religious news and opinion, and mailing it as one paper directly to the homes of the church's members.

To our new readers in Las Vegas, we say "Welcome." We hope you will find your new church paper interesting and informative, and that you will join with other readers in providing feedback through such columns as "Letters to the Editor."

And to our continuing readers across the church, we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Donald Small, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Sharon Mielke, Managing Editor; Joyce Hopkins, Dan Louis and Roy Beck, Associate Editors; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Here I Stand

Hard questions for advocates of socialism

By LAWRENCE A. HAPGOOD

An article published in TM/UMR during August under the headline "Socialist option urged" should stimulate in-depth discussion among members of United Methodist churches everywhere. The Reporter could be of invaluable service to Christians of all denominations if the editors would further stimulate a full and open review of the questions which were raised by this article. Just a few of the possible questions focusing on one phase of the article's import are:

1. What is meant by a "creative socialist alternative" to the prevailing capitalist economic system?
2. Is capitalism the true villian resulting in increased privileges "based upon class, race and gender?"
3. What type of economic structure has provided the billions of dollars which have been given to the needy worldwide, as well as making possible the most extensive evangelizing effort ever fostered?
4. Should many retort that capitalist society, unhampered by the socialist trends evident on an ever-broadening base in the United States since the 1930's, might prove to be more Christian-oriented in its attitudes than is the society of the 1980's?
5. When and where can socialism be credited with liberalizing the human spirit making it more responsive to the will of the Creator?
6. What interpretation does the pure socialist give to the phrase in the Declaration of Independence: "All men are created equal?"
7. If one believes in equal rights, can one believe at the same time that people should be allowed to force other people to share the fruits of their labor?
8. How far is socialism removed from theoretical communism, and what is the difference between theoretical communism and communism as it is practiced in Russia today?
9. Is there any proof up to now in today's society that socialism can exist without moving rapidly toward some kind of totalitarian situation?
10. Are collectivists in error in believing that they are the only people who would like to see everyone in the world as well off as possible?
11. For those who sincerely believe in "radical change," would it not be a far more important exercise to study what the short and long range effects have been on the people of the United States during the moves toward socialism already evident, than to assume that pure socialism — whatever that term may be interpreted to mean — would be the possible panacea to cure all the ills of our economic system?
12. How much truth is there to the comment that the envious socialist hopes not to make everyone well off but rather to make everyone equally miserable?

Exploitation of people everywhere is most regrettable. Changes in the methods by which Christians believe that people should relate to people are inevitably under continuing study as long as humans are still willing to admit that we are the imperfect offspring of a loving Father who, fortunately, gave us minds with which to determine our own destiny. I, for one, am willing to say quite openly but nonetheless forcibly, that none of my continuing studies have yet led me to the conclusion that a "creative socialist alternative" is by any means the ultimate answer to the Christian's constant, positive research for a better world for all. How best can we meet the demand placed upon our Christian stewardship?

'Liberation theology' confuses the ideas of Jesus and Judas

By MARJORIE KING GARRISON

With the emphasis among some United Methodists now on "liberation theology," I have an uneasy belief that we are confusing the ideas of Judas Iscariot with those of Jesus Christ.

It was Judas who was a Zealot, along with Simon, intent on freeing Palestine from the yoke of the Romans. A number of historians and Biblical novelists have puzzled over Judas' betrayal of Jesus and then Judas' subsequent suicide. The explanation most frequently given is that Judas hoped to force Jesus, and his disciples to lead a holy war against the Romans. When Peter took up his sword to defend Jesus, He rebuked him, saying, "All they that take the sword shall perish with the sword." (Matthew 26:52)

The central message of Jesus' teaching was transformed individuals, not changed governments. Genuine Christianity has always produced education, doctors, concern for the poor, better treatment of women, etc. But whenever violence has been used to overthrow existing governments, the charge of "imperialism" has always followed and hurt the witness of Christianity.

As we look about the world today and note the changes that have taken place in governments since World War II, particularly in Africa, we wonder where is the true "liberation." Many people have just changed one dictator for another, and often the new dictator is not as well-educated or as understanding of constructive economic ideas. A dictator on the left is just as ruthless in disregarding human values as a dictator on the right. In the 1960's I took a college course in the history of sub-Saharan Africa, but in 1980, hardly a name of a country is the same, and most of the governments are different. Our professor believed that Nigeria had the best chance of making a peaceful, productive transition to self-rule, and yet look what has happened in Nigeria and its treatment of Biafra!

Whenever we try to effect changes in a country without positive changes in the people there, we are short-changing Jesus' teachings and following Judas.

"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns about issues facing the church.

This week's contributors are: Lawrence A. Hapgood, a member of the Chicago Temple UMC; and Marjorie King Garrison, a member of the First UMC in Pasadena, California.

Any reader may submit an article for consideration (three typed, double-spaced pages maximum length) to: "Here I Stand," TM/UMR, P.O. Box 221076, Dallas, Texas 75222.

Letters to the Editor

Appropriateness of J.P. Stevens boycott discussed

To the Editor:

I want to take this opportunity to thank you and the TM/UMR for printing the Sept. 26 "Here I Stand" article headlined "General church wrong in backing J. P. Stevens boycott" by L. T. Prigmore. Mr. Prigmore is an outstanding United Methodist lay leader and obviously has a clearer understanding of the issues surrounding the J. P. Stevens Co. than the majority of the delegates to General Conference.

The General Conference in this same meeting strongly passed a resolution calling for total restraint on the part of the United States as regarding the bostages in Iran, and even sent a special delegation to meet with the President in urging restraint, but they showed no restraint whatsoever in urging a boycott of J. P. Stevens.

A boycott is an act of war from a church which strongly opposes war and even the draft.

Praise God that people like Mr. Prigmore can bring the facts to light. Thank you again for allowing the facts to be printed for all to read.

C. Dan Horsman
Chattanooga, Tennessee

Stevens boycott praised

To the Editor:

This is in reply to the "Here I Stand" article by L. T. Prigmore condemning the action taken by the UMC's 1980 General Conference on boycotting J. P. Stevens products (TM/UMR, Sept. 26).

I stand and praise the delegates and elected officials of General Conference for one of the greatest actions that a Christian could perform.

Please read Section 73 B and C of the Book of Discipline of the United Methodist Church, which pertain to "Collective Bargaining" and "Work and Leisure."

The J. P. Stevens organization is guilty of unfair labor practices according to the National Labor Relations Board trials and the courts. In spite of this — through refusals to negotiate, deliberate delays, defiance of the courts and other anti-union techniques — Stevens has deprived workers in the seven Roanoke Rapids plants of a contract for more than five years. Also there are still no contracts throughout the entire Stevens textile empire — 81 plants where 35,000 workers still endure exploitation most Americans outside the South associate with an earlier, more brutal, era.

We have read in our newspapers for years — and most of us have read and heard personal testimony from those who were working in J. P. Stevens plants — of harassment of employees because they tried to organize, and of the unhealthy working conditions in their plants. We are supposed to listen and act as Christians, and I think the delegates and officers of the General Conference of the United Methodist Church of 1980 showed just that spirit by voting the general boycott on J. P. Stevens products.

F. L. Stinnett
North Little Rock, Arkansas

Allegations questionable

To the Editor:

In response to the September 12 article headlined "213 sign J. P. Stevens boycott," could it be that some religious leaders are sticking their noses in deeper and spouting on some subjects that they have no good knowledge about?

Dr. Castuero states that the National Labor Relations Board has cited J. P. Stevens for 15 violations in the last 14 years, with a total of eleven rulings upheld by Circuit and Supreme Courts. He then states in the telegram for boycotting that it is "one of the major corporate criminals in America today."

I would first question the number of violations as being so outstanding in the myriad of corporations we have today, and whether he visited the various J. P. Stevens operations to see their day-to-day operations — where personnel are concerned — and to see what a union may do to improve the worker's lot. To state that any corporation is a "major corporate criminal" appears to be a very strong statement.

Now to the United Methodist General Conference wherein they endorsed the consumer boycott. Can the General Conference, as a body, support this boycott by factual proof of extreme wrong-doing by the J. P. Stevens Company? Unions aren't always the answer. I have been, during my work life, both a union and non-union employee in various fields. From experience I can say that I found no benefits of the union that exceeded my many years of non-union status. I again raise a question that is of great interest to me: "Do we, in the name of religion, succumb to lobbying for various interests, in the guise of alleged human rights, without the full benefit of the information we honestly need to make a responsible decision?"

Religion is better expressed by spreading it to one and all individuals. If properly done, we will have union and management decisions made in a fair manner for all concerned. Religion going off half-cocked in any area can only reduce its effectiveness.

Raymond W. Fleming
Mission, Texas

Suppose $1 million offered?

To the Editor:

I was interested to read in The Reporter that some 213 good United Methodists signed a petition to boycott the J. P. Stevens Co., a textile producer (see TM/UMR, Sept. 12).

May I suggest this question: Suppose the J. P. Stevens Co. was to offer a $1 million gift to one of the churches represented in the above number of 213 people? I wonder how long it would take them to vote not to accept such a gift?

O. Dillon Neal
Wichita, Kansas

When invited, I'll attend

To the Editor:

I read with interest the article by Pete Powell headlined "Calling is necessary for church to grow" (TM/UMR, Sept. 19). I hope many will take Mr. Powell's article and give it prayerful consideration.

In my own experience, it seems that people still desire to have personal contact with their pastor. How can a minister preach from week to week without knowing the personal needs of those whom he is serving as well as those in the community where he/she resides? Dr. Schuler in his book "Your Church Has Real Possibilities" argues for the necessity for the minister to be out in the community.

The office can get mighty uncomfortable. Programming can be as time consuming as we desire. Administration can be endless. Personal visitation is time consuming and risky, but I dare say it pays dividends.

Marvin Brown
Newton Falls, Ohio

Visitation pays dividends

To the Editor:

I would like to express my appreciation for the news coverage found in TM/UMR. It takes us out beyond our own local boundaries and helps us to realize that we are a part of the larger family of Methodism.

But I felt disturbed when I began reading the article by Pete Powell in the September 19 issue. I know ministers who give of themselves beyond the call of duty, go beyond the second mile in serving, and yet do not have crowds flocking into their churches on Sunday morning. I would be very happy to see the churches filled with worshippers at every service, but to blame the pastors when it doesn't happen could be most unfair. There are too many factors involved to explain our church's decline in membership in such simplistic terms.

Numbers are important, but so are Christian ethics. Some pastors have a gift for attracting crowds but may not possess the Christian attributes needed to imbue Christ-like attitudes into the minds and hearts of their congregations. It takes courage and wisdom to attack the wrongs in our world, but it also requires love and compassion to bind up the wounds left by those wrongs.

To kick a fallen leader after he is down is not to show compassion; to label that person as a dictator is to show a lack of understanding of what a dictatorship is really like.

If Mr. Powell has any more stones to throw, I would say to him, please drop them. He has experience and "know-how" to be helpful, and with a bit of Christian humility he can be of real service to his fellow pastors.

Vida Sybert
Kaneohe, Hawaii

Many factors affect membership growth/decline

To the Editor:

I have to agree with Pete Powell's article on United Methodism's church growth (TM/UMR, Sept. 19). I and my family moved to Friendswood in 1972. In that eight years I have not one time had a United Methodist minister, nor a member of the United Methodist Church, call on me and my family. When we first moved here the Nazarenes, Friends (Quakers), and Baptists, wasted no time in asking us to church. We attended the Nazarene Church until it was disbanded this past summer.

I grew up in the Methodist church, and have seen my father who was a Methodist minister go door-to-door at charges in Arkansas and Southwest Texas to invite people to church. Most United Methodist ministers don't apparently do this anymore.

The last time I had a United Methodist minister invite my family to church, we attended, because the minister took an interest in inviting us. The day I have a United Methodist minister or member invite me to be a part of their church, I will attend again, just as I did 18 years ago.

Bobby Barth
Friendswood, Texas

My Witness

What is a United Methodist?

By LELAH LOCKARD-CLEMONS

Who is a United Methodist?

I suspect all of us have asked this question at some time since the United Methodist Church is a questing body of believers (A bouquet for God of many colors, we hope).

Personally, I think: "A United Methodist is a Christian seeking a better method of serving God."

We have read John Wesley's rule or creed (What? You haven't? Then you should. I think it would be good for each United Methodist Church to have it printed on each Sunday's bulletin, as a reminder). Then each of us should add to our prayers: "That all false beliefs be eliminated by the truth. That lies can no longer fool anybody; that the truth be manifest, triumphant and victorious." Then that the prayer of Jesus Christ, as given in the 17th Chapter of St. John, come to pass: "Even so come Lord Jesus Christ and reign over us completely," as it looks as if the world is not even civilized, much less Christianized.

At first I had to make myself read the Bible. It was an onerous task, but I persevered (a chapter each day) and it proved to be the most fortunate thing I've ever done.

Once I was completely scared "almost to death." My heart was down in my shoes, and a catastrophe seemed imminent. I was horribly afraid. Then suddenly I remembered: "If God be for us who can be against us," and I experienced a simple miracle of no longer being afraid or down-hearted. Everything was wonderful! Like the old song said: "Faith taking hold of His Word, my fetters fell off," etc.

I learned what it meant and "The Word came alive." It is such nourishment, and a rescue from troubles, that I find in the Bible.

I find that studying the Bible by subject is enlightening. Take the word, you are most interested in (say "power," or any other), get the meaning from the dictionary and then from a good concordance write the scriptures down. Then look them up, but notice of course the context and remember time, place by whom and to whom and what caused it to be said.

Well, the real point is — it pays wonderfully well to read the Bible, and to learn more and more from it.

Always you will find something new each time if you are really seeking to receive from God's message, and to know the truth.

And do remember to add to your prayers: "That all false beliefs be eliminated by the truth, that lies can no longer fool anybody . . . that the truth be manifest, triumphant and victorious."

"My Witness" is a column through TM/UMR readers may share meaningful experiences of the Christian life. This week's contributor, Lelah Lockard-Clemons, is a member of the First UMC in Ada, Oklahoma.

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Dismal scene for church arts told

By SHARON MIELKE
Managing Editor

HOUSTON — National church leaders have turned their backs on the arts but more and more local churches are presenting a friendlier face to artists and their "expressions of the spirit," spokespersons said here at a conference on the arts and religious communities.

"The denominations — including the United Methodist Church — walked out on the arts in the sixties in favor of social activism," according to the Rev. James Buell, the director of an organization called Religious Communities for the Arts (RCFA), which is trying to "fill the vacuum."

Mr. Buell and the Rev. Grant Spradley, the founder of RCFA, contend that "the arts are a social issue" just as much as health care, education, hunger, or a host of other issues the denominations are very concerned about because "the arts are indicators of social health."

Mr. Spradley outlined a rather dismal scene that shows little sign of improving at the general church level. He noted that the arts are almost totally ignored by church seminaries and by theologians.

"North American religious institutions and their leaders have a predominantly verbal and rational orientation," he said, "and hold the view that arts are a luxury that can only be enjoyed by a privileged few."

He pointed out that "long before human beings used words, they already had developed visual arts." By failing to acknowledge the arts, Mr. Spradley charged, "the church fails to minister to those who are not word-oriented and to half of all of us — the non-rational half of human beings."

He asks how church walls and classrooms decorated with "second-rate reproductions of second-rate art" can communicate anything about a Creator who is creative. Mr. Spradley pondered what the 300 millionth print of Jesus with the children communicates except a total lack of imagination. He said the church which relies on superficial, mass-produced art is missing an opportunity to provide nourishment for the spiritual life of individuals.

While there is a discouraging amount of disinterest and apathy about the arts in the church and society as a whole, there also are encouraging signs of new interest here and there at the local church level, he said.

Mr. Buell also noted at the "Expressions of the Spirit" conference here that local churches spend $350 million annually for the arts — about five percent of a typical church budget. An estimated 90 percent of that total goes for church music.

"Churches represent one of the major art consumers in the United States," Mr. Buell said.

Nursing along a new partnership between religious communities and artists is the goal of participants at the conference in Houston, the first of six to be held across the country.

"Both groups are 'servants' of the community, concerned for people and enriching their interior life," said the Rev. Ronald Pogue, pastor of Bering Memorial UMC in Houston. "The problem is that artists and religious communities tend to view each other with suspicion and skepticism. We can help each other, but we need to understand and respect each other."

Mr. Buell is convinced local churches are in an ideal position to nourish the arts — often for very small amounts of money.

"Religious communities are still the most pervasive institution in our society. They have space, staff, a built-in audience, community organizing skills and tax-exempt status already → the very things that struggling artists usually lack," he said.

He lists ways local churches are getting into partnership with the arts communities:

• **As a producer itself.** "More and more church choirs are doing a concert series with guest artists," Mr. Buell said. Some sell tickets and some give the series "as a gift to the community." Also, in the music area, he said several churches have organized orchestras, with either professional or semi-professional members.

• **As a presenter of art and/or artists.** Art shows, traveling exhibits and drama are examples. "We are constantly running into places where artists take the initiative and ask, 'May I use your hall?' or 'May I hang my pictures on your wall','" Mr. Buell said. But, quietly, some churches have become very sophisticated 'presenters' of the arts.

• **As a sponsor of an artist.** Artists in residence programs for six-week periods are gaining interest. Churches employ potters, mimists, dramatists, painters and sculptors to add a new dimension to church schools, youth programs and worship.

• **As a partner with other arts institutions outside church walls.** "Most local churches are not aware that their community does have or could have an arts council," he said, but pointed out that when churches take the lead in organizing a council or joining a council, a revitalization of the arts can happen in any community. Grants for arts councils are available, he said, because the National Endowment for the Arts and state commissions want to see councils strengthened.

First UMC in New Braunfels, Texas, sponsored an artist in the community another way. A professional soprano appeared under the church's sponsorship for a week, performing at meetings of voluntary organizations and at the bank. The week ended with a sell-out concert at the church which repaid all of the church's investment.

Simply providing space for an artist to paint, or a chamber orchestra to rehearse is another way churches can sponsor art.

"Having a place and an address is the difference between a viable organization and not having one," Mr. Buell said. Side benefits usually result as well, he noted, as artists provide their services to the church out of appreciation for the consideration given them.

The conference here noted that the creation of a task force on the arts by the Texas Conference of Churches is "a first" and a sign of broader church interest. The Texas conference of the United Methodist Church is also an associate member of RCFA — the only UM conference to be so involved.

"The national UMC's priority system means that the arts will never be a top concern," Mr. Buell said, but he added local churches are in a position to build partnerships with the arts community so that both are enriched.

Arts brighten Milwaukee congregation's life

By JOY LOGAN

MILWAUKEE — Don Nedobeck's Dixieland Band hits the first notes of a tune familiar to any jazz fan. It is Julia Ward Howe's "Battle Hymn of the Republic," played once in Salvation Army time, and shifted into high gear Dixie style straight out of Preservation Hall.

But, hold on! The music is the same as always, but instead of drinks in the hands of the crowd, there are bright red hymnals. And the people sing out enthusiastically verse after verse, five times over. Then, on the last chorus, Mr. Nedobeck and the band begin to march down the east aisle of a half-century old sanctuary, under bright 20-foot banners, criss-cross the church, and come full circle to drummer Bill Sargent.

The congregation has followed, making a joyful noise unto the Lord, glory, glory hallelujahing, forming a circle around the sanctuary. They join hands and sing a benediction.

The 90-minute worship service is over. A few folks leave, others stay on for a Dixieland postlude, or gather for coffee and tea and view an art exhibit in the warm parlor. They are invited to a future contemporary service, a recital, poetry reading, programs on community social concerns, Bible studies, or any of the diverse activities at Kenwood United Methodist Church in Milwaukee.

The Kenwood building is an imposing Lannonstone structure located directly across from the student union of the University of Wisconsin-Milwaukee. The congregation has been supportive traditionally of the arts; but, in recent years, the status of religion and the arts has flourished in Kenwood's open environment.

The Rev. Lincoln O. Hartford, pastor, a Pennsylvania gardener, playwright, and student of Welsh hymnody, and Jan Hartford, his wife and choral director, both specialize in music and drama. The Rev. Harvey Stower, young adult minister, has an eclectic enjoyment of the arts. Under such staff leadership, a flock of artistic persons in the university area has gathered.

The theological stance of the church recognizes the arts as a gift of God, as opposed to a puritanical concept of the arts as frivolity.

The congregation celebrates the visual arts. Dale Kohlstedt, Milwaukee artist, is chairman of the Fine Arts Commission. Each year the commission provides nine different exhibits in the parlor and sanctuary.

Kenwood UMC celebrates drama. The Independent Eye company performs yearly in Wesley Hall on their Midwest tours. The church has formed the Kenwood Players. The actors devise programs based on religious themes, using secular cuttings, and often do scenes from drama as part of a Sunday sermon. The Sunday services occasionally also use dance in worship. The church is home for the Bauer Dance Ensemble, and, until this year, donated its facilities for the rehearsals of the Milwaukee Bach Orchestra and Chorus.

Kenwood UMC celebrates the arts with God's gift of good music. Choral music, from Advent cantatas to Vaughan Williams to spirituals, sets the tone for Sunday mornings in the sanctuary. Organist John Sheaffer's postludes are often applauded by an appreciative congregation. Good music is also a staple of spiritual nourishment in monthly Tuesday night worship services created by Mr. Stower.

Using biblical themes and homilies, and liturgies laced with the writings of 20th century poets, Mr. Stower has invited a diverse crowd of Milwaukee musicians to work with him on these ecumenical, community worship celebrations. Bluegrass, folk, jazz, and classical musicians are a part of Kenwood's worship life.

MILWAUKEE—Don Nedobeck's Dixieland Band, left, performs the "Dixieland Mass" at Kenwood United Methodist Church. The Rev. Harvey Stower, right, leads the liturgy. BRUCE BRANDER PHOTO

One event, the Dixieland Mass, with Don Nedobeck's Band, is well on its way to becoming a Milwaukee tradition. Six masses have been held, including one which was recorded live and released as an album.

Adults and children from all denomination's (and from no church background) gather to sing of praise, confession and forgiveness, of the scriptural word, and commitment to God and neighbor.

Whether it is the play of light in a Kohlstedt watercolor, the insights of Beckett in a sermon or Bach in a prelude, the interpretative grace of Dance Offering, or the surprise of improvisation on Nedobeck's clarinet, Kenwood gives Milwaukeeans cause to march around the aisles and shout, "Amen!"

One participant remarked that Kenwood's services are "ecumenical happenings without committees to spoil them. They come off simply by trusting the better side of human nature."

That better side of human nature, theologically understood as gift, and practically experienced in the creativity of poets, artists, musicians, dancers, and dramatists, is finding expression in an old Milwaukee church.

Joy Logan is a United Methodist free lance writer in Milwaukee.

Revamped board acts on refugee relocation

CHEVY CHASE, Md. (UMNS) — Taking advantage of the flexibility feature of its recently authorized restructure, the United Methodist Board of Church and Society gave conditional approval to a departmental reorganization here Oct. 1-4.

The agency almost passed up its usual type of action — a resolution — but approved one in its final hour.

The 92-member board, which has only 20 of its members returning from the past quadrennium, elected Bishop Leroy C. Hodapp of Springfield, Ill., as president.

The single action statement approved here expressed concern for the plight of refugees, "especially for Cuban and Haitian refugees still held in camps in the U.S.," and disturbance at the government's decision "to relocate thousands" of those refugees to military facilities in Puerto Rico. The resolution was adopted in principle, with staff directed to document its rationale and present it to government officials.

The Hispanic caucus of the board, proposing the action, based it on the island's inadequate facilities, high unemployment and population density and said it would be "inhuman and unchristian to take those people who have already gone through hell to such conditions."

The board passed up without voting on it another proposed resolution, which would have protested deployment of the MX missile, on the grounds that the issue is a long-range one which can be considered later but on which action now would affect a specific presidential election.

Several hours were consumed in debate over the naming and the content of the program departments, which replace four divisions of the board. The change was authorized by 1980 General Conference, with the aim of more flexibility of action, better supervision and coordination of programs, better service to constituency and more board member involvement, according to General Secretary George H. Outen.

In the end, few revisions were made in the restructure plan prepared by a transition committee of the board for the past quadrennium. The name of one department was changed, and some program areas were shifted between departments, but the final motion was to accept the breakdown "as a guide until further defined." One of the first tasks of the new departments is to draft statements of purpose and to determine some priorities, in preparation for the board's Feb. 19-22 meeting in Cincinnati.

Only four staff are to be elected by the board — the general secretary, two associate and one assistant general secretaries — with all other staff to be employed by the chief executive. This is expected to be accomplished by the end of 1980, with an "open search," although present staff will have "first consideration."

There are now more elected professional staff in program work than there will be program directors. However, some adjustment is anticipated in the December retirement of one present staff member and the fact that each new program department will include not only a director but a program coordinator and a secretary.

The board also approved an office and director for the missional priority on Strengthening the Ethnic Minority Local Church. Whether there will be another such office, for the General Conference-approved special program on "peace with justice," will depend upon the raising of funds, since this did not receive church budget approval.

Also approved was a task force, jointly with the Board of Global Ministries, to explore the possibility of a conciliation service. This "programmatic implementation" was approved by General Conference.

Board of Discipleship meets

Reorganization plan under way

NASHVILLE (UMNS) — A plan for reorganization of the United Methodist Board of Discipleship, authorized by the 1980 General Conference, got under way here last week.

The plan eliminates three divisions and replaces them with eight program sections and four units. One second-level associate general secretary has responsibility for program coordination and planning.

Ms. Haviland Houston, recently named to that post, was asked by the board to serve additionally as interim general secretary of the entire agency until a nominee is selected. The top post was left vacant when Melvin C. Talbert was elected to the episcopacy in July.

According to board officials, the reorganization plan was necessary because 1981 budget allocations are $700,000 less than the current year's. Communications difficulties among the three divisions and increased responsibilities assigned to the board by the General Conference, also required changes.

The plan eliminated several professional and support staff positions announced earlier.

During its week-long meeting at the United Methodist Center here, the 94-member body elected Bishop Edsel A. Ammons of Detroit, Mich., as its president. Elected vice president was Bishop George W. Bashore, Boston, Mass.; secretary, Mrs. Maxine Marshall of Boulder, Colo; treasurer, Isaac Brown of Nashville; recording secretary, Joyce Arnold, Nashville.

The executive committee, acting as the search committee, will interview and select a nominee to head the agency. Bishop Bashore said it is hoped that this person can be selected at the executive committee's next meeting Dec. 15 and that he or she can begin work no later than Feb. 1. The formal nomination of the general secretary will have to wait until the entire board meets again next fall, after which the General Council on Ministries will be asked to make the election official.

The procedure is somewhat unorthodox but Bishop Ammons said, "We simply can't wait a year to have this person on the job."

After considerable debate and discussion, the board reluctantly cut its number of meetings for 1981 from two to one in order to balance its $6.7 million budget. The staff cuts in 1980 to help reduce expenses obligated the board to pay $180,000 in severance pay to seven professional staff members during the first six months of 1981.

Treasurer Isaac Brown presented the 1981 budget which reflected a 10 percent increase in salaries. However, he noted that a sharp increase in health care benefit premiums and adjustments in certain employment categories had reduced that salary amount to three percent.

After hearing that report the board members narrowly affirmed a motion from the floor which asked that employees receive a seven percent across-the-board increase in 1981. Mr. Brown said the money would be taken from cash reserves.

Radical rethinking called for in church architecture

TM/UMR Staff Special

HOUSTON — The odds are that church architecture in the 1980s will be "functionally confused, artistically mediocre, expensive and energy intensive" an architect who has been designing churches for 18 years predicted here last week.

"The only way to beat the odds is for churches to do some radical rethinking of their church goals and how the building itself can serve those goals," said Clovis Heimsath, an innovator in church design.

One goal that religious communities usually have is to be "a vital part of the overall community" — a servant of the community. Mr. Heimsath said this goal is frequently given only lip-service because it is followed immediately by the blatant question from the building committee: "Should we spend money on our neighbors or on our members?"

The best way to meet this goal architecturally, Mr. Heimsath believes, is for the church building to be designed as a community center. "The church building should reach out to its community," he contends.

That would mean a careful study of the community to determine where gaps or needs exist. These will be varied and will range from bike trails to quiet places for meditation, from spaces for voluntary organizations to day care, from community garden space to solar demonstrations, from places for art exhibits to a concert hall.

Instead of waiting to see what local governments — already hard-pressed for funds — will provide, Mr. Heimsath says churches, which will be built anyway, could be meeting many community needs.

"If service is a guiding light, outside influences will be welcomed in the church," he said.

A second goal churches usually embrace — and fail to put into practice — is that art is a part of life, the architect said.

"To say art is important is chic, but art is not held in high regard in our culture," he added.

He decried the church practice of "buying altars-by-the-foot and crosses-by-the-yard out of catalogs," when, for the same amount of money, local artists could produce such furnishings especially for a given church's building.

Mr. Heimsath and his wife, Mary Ann — who is a stained glass artist — are specializing in putting architecture and art together.

They are finding that artists can work with church members to produce furnishings for a church very inexpensively. Mrs. Heimsath, for example, designed a stained glass window for a Houston church, but church members are doing the construction themselves.

He suggests that church building committees think of their accountability in terms of creativity as well as in dollars.

Sacred dance called non-verbal Word

TM/UMR staff special

HOUSTON — "It is time for the Body of Christ to use the body," says a sacred dance artist who believes she is not a performer but a channel used by the Creator to witness to the Gospel message.

"I could never 'hear' the Gospel, but through dancing, it has become a part of my being," said Tinka Tarver, an artist from San Antonio, Texas, who began to dance at age 39. "I am a non-verbal person in a verbal world. Artists can bring more meaning to Christians who, like me, see but can't hear the Word verbally."

Ms. Tarver is convinced that "the arts are not the icing on the cake but a source of life strength." (See related stories on this page.)

She said worshipers respond subconsciously to sacred dance even when they just quietly sit in the pew.

"Not everybody has to dance," she said, but the belief that the body is evil and the mind or spirit is good still inhibits use of the dance arts in many churches,

People in the news . . .

New life begins after 40

"If I'm going to do anything, now is the time," Louise Stroud, a United Methodist in Milpitas, Calif., told herself last year when her 25-year-old marriage ended.

The 40-plus mother of five grown children decided to become a United Methodist minister. Sunnyhills UMC recently voted in favor of the ministry of Ms. Stroud, a student at the Pacific School of Religion in Berkeley, Calif.

"It's sort of scary," Ms. Stroud said, adding, however, "I know it's right for me."

The daughter of a Pentecostal minister, she said she had a close-up view of the ministry as she grew up.

Extremes defined

At the fall convocation in East Ohio conference on "The Gifts of the Spirit" both "charismania" and "charisphobia" were defined by Dr. Kenneth C. Kinghorn of Asbury Theological Seminary.

"Charisphobia" is being afraid of anything that's not printed in the bulletin, he said. "Charismania" is "giving orders to God when to operate, where and on whom."

Louise Stroud, a seminarian and mother of five.

In his opinion, the United Methodist Church has "done the best job of mediating the two extremes"

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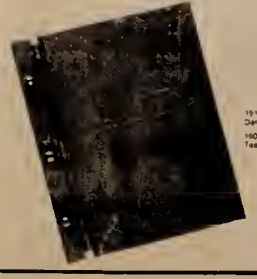

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the church today

Abortion group seeks end to Catholic tax break

NEW YORK (RNS) — A national abortion rights group has asked a federal court here to rescind the tax exemptions of Roman Catholic publications and agencies that have become political activists over the abortion issue.

The complaiot, filed in U.S. District Court here by Abortion Rights Mobilization, charged that "Catholic organizations have persistently attempted, for religious reasons, to defeat political candidates at all political levels who defend women's right to choose to have an abortion."

Task Force to coordinate UM work in Zimbabwe

NEW YORK (UMNS) — A Task Force on Zimbabwe to coordinate the strategy and work of United Methodist agencies in this new African nation will be created as a result of action by the Joint Panel on International Affairs meeting here last month.

The paoel, which meets twice yearly, brings together directors and staff of the United Methodist Boards of Global Ministries aod Church and Society directly involved in international concerns.

The World Division was asked to name the Zimbabwe task force.

Money for Zimbabwe is being sought through an $800,000 appeal launched last April by the United Methodist Committee on Relief (UMCOR) and through Advance Specials (second mile giving) put forward by the World Division.

Woman theologian opposes West German papal visit

DUISBURG, West Germaoy (RNS) — Pope John Paul II ought to cancel his planned visit to West Germany, because the visit is to honor a 13th century saint who "defamed women."

So says Romao Catholic theologian Uta Ranke-Heinemann, a professor at West Germany's University of Duisburg, who described St. Albert as the "theological discoverer of the inferiority of womeo." She said he had described women as "misfits of nature" and "faulty men of lesser intelligence."

The pope is scheduled to visit Cologne, Nov. 15-19, for celebrations marking the 700th anniversary of the death of St. Albert the Great, the renowned medieval theologiao, philosopher and scientist who taught St. Thomas Aquinas.

Dr. Ranke-Heinemann suggested that Pope John Paul cancel the Cologne visit that she said would cost $11 million and give the money to the poor.

Congress okays church workers' retirement plans

WASHINGTON (EP) — Congress gave final approval here to pension legislation containing a "church plan" amendment which preserves the right of denominational workers aod missionaries to participate in denominational retirement plans. The Senate agreed by a voice vote and the House voted 324-1 to approve the conference report, clearing the measure for President Carter's signature.

The bill amends the Employee Retirement Income Security Act of 1974 to strengthen financially-troubled multi-employer pension plans, but it also contains a "church plan" amendment introduced in the Senate Finance Committee by Sen. Herman E. Talmadge, D-Ga. Without the amendment, ERISA would bave excluded virtually all denominational workers outside local church ministries from denominational retirement plans by 1983.

UM giving for relief sets the pace in 1980

EVANSTON, Ill. (UMNS) — With emergency relief assistance for Cambodia and other parts of the world continuing to set the pace, United Methodists gave almost $44.4 million in the first nine months of 1980 for their church's world-wide benevolence and administrative programs.

The total is 6.49 percent above giving for the same period of 1979, according to the Sept. 30 report by the General Council on Finance and Administration here.

Contributions to the United Methodist Committee on Relief for the first three quarters of this year came to almost $6.7 million, a 59 percent increase from 1979. Support of World Service, the denomination's basic program fund, was $13 million toward an annual goal of $24.9 million.

Carter administration to view genetic research

WASHINGTON, D.C. — In response to a request by three of America's top religious leaders, President Carter's Commission on Ethics in Medicine and Research has agreed to study the ethical issues involved in genetic engineering.

In June, U.S. Catholic Conference General Secretary Thomas Kelly, Synagogue Council of America General Secretary Bernard Mandelbaum and National Council of Churches General Secretary Claire Randall urged the President and Congress to launch such an investigation. Charging that no government agency was exercising adequate oversight over genetic research, they warned of the potential dangers of new life forms created by private industry.

Protestants meet in China for first time in 20 years

PEKING (RNS) — More than 200 representatives of Chinese Protestant denominations gathered in Nanking for a week-long national congress — the first such assembly in the People's Republic of China in nearly 20 years.

The third congress of the "Three-Self" Patriotic Movement of the Protestant Churches of China opened Oct. 6.

China's various non-Roman Catholic churches, including Anglicans, Presbyterians, Methodists, and Baptists, were forced to unite into the movement in the 1950s to survive under Communist rule.

"Three-Self" stands for self-administration, self-support, and self-propagation.

Church cross ordered down for violating sign law

VERO BEACH, Fla. (RNS) — A 14-foot fluorescent cross erected by the minister of the Ceotral Assembly of God Church here has plunged Vero Beach's city fathers into conflict with local spiritual leaders.

The trouble started when the city building inspectors told the Rev. Buddy Tipton to take down the blue plexiglass cross he erected himself because the lighted cross above his church violated the city's sign ordioance.

Mr. Tipton promptly scrutinized the 1977 ordinance and came to the conclusion that aoy church with a rooftop cross violated the city law.

Unfortunately, the sign ordinance makes no mention of the allowable size or other qualities of a cross. And unless the ordinance is amended, two dozen "illegal" crosses will have to come down.

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'Joash Chest' improves total commitment

By JOYCE HOPKINS
Associate Editor

CULVER-PALMS, Calif. — When the people of the United Methodist Church here make their annual pledge, the sum — and how well they meet their obligation — is between them and God and nobody else.

Last November, the Culver-Palms UMC used a Joash Chest to collect written pledges, which the members themselves enclosed in sealed, self-addressed envelopes and placed in the chest. Next month, the envelopes — still unopened by anyone at the church — will be mailed back to the members.

During the year, members receive only statements of how much they have given quarterly, with no "dunning" messages of how much is owed.

This is the first time the church has used this method, Carroll Jones Sr., chairperson of the administrative board, said, and it won't be the last. He said giving at the church in the past year is better than it has been in the past.

"Our attendance is up, too. There's more pleasantness among the congregation," Mr. Jones said. "People don't feel . . . well, they're not being nagged all the time. We're actually asking members to become adults and to support their church without being told to."

Frances Marvin, left, helps Carroll Jones, Sr. hold the Joash Chest she designed for Culver-Palms UMC.

The Rev. Douglas Harrell, pastor of Culver-Palms UMC, confirms a "substantial increase" in giving and describes another side-effect of using a Joash Chest.

"One of the byproducts is that volunteerism in the church also is up. We have had so many volunteers coming around to help that it has eliminated the need of hiring another staff person," Dr. Harrell said.

The use of what he calls "the faith covenant plan" gets church members more involved.

"You have to rely upon the congregation to do what they say they will. If they aren't going to, we weren't going to be any worse off than we were — and we're better off," Mr. Jones said.

The Culver-Palms UMC here, Dr. Harrell explained, had been having "budgeting troubles for six or seven years at least. Now, giving is probably up about a total of 11 percent — and that's despite the economic crunch and extensive unemployment in our area."

Mr. Jones wrote in the Circuit West conference edition that the Joash Cheat represents "honesty, commitment and loyalty." Dr. Harrell said its use today is more common among Lutheran churches, although other United Methodist churches also have used the chest to collect pledges.

The chest was originated by King Joash of Israel about 820 BC as a place to put the offerings of the people, priests and the king to renovate the temple. Its appearance is unknown, but Culver-Palms UMC laywoman Frances Marvin decorated a packing box to look like an antique chest for her church.

Mr. Jones told TM/UMR the only criticism he's heard during the past year about the Joash Chest was when it was briefly removed from the sanctuary.

"The complaints came because the chest had been moved from where members could see it. It seems that it does remind people of their pledges," he said.

Members of Springfield Gardens UMC flying to Jamaica in a youth program geared to youog people in the church who want to learn more about what the United Methodist Church is doing away from their home communities. The young travelers are, left to right, Andre Dougal, Regina Jordan, Lisa Calhoun and "Duke" Holtzclaw.

NEW YORK ANNUAL CONFERENCE PHOTO

Brooklyn teens don't stay home — with parents' okay

BROOKLYN, N.Y. — How do you keep the kids in Brooklyn when they have been down on the farm in Arkansas?

Answer: You don't, they go to Jamaica. Then, they tell you they would like to try for Holland in 1981. And while you're at it, check the schedules to Africa for 1982.

So it has been — and hopefully will be — for the youth of the Springfield Gardens United Methodist Church in Brooklyn, N.Y. Through the salesmanship of Clarence Tilghman, a key lay leader in the congregation, the direction of the local United Methodist Men, and the support of the Rev. Jon B. Eckels, the people of Springfield Gardens UMC have sent some of their youth to Little Rock, Ark. in 1979, and to Jamaica in 1980 on work-study programs.

Preliminary negotiations are in progress with Youth for Christ International in hopes of working out a reciprocal exchange program with youth from Holland in 1981. And, Africa is a tentative goal for 1982, according to a story in the New York United Methodist Reporter.

It all started when Tilghman, principal of the Special Education School in Brooklyn, decided " . . . the city and state have so many programs for the dope addict, the delinquent, the kids going to erupt in gangs, but they don't have any for the child properly raised in home and church. So we decided to do something for these kids."

An additional objective, Mr. Tilghman said, was to have the young people know more about the widespread program of the United Methodist Church.

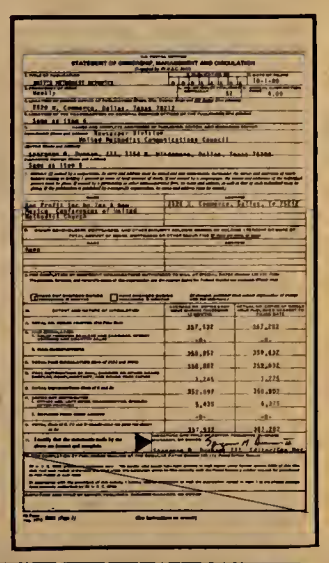
So what they do for their youth is require them to study hard before they leave on a project, work hard while they are on location, and produce written reports on all they have experienced when they get home.

For example, prior to the trip to Jamaica the 20 young people studied conditions and background from books recommended by the Caribbean Council of Churches. They worked through the 1977-78 Mission Study guide, "Caribbean Crescent." While on the Island of Jamaica the high school youth stayed in private homes while participating with Caribbean youth in workshops on the political, social and economic conditions of the nation. They also did repair work in several churches and helped with Vacation Bible Schools.

On the 1979 trip to Arkansas, the youth donated work to Heifer Project on Fourche River Ranch. When the youngsters returned home to Brooklyn, they raised several hundred dollars for Heifer Project International.

Arrangements and money for the study-work projects have come from several sources, Mr. Tilghman said. The trip to Jamaica was arranged through the Caribbean Council of Churches in consultation with the Methodist Church of Jamaica.

The youth raised $4,000 through a variety of activities. The United Methodist Men of the congregation contributed more than $4,000. Each parent was asked to give $100. In addition to this the United Methodist Committee on Relief (UMCOR), the Education and Cultivation, World, and National Divisions of the General Board of Global Ministries all contributed.



Events offer new approach to hear four-year plans

DAYTON, Ohio (UMNS) — United Methodist leaders will learn about the programs of the 1981-84 quadrennium from representatives of general program agencies during Cooperative Information Events, one scheduled for each jurisdictional conference.

In this first-time approach, all of the agencies this winter are pooling their resources to sponsor these broadly based events, instead of holding separate meetings for conference leadership by general program agencies as has been done in the past. Some 600 conference leaders are expected to attend the five events.

Purpose of the events is to provide information on the programs for the 1981-84 quadrennium, outline resources available to the designated conference leadership, establish contacts with counterparts in the annual conference and build linkages.

The eight general agencies involved are the general boards of Church and Society, Discipleship, Global Ministries, and Higher Education and Ministry; commissions on the Status and Role of Women, Religion and Race, and Communication; and the General Council on Ministries. Conference leaders expected to attend are the chairperson and staff (if any) of the counterpart agencies in the conference, the conference council staff, cabinet representatives and perhaps other persons.

At least two major plenary sessions are scheduled at each event: a presentation on the national Television Presence and Ministry; and presentations on the single Missional Priority, "Developing and Strengthening the Ethnic Minority Local Church," and the five Special Programs — Peace with Justice, Strengthening the Local Church for Its Evangelistic Mission in the World, Africa, Church and Campus — Essential Evangelism, World Hunger; and the Bicentennial of American Methodism in 1984.

Making the presentations and answering questions in plenary sessions will be officials from the four general program boards and the general commissions.

Special emphases will be presented at some of the events such as focus on the small-membership church, the local church Council on Ministries and the Equal Rights Amendment.

Besides the plenary sessions there will be sessions where general agency representatives will meet with their counterpart representatives from conferences.

Hobgoblins get special 'treat'

By JOYCE HOPKINS
Associate Editor

CHICO, Calif. — When "Trick or Treaters" come to June R. Barneson's door on Halloween, they will get slips of paper again this year telling them that 25 cents has been given in their honor to Heifer Project International, a United Methodist Advance Special ("second-mile" giving) program.

"And I haven't had any eggs on the windows yet," Ms. Barneson, a strong believer in alternative celebrations said. "Most of the children say, 'Oh, thank you — I think.' Usually, the parents are the ones who come to the door and say, 'Hey, that's a good idea'."

Ms. Barneson, an active laywoman at Aldersgate UMC here, is a vocal advocate of celebrating traditional events in a less commercial fashion throughout the year.

"There are opportunities throughout the year," she said. "When someone has a new baby, for example, you can give a contribution to a children's home."

And at Christmas, all members of her family receive a slip of paper telling them to what charitable project a gift has been made in their names.

She prefers United Methodist Advance Specials, she aald, because all of the donation goes to the project she's selected, unlike some other charitable causes which deduct a portion of each gift for overhead expenses.

Heifer Project International provides livestock and agricultural training at oo cost to impoverished individuals throughout the world. The project is ecumenical, and is an approved United Methodist Advance Special.

Two-year colleges boosted by exec

LAKE JUNALUSKA, N.C. (UMNS) — Two-year colleges are "outstanding educational bargains," not "passing fads," administrators of 14 United Methodist-related, two-year colleges were told here Oct. 5-7.

James S. Barrett, an executive with the United Methodist Board of Higher Education and Ministry in Nashville and former president of a two-year college, said such schools face a future of hope and promise. However, he said they must "tighten their focus and do well the tasks they set for themselves."

That focus, he added, is determined by constituents, public expectation, need, and tangible support available.

"I have come to resent the 'junior' status of our segment and still lose my temper when pseudo-sophisticates try to act as though the two-year college is a passing fad and will have, at best, a non-descript future," he declared.

Supporting his contention that the two-year college is a "bargain," he said the 14 United Methodist-related schools had a total of 8,783 full-time equivalent students during the 1978-79 year and an average tuition and fee charge of $1,628. That compared to 7,719 students and an average tuition and fee charge of $1,138 four years earlier. He also noted that the student-faculty ratio at the schools is 17.6 to one.

The two-year school movement began as a private and church-related thrust, with few exceptions, according to Dr. Barrett, but the "boom era" did not arrive until after World War II. In 1968, he said, the number of first-time entering students enrolling at two-year institutions passed the number enrolling at four-year colleges and universities.

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RELIGIOUS NEWS SERVICE PHOTO

South Korean Christians get mixed responses

By RELIGIOUS NEWS SERVICE

Christians in South Korea are divided between social activists — such as those seen here in a street protest in Seoul who criticize the lack of democracy — and evangelicals who avoid political involvement. South Korean president Chun Doo Hwan, the nation's latest strongman, appears to encourage the division as activist Christians are among his most vocal critics.

The government court martialed Kim Dae Jung, a Roman Catholic and 23 supporters — including Protestant clergymen — because of their efforts last May to restore parliamentary democracy to Korea. Simultaneously, Mr. Chun's "stick and carrot" maneuver in permitting Christians to stage a huge evangelical crusade — attended in Seoul by an estimated seven to 10 million people — appeared calculated to achieve his divisive goals.

Mr. Kim, a former presidential candidate, has been sentenced to hang, on charges of conspiring to overthrow the government and of financing the recent uprising in Seoul and Kwanju. Two of the leader's co-defendants — the Rev. Moon Ik Hwan, a Presbyterian minister, and Lee Moon Young, a university professor and former leader of the Korean Student Christian Federation — were sentenced to 25-year-prison terms.

The defendants have repudiated a series of "confessions" — the heart of the prosecution's case — which they claimed were forced during long periods of torture and interrogation. United States officials have called the charges "far-fetched."

Paradoxically, while President Chun has been reportedly taking "spiritual guidance" from a fundamentalist preacher, Dr. Billy Kim, he has been preventing another minister, the Rev. Kim Chan Kook, a Methodist, from functioning as the newly-elected secretary of the anti-government Korean National Council of Churches. To many critics, these tactics are further signs of Mr. Chun's intent to neutralize a significant portion of the nation's more than six million Christians.

Cardinal Stephen Sou Hwan Kim, Archbishop of Seoul, delivered a powerful critique during a 1979 Mass at the cathedral — lashing out at the government which, he said, systematically denied "such human rights as the freedom to express one's conscience, freedom of speech and freedom to participate in government."

Cardinal Kim's remarks are still applicable in 1980, according to the Rev. J. Bryan Hehir, a United States Catholic Conference official, who recently told a House Subcommittee on Asian and Pacific Affairs, that "most of those we consulted during a visit to South Korea — Koreans and foreigners — expect the regime of Chun Doo Hwan to be more repressive and systematically dictatorial than the Park regime."

As a result of the success of the mammoth crusade, many evangelicals are understandably optimistic about the turn of events there. In a recent article, Christianity Today marveled at the apparent progress and said the Seoul event "signaled that the church in the Republic of South Korea has deliberately moved from being a missionary receiving church to a missionary sending one." But others see no change.

Whatever the immediate effect of President Chun's actions, many outsiders are hopeful that South Korean Christians will continue their historic cooperative opposition to repression wherever it occurs.

Asian United Methodist congregations welcomed

Different ethnic congregations share one facility

COLORADO SPRINGS, Colo. — The Rev. Jong I. Kim, pastor of the Korean United Methodist Church, and the Rev. W. L. Youngblood of East UMC here, shake hands on an agreement to share facilities and exchange experiences.

The Korean congregation, chartered May 25, 1980, were meeting in First UMC until fire damaged the church and the members had to find another place to meet. A special committee from the Korean and East congregations prepared an agreement for the experiment in sharing, according to the Rocky Mountain United Methodist.

ROCKY MOUNTAIN UNITED METHODIST PHOTO

Bishop, pastor celebrate Asian church chartering

RACINE, Wis. — United Methodist Bishop Jesse R. Dewitt, right, and the Rev. Zi Hyung Sa, are shown following a celebration of the chartering of a new Asian congregation, at a recent service in the First United Methodist Church of Racine, Wis. The ceremony was one of the final official acts of Bishop DeWitt before his new assignment to the Chicago area.

The new 56-member congregation, organized as a special ministry five years ago, is one of three Asian United Methodist Churches in the state. Mr. Sa is the pastor.

RELIGIOUS NEWS SERVICE PHOTO

University chief thinks church connection important

By WINSTON H. TAYLOR

WASHINGTON (UMNS) — When Richard Berendzen was inaugurated as president of The American University here last month, the "flagship school" of United Methodism got its first United Methodist chief in 12 years.

It also got a leader whose interests are not just global but cosmic (he's an astronomer) and who believes teaching extends far beyond the classroom.

At 42, Dr. Berendzen has been on the campus since 1974, when he became dean of the College of Arts and Sciences and associate professor of physics. In 1976 he moved up to a professorship and the position of university provost.

The school, founded in northwest Washington by a Methodist bishop, John Fletcher Hurst, needs the church's help in many ways, Dr. Berendzen told United Methodist News Service. Finance is only one of the ways, but important because "the church's financial support is less than adequate" at $250,000 per year, toward an operating budget of $50 million.

Hopes for awakened church

He added that the denomination has been the largest single contributor on a continuing basis, but "we need to re-awaken that responsibility in the national church." The church needs to "realize the national significance and the opportunity of this Washington-based institution" and help.

Above all, he said, the church and the college "need to know about each other." In order to help that process, he offered to make available to local churches the services of a variety of experts from the staff and faculty.

The changes in the campus by the year 2000 will be highlighted, said Dr. Berendzen, by the fact that half of the students will be those who would not have been there at all a few years ago — minority groups, women, older people, the physically handicapped, the foreign.

AU now has some 12,500 students, half of them full-time, coming from all 50 states and more than 100 other countries, taught by a faculty of 1,000. Although pulling its students predominantly from upper middle income families, AU already has a broad scope of students, including the highest ethnic minority percentage among the area's predominantly white colleges and representatives of most of the world's ethnic and religious groups.

A member of Metropolitan UM Church, adjacent to the campus, Dr. Berendzen has taught high school and college classes and spoken to many groups there.

With his broad definition of education, however, he considers his work as Christian stewardship. He sees the role of an educator as profound, because "an education that is value-free may lead to a society that is free of values."

"The religious component of any university, and this one in particular, is bedrock. That is not so much a matter of having mandatory chapel as it is of having the central realization that everything we do carries with it an educational and potential ethical message," he said.

Richard Berendzen

The president added he believes "the most professional form of teaching is not just in a formal setting, but in the total ethos, the sense of living." The actions of teachers, the standards they set and observe and their "devotion to standards and morality" are all forms of education, and students learn quickly from both lowered standards and inflated grades. "To reward them with relatively high grades and to mislead them into thinking that they know more than they do is immoral."

Science, theology explain world

When it comes to the often-raised dispute between science and religion, such as in the current debates over giving the Biblical account of creation equal billing with evolution or scientific theories, Dr. Berendzen thinks "they are missing the point of what science is all about; it answers only the easy questions — how, when, where — but not why or who." The domains of science and faith should not be at odds but "compatriots who help to explain the world that engulfs us," he insists.

The new president, who was born in Oklahoma and lived in Oregon and Texas before going to college at Massachusetts Institute of Technology, has his graduate degrees from Harvard. He was a lecturer in astronomy at Harvard and then associate professor of astronomy at Boston University before coming to Washington, and received several citations for "excellence in teaching."

Paragraph conceals Bible books

See if you can find the 15 books of the Bible that are concealed in the following paragraph. Underscore each as you find it.

"Hidden in these remarks are the names of books of the Bible. This puzzle is a real lulu. Kept me looking so hard for facts I almost missed the revelation. I was in a jam, especially since the names were not capitalized. Many numbers of people, however, will discover the truth. To others it will be a hard job. Everyone will find it a most rewarding experience. Yes, there will be some names easy to find but many will be hard to judge, so everyone will be satisfied. We're forced to admit it usually results in loud lamentations when the answers can't be found. One woman claims that she brews coffee while she works this puzzle. Perhaps you can find all 15 books while sipping a pot of tea."

Answers

1. "Mark in remarks,
2. "Luke" in lulu. Kept,
3. "Acts" in facts,
4. "Kings" in looking so,
5. "Revelation" in revelation,
6. "James" in jam, especially,
7. "Numbers" in numbers,
8. "Ruth" in truth.
9. "Job" in job,
10. "Amos, in a most,
11. "Esther" in Yes, there,
12. "Judges" in judge, so,
13. "Titus" in admit it usually,
14. "Lamentations" in lamentations,
15. "Hebrews," in she brews.

Book says skepticism softened impact of Nazi atrocity stories

MINNEAPOLIS (RNS) — The "silence" of American Protestants regarding Nazi extermination of six million Jews was not due to ignorance or lack of information, according to a new book just published by the University of Minnesota Press.

"The story was told from beginning to end" in 52 American Protestant magazines from 1933 to 1945, says author Robert Ross.

Mr. Ross, an associate professor of religious studies at the University of Minnesota, who studied the 52 publications for the period, reports on his findings in the book, "So It Was True."

He found that although the American Protestant press reported accurately on the atrocities suffered by the Jews, the reports were usually couched in skepticism, thus diminishing the impact of the reporting.

Doubt through 1945

Even in 1945, when the doubting editors were able to see the death camps with their own eyes, the reaction was more shock and resignation than outrage, Mr. Ross says, commenting:

"In the end, the editors and writers seemed unable to cope with something as unreal, even unimaginable, as the mass slaughter of millions of people. Perhaps, the editors did not read their own periodicals."

As early as February 1933, according to Ross' book, reports of restrictive laws, tear-gas bombings and atrocities against the German Jews began to appear in American Protestant publications. The reports were often small items of news digests. In articles and editorials, the Nazis tended to get the benefit of the doubt, the researcher found.

Said an article in the Lutheran Companion: "We know that the Jews control the movies, the newspapers and the money-market. It may not be out of place to find out where Hitler has received his strange ideas."

Judgment delay sought

An editorial in the Moody Bible Institute Monthly asked "Christian people to suspend their judgment about Germans' present dealings with the Jews until both sides have an opportunity to be heard."

After Kristallnacht ("The Night of Broken Glass") in which a young Jew's assassination of a German embassy official in Paris set the Nazis on a rampage of terror, The Lutheran Companion reported, "The recent brutal attacks bear the earmarks of official Nazi planning."

But the American Protestant press continued to be highly skeptical of the atrocity reports, Mr. Ross said, citing a report in The Christian Century.

In 1942, when there were six death camps operating in Poland, the Century's editor, Charles Clayton Morrison, wrote: "Beyond doubt, horrible things are happening to the Jews in Poland. It is even possible the Nazis are herding all the Jews of Europe into Poland . . . with the deliberate intention of exterminating them there."

Then, the book notes, Dr. Morrison's editorial begins to quibble about the actual number of Jews killed and the rumors — eventually proven true — of corpses being made into fertilizer and soap.

"It is unpleasantly reminiscent of the cadaver factory lie which was one of the propaganda triumphs of the First World War," he wrote.

"What's important," Mr. Ross writes, "is that Morrison bore reluctant witness to the mass murders of Jews in Poland. There was a continual fear of propaganda that led the editors almost always to report what they heard with a question mark. There was a huge propaganda effort in World War I, and in 1925 most of the stories were proved false. The editors were young reporters at the time, and I'm sure they took note of that embarrassment."

As late as 1944, when a death camp was liberated near Lublin, Poland, the Christian Century editor was still writing about inflated estimates of people killed and the World War I corpse factory tale.

"Clearly, Charles Clayton Morrison was a hard man to convince, even though his own periodical has been reporting evidence of the existence of such death camps for some time," Author Ross says.

In 1945, Dr. Morrison went to see a death camp. His editorial, titled "Gazing into the Pit," said, "We have found it hard to believe that the reports from the Nazi concentration camps could be true. Almost desperately we have tried to think that they must be wildly exaggerated. But such puny barricades cannot stand up against the terrible facts. It will be a long, long time before our eyes will cease to see those pictures of naked corpses piled like firewood or those mounds of carrion flesh and bones. The thing is well-nigh incredible. But it happened."

"Built-in" complacency

"I'm not ready to charge American Protestantism with total complicity in the suffering of the Jews," said Mr. Ross, "I'm more convinced that there was a built-in complacency about the situation. There always seemed to be the feeling that if the situation was so bad the government would do something. The government's line always was, 'The best way to help the Jews is to win the war.' "

In contrast was the outraged reaction to the dropping of the atomic bomb. A typical response was The Lutheran Companion editorial: "The atomic bomb is a stain upon our national life. We Americans have set a new standard for hell's atrocities. . ."

He said he believes churches today are more sensitive to correcting atrocities, noting the relief efforts for the boat people.

Bishops, wives get orientation

LAKE JUNALUSKA, N.C. (UMNS) — Does one go to school to learn to be a bishop? Well, not exactly, but the 16 newly elected bishops of the United Methodist Church were invited to a four day orientation in September to learn more about their responsibilities.

The new bishops heard from more experienced prelates about such matters as budgets, relating to church boards and agencies and the work of both the Council of Bishops and the jurisdictional colleges of bishops.

Bishops' spouses were invited to the orientation, and there was a session dealing with their duties and role, as well.

Bishop James Ault, who chaired the meeting, said the purpose of the gathering was mainly to define for the newcomers their duties in leadership, presidential (in the annual conference) and pastoral. He said the greatest benefit, however, would come from the opportunity for the new bishops to talk with those who have had more experience and to gain insights from them.

There has always been some type of session to help the newly elected learn about their responsibilities, Bishop Ault noted, but only since 1964 has this more formalized meeting been conducted.

Dear Deborah

Wife glad marriage for life

Dear Debarah:

After reading the letter you received from "shocked" (UMR 8/11/80), f felt compelled ta vaice my feelings.

f have been married far two-and-a-half years to o man f lave very much. True to the old adage "The first year of marriage Is the worst," ours was the worst, but, in many ways the best. There was only one point when we actually thaught abaut nat being able to make it together. But, we never EVER discussed divarce. fn our minds and hearts we would always have been man and wife. When f took my vows f became his wife for the rest of my life.

Needless to say, we are still together and happier than ever. And, for the life of me, f can't see how so many people can take the sacrament of marriage so very lightly. f thank God daily that my husband and f didn't.

Just sign me . . .

"Until Death" and Happy for it

Dear "Until Death":

I always thought the old saying was "The first 10 years are the hardest!" Glad to hear it's only the first. Seriously, you have touched upon an important point that many newlyweds forget — marriage in the Christian church is "until death." It still startles me when I hear this phrase in the ceremony in the midst of a joyful time. Yet, it may be the most pertinent phrase of all for it puts the marriage vows in perspective. When a couple has a difficult problem to solve, running away is not one of the options. They have to buckle down and solve it or go on struggling with it for life.

I wish you peace and joy in your marriage.

Dear Deborah:

We were invited to a bridge party by members of our church. We were shocked to discover that they played cards for money which is something we never da. My husband gave me such o strong message that f should keep still about it, that f did, and f still feel terrible. When we got home he tald me that it wauld have been rude to say anything about how we feel and that from now on if they ask us over f shauld refuse with some kind of excuse.

What do you think?

Alice

Dear Alice:

Since it was a party and you could not convey your feelings just to your host and hostess without involving others, your husband was right. It would not have been kind to have broken up the party when they were doing what was customary for them in their own home. However, as long as you feel strongly about the matter, why don't you invite them to your house to a party where playing is for fun? If they remark about it, then you will have an opportunity to quietly convey your convictions in the matter. This way you will not lose some friends and you may help them to rethink their own convictions.

Readers are Invited to write to Deborah far answers to personal problems in living the Christian faith ond life. Write: "Dear Deborah" P.O. Box 221076, Dallas, Tex. 75222.

Six hundred attend Louisiana Conference Annual Meeting Of United Methodist Women

Ms. Marjorie Crossman, Speaker for Annual Meeting and Mrs. Robert Compton, Former Director, Women's Division.

The Seventh Annual Meeting of the Louisiana Conference United Methodist Women was held on the campus of Dillard University, New Orleans. It was attended by 600 delegates and guests from throughout the state. The meeting was convened by Mrs. Richard Hoffpauir, President, in the Lawless Chapel of the University.

The Mission Candle was lit at the beginning of the session and burned for five and one half hours, representing an amount sent in for Louisiana institutions of $8,028.76. This will be divided between Dulac, People's and St. Mark's Community Centers and MacDonnell United Methodist Children's Services. The evening offering of $785.00 will be sent to National Missions.

Ms. Marjorie Crossman was the speaker for Annual Meeting, using as her topics, "Door Keys" and "Doors Ajar." The Dillard University Concert Choir performed at the evening service and the Women of Bethany Sanctuary Choir at the Sacrament of Holy Communion. This was administered by Rev. Nancy Gammill, Rev. Millicent Feske, Rev. Kathy Henderson, and Rev. Dorothy McGowen.

A bus tour was arranged for some of the delegates and guests, of People's Community Center and St. Mark's Community Center. Those not attending this, heard of the work at MacDonnell United Methodist Children's Services, Dulac Community Center, and Spanish Speaking Ministry.

The Louisiana Conference United Methodist Women adopted a 1981 budget of $239,242.25 of which $204,450.00 is Pledge to Missions.

Newly elected officers of the Conference were Mrs. Walter Brock, Vice-President; Mrs. Leo Hoffpauir, Treasurer; Mission Coordinators for . . . Christian Personhood, Mrs. Ola Fisher; Christian Social Involvement, Mrs. T. J. Butler; Supportive Community, Mrs. A. J. Palazco. Serving as Secretary of Program Resources will be Mrs. Sara Fugler and as Chairperson of Committee on Nominations, Mrs. Eskel Tatum. Also elected to serve on the Committee on Nominations were Mrs. J. R. Sandel, Mrs. Charles Pitre, Mrs. Willie Harris and Miss Mary Searles.

In the closing session, the group accepted an invitation to hold their 1981 Annual Meeting in the beautiful new sanctuary of First United Methodist Church of Monroe, Louisiana.

United Methodist Women

Dillard University Concert Choir presented a program at evening service.

Mrs. Walter Brock, Conference Vice-President lit the Mission Candle.

Bishop J. Kenneth Shamblin spoke at the Banquet held at Dillard Cafeteria.

PROJECTS VISITED ON BUS TOUR — Rev. William London talked with Mrs. Cecil Read, Ruston District, President at People's Community Center.

Rev. David Billings discussed work of St. Mark's Community Center to members of tour.

Sacrament of Holy Communion was celebrated with Rev. Nancy Gammill, Rev. Millicent Feske, Rev. Kathy Henderson, Rev. Dorothy McGowen and the Women of Bethany Sanctuary Choir.

The Lord's Supper

Mrs. John Blackman, Chairperson Annual Meeting Program; Mrs. David Mielke, President New Orleans-Houma District; Mrs. Robert Eggerton, President New Orleans-Slidell District; Mrs. Richard Hoffpauir, President Louisiana Conference United Methodist Women.

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The United Methodist Reporter

LOUISIANA UNITED METHODIST

edition

NUMBER 46 Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 OCTOBER 24, 1980

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ıth Convocation on Evangelism

"NEW BAIT FOR YOUR HOOK:" IDEAS FOR YOUTH EVANGELISM is the theme for the 1980 Youth Convocation, set for November 8th at First UMC in Alexandria.

Featured will be guitarist Kent Kilbourne and The Covenant Players, an internationally known drama group. Each participant can choose two of the "How to" workshops on youth evangelism that will be offered.

Workshops and leaders include: Contemporary Media — Rev. Bill Wolf, General Board of Discipleship; Strong Church School — Mrs. Alvin Eames; Youth Choirs — Mrs. Erma Adams; Work Camps — Asbury UMYF, Lafayette; Relational Visitation — Mr. Benny Vaughn; Making Your Own Movie — Rev. Doug Cain; Clown Ministry — Rev. Willis Dear; Puppet Ministry — Mrs. Sandy Latimer; and Drama — The Covenant Players.

This event is for all junior and senior high youth and adult youth leaders. Cost is only $4.00 which includes lunch and workshop resources. For a brochure, contact your pastor or Mrs. Kathi Finnell, P. O. Box 3057, Baton Rouge, La. 70821. Come learn practical methods for reaching out to inactive members and gaining new members. Make sure your youth group is represented at this event! The Conference Youth Team is sponsoring the event.

Rev. Kent Kilbourne, well-known guitarist and youth leader, will be one of the featured performers at the 1980 Youth Convocation planned for November 8th. This one-day event will offer a variety of "how to" workshops, designed to strengthen the evangelistic efforts of local church youth groups.

DENHAM SPRINGS UMC DEDICATED. Top picture, left — Burning of the note on the Sanctuary was a part of dedication services at Denham Springs. Shown l. to r. Mrs. Leo Miscar, Rev. George Duerson, pastor, and Dr. T. N. Morgan. Top picture, right — Joseph S. Jackson, right, is shown receiving a plaque for serving twice as Chairman of the Building Committee. Making the presentation was Rev. George Duerson, pastor. Rev. Carey Martin is shown standing behind him, and Dr. Edward Thomas is standing on the left. Mr. Thomas and Mr. Martin were pastors when the sanctuary was built and when it was re-built after a fire. Bottom picture — Persons who have been members of the church for fifty years received certificates of recognition. Front row l. to r. — Mrs. Norma Snyder, Mrs. Mildred Leftwich, Mrs. Leo Miscar, Mrs. Donald Allen. Back row, l. to r. — Joseph S. Jackson, Mrs. E. D. Millet, and Phillip Jackson. The two Jackson men, Mrs. Allen and Mrs. Millet are brothers and sisters. Bishop J. Kenneth Shamblin preached the sermon of dedication; and he was assisted by Rev. Kirby Vining, District Superintendent.

Attending a recent meeting of the Jurisdictional Council on Ministries are (l. to r.) Dr. S. Duane Bruce, Executive Secretary of the JCOM; Rev. Byrl Moreland; Dr. J. J. Caraway, President of the Council on Finance and Administration for the Jurisdiction; Bishop Ben Oliphint, from the Kansas Area; Jack Paris, lay member from the Louisiana Conference; and Dr. Chester Osburn, President of the Jurisdictional Council on Ministries.

World Hunger Project

Helping people help themselves

By Byrl Moreland — (*Ed note:* We think this is an unusual and exciting project. It was initiated by two districts because someone saw a need; but we suspect that others, outside those two districts, might wish to become involved. Or there might be a possibility that more students could be helped, or the program be expanded. If you are interested, contact Dr. William Patrick — Center for Wetland Resources — LSU, Baton Route (504) 388-8806).

"Helping people to help themselves by getting at the root cause of hunger." This is the way Dr. William Patrick, head of the Center for Wetland Resources at La. State University, and a leader in the La. Conference, explained the purpose of a new program which is coming to being.

The program has an auspicious kind of name; The World Hunger Science Education Scholarship Program. Its purpose, according to Dr. Patrick, is to identify young agricultural scientists from emerging nations who are capable of responding to advanced graduate education.

Several years ago, Dr. Patrick shared his concern with the superintendents of the two Baton Rouge Districts. Partly from his position on one of the General Boards of the Church, and partly as an agronomist involved in a number of international programs, Dr. Patrick realized that the way to combat hunger was not by studying it, or appropriating money for research; but that real stride could be made when persons from emerging nations could be given opportunity for advanced study in agriculture. If those persons were already working on a junior level in their own country, an advanced degree could make an immediate impact through new agricultural policies and methods.

Dr. Patrick said, "For the last four years, I have served on a national committee to evaluate proposals for world hunger projects for the General Board of Higher Education and Ministry. I was struck by the fact that much of our support was going to educate ourselves in this country and not much was being spent to educate the people who could put this information to work. That is, the people in the developing nations where food productivity is very low. So it struck me that this was a need that was not being met very well, and since the Church had a stated commitment to alleviate world hunger, this seemed to me to be the most effective way we could do a small part.

From that small beginning — sharing with two superintendents, then with a larger group, the two Baton Rouge Districts adopted it as a mission project. They would raise enough money to bring two persons to LSU and do an advanced degree in agriculture.

"It costs approximately $1,000 to get a person here from that part of the world; and another $1,000 to get them back," Dr. Patrick said. "We decided to give the students $5,400 a year for tuition, books, and living expenses; so a three-year Ph.D. program will cost about $18,000 a student."

Two students were found and are already enrolled in the program. Mr. Charles Mulbah is from an Agriculture Research Center in Liberia. There has been a food shortage in his country; with an urgent need for rice production. Mr. Mulbah first met Bill Patrick when the Research Center in Liberia sent him to the U.S. for a conference. Later, when the program was begun, he applied and was accepted. The other student was involved in a rice fertilization program for the Minister of Agriculture in Thailand. Dr. Patrick had an opportunity to interview him on one of his many trips to the country, and now he is the second person to receive a scholarship. His name is Chayong Nammuang.

Both students are on leave of absence from their positions in their country. When they finish their studies, they will return there. The dream of the program is that the new techniques they learned, the advanced degree they receive, will help their nations to cope with the problem of feeding their own people; and then the need for "daily bread" will be supplied by hundreds of folk far away from their land, who responded to a call which came because a consecrated scientist saw a need and through Christian love supplied an answer in the form of a scholarship grant.

Dr. William Patrick, head of the Center for Wetland Resources — LSU, Baton Rouge, visits with Charles Mulbah from the Agricultural Research Center in Liberia. Mr. Mulbah is the first of two students who have been brought to LSU to do advance studies in agriculture so they may return to their country and affect the food production of their own countries for good.

The children who attended Vacation Church School at Iowa UMC, along with the youth and adults who helped. The Rev. William Rowell, pastor, says that the program was well-attended. We sort of like the expression on the face of the boy who is wearing the "If I were rich, I wouldn't be wearing this t-shirt." Perhaps that is a sign for something . . .!"

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shomblin, Bishop
Byrl Morelond, Editor
P.O. Drower 3057
Baton Rouge, Lo. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference

Dr. Vela Cleveland, recently retired missionary to India, is currently living in New Orleans. She has indicated her willingness to itinerate in Louisiana from now until about mid-December. Churches or district who schedule her would be responsible for her transportation, housing, and meals.

Since 1959, Dr. Cleveland has been on the staff of the Ellen Thoburn Cowan Memorial Hospital and School of Nursing, a United Methodist Institution at Kolar, South India. She was both the hospital anesthesiologist and the Associate Administrator and Hospital Correspondent.

Born in Ft. Meade, Florida, Dr. Cleveland is a graduate of Asbury College and the University of Kentucky. She has a master of Arts Degree from Duke University. For many years before deciding to become a Doctor, she taught school — in Lakeland, Florida; at Women's College of the University of North Carolina; at Jacksonville Beach, Florida; and Florida State University at Tallahassee. In 1958, Dr. Cleveland completed medical studies, her internship and residency at Tulane University and Charity Hospital in New Orleans.

Around the conference

NEW IBERIA — We have received about 5 different clippings from "The Daily Iberian," dated September 30th, with a headline over the Binder that John W. Trotter, president and chief executive officer of the Iberia Savings and Loan Association was chosen to receive the Greater Iberia Chamber of Commerce's Outstanding Civic Award for 1980. John is a very active member of the Executive Committee of the Conference Board of the Laity, having served as Treasurer for a number of years. He is also very active in his local church.

• • •

GREENSBURG — Rev. Howard B. Childs reports that a workers Conference was held for Sunday School Teachers. Churches involved were: Clinton, Pine Ridge, Tangipahoa, Darlinton, Center, Days, Pine Grove, and Greensburg. Nancy Gammill, Director of Religious Education from Broadmoor B. R., led Children's Teachers; Rev. Randall Gammill, Pastor of Francis Asbury, led Youth Leaders; and Mrs. Inez Christentery led the adults.

• • •

DALLAS — The new chaplain to Southern Methodist University, Rev. William M. Finnin, Jr., was installed in special services at Perkins Chapel recently. Bishop John W. Russell preached at the service which was presided over by SMU President Ad interim James Brooks. Mr. Finnin came to SMU from La. State University, where he served for 8 years as United Methodist-Presbyterian campus minister.

• • •

DEQUINCY — Rev. Tommy Logan, pastor of the Raymond-Elton churches, was the Evangelist for services at DeQuincy UMC.

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HARAHAN — St. Paul's UMC observed the 200th Anniversary of the Founding Sunday School. The celebration centered on a special Worship Service planned by the Education Department. Mrs. Enny Lorusso, assisted by Mrs. Pat Johnson, Mrs. Susan Greene, Mrs. Sunny Walker, Mrs. Karon Smith planned the event.

• • •

BATON ROUGE — Dr. Samuel DuBois Cook, President of Dillard University was the speaker for Laity Sunday at St. Mark UMC. Mr. Felton E. Butler is the Lay Leader.

Editorial

Christians' role is to advocate 'ideals' as refugee policy defined

Defining the maximum number of refugees who can be accepted by and assimilated into the United States will be one of the most serious debates facing our nation during the next few years, Secretary of State Edmund S. Muskie recently told a convention of the American Lutheran Church.

He praised the recent efforts of Americans in general, and churches in particular, to resettle persons who have been displaced from their homelands and entered the United States. And he said a national commission on immigration and refugee policy currently is seeking to develop recommendations for a national policy that will "bring into balance our ideals, our interests and our capabilities."

We believe Mr. Muskie has raised an issue which is valid and must be faced. There is bound to be a hypothetical "breaking point" in the number of refugees our nation is able to admit and assimilate — when our good intentions would become outweighed by destructive consequences for both the refugees and our nation's present population.

We commend Mr. Muskie for affirming that "ideals" need to be considered as well as "interest and capabilities" in the redefining of our national refugee policy. There will, no doubt, be many voices raised on behalf of self-interest and limited capabilities in this debate. We believe that we, as Christians, can play a unique role in this discussion by serving as advocates for the "ideals" part of this three-fold equation. In this role we need to point out that, at present, our nation is stretched, perhaps, but nowhere near a "breaking point" in the number of refugees who can be accepted and resettled.

The task of resettling homeless people is difficult, tiring, and often thankless — and is likely to become even more so. Yet, if we rely on God as our source of strength and compassion, we can uphold the ancient tradition affirmed throughout the scriptures of opening our doors and offering hospitality to strangers.

Such an attitude is considered foolish according to worldly values. By worldly standards, the acceptance and resettlement of thousands of persons who cannot even speak our language is not only foolish, but impossible. We need to recall, however, Paul's words to the Corinthian Christians that God's foolishness exceeds the greatest of human wisdom. And we have our Lord's assurance that, with God, nothing is impossible.

A Southern Baptist congregation in a suburb of Fort Worth is currently bearing witness to this truth in an extraordinary manner. A few weeks ago the congregation agreed to sponsor 138 male Cuban refugees who are single or in this country without their families. No one else would take this hard-to-place group of men. Without any prior commitments for jobs, in the face of bitter resentment expressed by some persons in the community, and in the midst of a depressed job market, this church agreed on faith to accept these former residents of Fort Indiantown Gap, Pa., and has resettled them temporarily in a local inn. Four church members have moved in with the men until permanent housing can be found. Meanwhile, jobs are being secured for the mostly semi-skilled workers, classes in English are being taught, and other programs of assimilation have begun. Such an undertaking makes no sense except in the context of Christian compassion as exemplified by Jesus' words in the 25th chapter of Matthew.

Our nation's space and resources are not nearly so strained as in many areas of the world — such as India and China. Nor is our nation's compassion nearly so tested as it is in Somalia — where one of the poorest nations of the world is into its third year of providing refuge for 1.5 million Ethioplans left homeless by the war in their own country.

While acknowledging that there is, no doubt, a "breaking point" somewhere, we as Christians, should not concentrate our efforts on debating whether or not we've reached it, or are nearing it. Rather we should concentrate on dealing with the immediate resettlement needs of those children of God who have crossed our nation's borders in need of a compassionate welcome.

Most congregations likely do not have the capacity or the heroic level of faith required to serve as sponsors for 138 refugees at one time. However, we firmly believe that most United Methodist congregations — no matter how small — do have the ability to sponsor at least one refugee family or individual currently in need of resettlement.

Information regarding procedures for sponsoring a refugee family or individual may be secured from: Refugee Concerns Office, United Methodist Committee on Relief, 475 Riverside Ave., New York, N.Y. 10115.

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; Business: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; Conference Editions: Donald Small, Assistant Editor; Local Editions: Kay Fielder, Assistant Editor; Editorial: Sharon Mielke, Managing Editor; Joyce Hopkins, Dan Louis and Roy Beck, Associate Editors; Otto Nall, Contributing Editor; Production: Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS054500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Letters to the Editor

Mr. Jessup's report rubs 'raw nerves'

To the Editor:

Judging from wails of anguish erupting over publication of the report by David Jessup on "political spending" by general boards of the church, it is manifest that not a few raw nerves were abraded.

Rebuttals (as reported in "Newscope" and TM/UMR) seem totally unresponsive . . . and superficial . . . unpersuasive . . . and given in an air of injured innocence. The trouble is: Mr. Jessup's report is extremely difficult to refute.

First, the treasurers of several divisions supplied the facts. Treasurer Brimigion of World Division (missionary money) listed forty-four "political groups" (his own words) to which nearly $100,000 was contributed. Treasurer Sohl of the Women's Division listed 156 groups receiving more than $830,000.

Second, Mr. Jessup thoroughly documents his statements. References to sources of his charges are both voluminous and illuminating. It is an exceedingly well-done bit of reporting. And it is clear that $440,000 were contributed to "political groups" (the term used by treasurers in their responses to Mr. Jessup).

Thoughtful people may differ on the precise "political complexion" of these near 200 groups . . . the degree to which they are Marxist inclined . . . orientation toward the "totalitarian option" (as Mr. Jessup terms it). Granted that some may be borderline: Mr. Jessup still has performed an enormous service to the United Methodist Church.

He has brought into the open light of day the single most devastating weakness in the United Methodist Church — namely, MEMBERS OF THE CHURCH NEVER KNOW FOR WHAT PURPOSES THEIR BUREAUCRATS SPEND THEIR TITHES AND OFFERINGS. Power to him!

Dave R. McKown
Oklahoma City, Oklahoma

Good News' use of report 'not at all surprising'

To the Editor:

I'm grateful for your coverage of the report by David Jessup, and how "Good News" is using such material critical of United Methodist agencies (TM/UMR, Sept. 26). Your excellent editorial, and the fine reports of Joyce Hopkins and Sharon Mielke, should help United Methodist readers see the whole picture in proper perspective.

I read "Good News" magazine, and never cease to be impressed by the large number of things in our UMC which "Good News" people dislike. It is not at all surprising that Mr. Jessup's honestly intentioned, but rather amateurish and "flawed" charges against United Methodist agencies, were eagerly used as ammunition by "Good News" magazine against its own church. Perhaps "Good News" knows who gave the story to "Reader's Digest."

Our church's General Boards deserve our confidence and praise. Mr. Jessup deserves "a more balanced" view of our church's role in society. And "Good News" deserves more appropriate targets for its weaponry.

R. K. Heacock
Austin, Texas

Laity deserves respect

To the Editor:

In regard to the report by David Jessup (TM/UMR, Sept. 26), it appears that the United Methodist Church may be about to go through a period similar to the years when malpractice litigation against medical professionals was continually in the news. The reasons for auch problems may not be all that different.

Among reasons why the church ia experiencing these difficulties are these:

(1) Lack of trust of church professionals by the laity;

(2) Lack of information given to the people contributing the money, and a resulting sense of anger when information reaches the givers by way of the secular press;

(3) The assumption that church professionals at the highest levels are always correct in their judgments and actions, and current disenchantment with this view once shared by the laity themselves, and

(4) A lack of trust in the average layperson, by church professionals, and a sense that s/he when given the opportunity of knowledge will not be able to choose correctly.

The last reason is especially problematic for Protestants because the ability of average Christians to make Christ-influenced decisions in response to their own relationship to God and their own reading of scripture is a principle understood as a basis for the Protestant reformation. Our history continues to influence us.

If professionals beyond the local church level will respect their constituency by offering to trust them with information and choices, rather than expecting to be naively trusted, the matter of the Jessup report can come finally to a meaningful end. Our general church structure is often viewed as a responseless and therefore irresponsible bureaucracy.

Board and agency planners are not God. The average lay person is not a nonhuman mass. We need each other both for encouragement and as corrective.

Kathryn Pigg
Spring, Texas

Suspicion confirmed

To the Editor:

Just "peanuts!"

Thanks to Mr. Stephen Brimigion for telling us the value placed by the General Board of Global Ministries on the money given sacrificially by the churches in meeting their apportionments (TM/UMR, Sept. 26)!

He has confirmed what many church members have long suspected as to why the leftists who have wormed their way into control of the Board of Global Ministries have such an easy time channeling our money to radical causes that follow the communist line.

Tell us again, Mr. Brimigion, that the dollars given for carrying the Gospel to other lands are given to leftist causes just because they are regarded as only "peanuts."

Stephen J. Kennedy
Needham Heights, Massachusetts

Purpose, Christian spirit count most in fund raiser

To the Editor:

In answer to the question posed by Mrs. K. C. Eschenburg in the letter headlined "Are bazaars okay?" (TM/UMR, Sept. 26), I would like to add my two cents' worth.

I can see no reason — even from John Wesley — why money raised in a bazaar, auction, flea market or what-have-you is not as good as money earned in an office, behind a counter, or by sewing! The women of the church seem to be the ones who give most of the money toward missions — foreign and local — and other projects. They work for this money and often a bazaar allows someone to buy an article they could not afford from a store. In my mind the purpose and Christian spirit along the way count most.

D. E. Smith
Laguna Hills, California

Bazaar gets 'no' vote

To the Editor:

This is in reply to the letter headlined "Are bazaars okay?" (TM/UMR, Sept. 26).

I am a member of the United Methodist Church and every year the women ask our administrative board for permission to hold a bazaar in our church. I am the only one who votes against it and I have for years. Any church that has to sell merchandise and food to raise money for its ministries is not fulfilling the purpose of the church.

When our ministers preach on tithing and the financial committee supports it, then we won't have to sell "something for God." Also, if the same group of people who spend hours getting ready for a hard day's work at the church would spend that time praying for the sick, lost and crying world, our churches would meet the needs that they exist for.

Bill E. Drown
Moberly, Missouri

'House divided' recalled

To the Editor:

This concerns the quote by Rev. Howard of the National Council of Churches to the effect that, within the evangelical movement, there is a prevalent attitude that you can't call yourself a Christian unless you think a certain way (TM/UMR, Sept. 26). I would say that is a two-way street.

It becomes increasingly uncomfortable for those of conservative views to be active in decision-making beyond the local church, as United Methodists.

That ominous phrase "A house divided against itself . . ." comes to mind all too often these days.

Barbara Driver
Quenemo, Kansas

Inward reflection called for

To the Editor:

These days we are hearing a lot from the vocal "New Religious Right," "Moral Majority," and other fundamentalist groups admonishing Christians to "bring our nation back to God." These groups would portray themselves as reflecting true Christianity, when perhaps all they represent is zealous religiosity.

In light of this theological trend, I would appeal to all Christians to reflect inwardly in silence and prayer that Christ might reveal Himself to each one of us. We must all experience God personally. We must each make our own commitment to Christ. Let us show others that Christianity is a theology of love: one that ministers to the hungry, the needy and those in prison; one that affirms everyone as God's, no matter what his or her philosophy.

Our nation cannot be "brought back to God" by proposing single-issue solutions. We must first become aware that Christ is in every person, every nation and every situation. Then from there we will be able to decide as Christians, individually, what is the best direction to take.

Janice Rogers
Sherwood, Arkansas

Welcome to readers of new local church edition

With this issue, TM/UMR welcomes as new readers approximately 500 member-families of the St. Luke's UMC in Corpus Christi, Texas (Southwest Texas Conference).

This is the most recent addition to more than 300 local churches across the U.S. which publish special editions of this newspaper — combining local church news with annual conference and general religious news and opinion, and mailing it as one paper directly to the homes of the church's members.

To our new readers in Corpus Christi, we say "Welcome." We hope you will find your new church paper interesting and informative, and that you will join with other readers in providing feedback through such columns as "Letters to the Editor."

And to our continuing readers across the church, we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

Here I Stand

Mission institutions hurt by BGM's funding policies

Dale Robinson

By DALE E. ROBINSON

Two recent articles in TM/UMR highlight situations which are deeply disturbing to all who are engaged in mission service in institutions related to the National Division of the Board of Global Ministries. The articles headlined "Indian churches may close" and "Views clash on mission changes" (TM/UMR Sept. 19) both identify problems in funding and a basic defect within the present interpretation placed by the National Division on Advance Special Giving. Also involved is the question of how such funding crises may be reflected in changes in the Christian emphasis in our mission institutions.

The superintendent of Navajo Mission School states: "From an educational point of view there is no need for Navajo Methodist Mission School." This is certainly not a blanket statement applying to all other mission schools. A polling of the local population of the Espanola area would undoubtedly reflect the viewpoint that the McCurdy Schools represent a high standard of academic excellence, as evidenced by the waiting lists for enrollment. While costs for mission schools may appear to be high, they are significantly lower per student than in the public schools, an example of the church's greater efficiency than that of the government in providing services.

However, a mission school's existence cannot be justified solely in academic terms, important as those terms are. The mission's curriculum must be directed also to meeting other critical needs of the people being served. The list of special needs being met at McCurdy is as broad as the total range of problems existing for young people. In this day of family instability, boarding facilities are needed more critically than ever. Our stable, Christian staff provides positive role models for young people to follow. The school doors are open to all ethnic groups, with a program geared to meeting the total needs of the persons being served.

One of the most important of these needs from McCurdy's viewpoint, is for a faith to live by, and we make no apologies for our religious program. McCurdy believes strongly that "empowerment" of a people involves providing all elements necessary for leading a productive, rewarding life. Certainly a young person's spiritual being is no less in need of nurture than his mental and physical being. While no student can be forced to accept Christianity, all are given the opportunity to know the Lord on whom we, as Christians, base our lives. This opportunity is provided through required chapels and required classes in religion, just as we require math classes, physical education classes and others.

Your article states: ". . . there is no plan to phase (Navajo Mission) out according to officials in the National Division . . ." But is there any plan to help it, or any other mission school, survive? Is the plan just to place such a financial squeeze on the schools that they must compromise — as Navajo has done — or close, or phase out their educational programs — as have Harwood, Sager-Brown, Vashti and Allen?

Perhaps what needs to be redefined is the church's list of priorities in allocating support — not the purpose of the mission schools. Is the church saying that stable Christian institutions are no longer necessary in today's society? Is the role of the United Methodist Church only to dart in here and there with short-term programs and no long-lasting influence?

McCurdy is certainly filling needs just as vitally today as it was when it was founded. The institutional stability of McCurdy has been the very factor which has allowed the spawning of many other programs of community outreach. Now this stability and longevity appear to be the cause for withdrawal of support by the National Division.

We can accept the fact that direct apportionments to institutions might have to be gradually reduced. However, direct appeals for funds are frowned upon by the church hierarchy. This leaves Advance Specials as the only possibility for financial survival of such institutions. In spreading the story of McCurdy's mission work, we have discovered that people in local churches are willing to support this work — they do believe in what we are doing. But now, in these inflationary times, the National Division is saying that even this avenue of support must be decreased — that limits must be set on what people are allowed to give. If people send in more Advance Special support than the arbitrary amount set, that money cannot be received by the institution. (No amount is guaranteed through the Advance Special program.)

The Advance Special provides a way for the grassroots members of the United Methodist Church to work through church channels to support the needs of the church as they see them. Is it possible that this last contact between individuals and their mission projects is now to break down? It is unacceptable to the National Division to have folks bypass them and send money directly to the projects; and yet, because of the continually increasing financial restraints, this seems to be the only way left.

We are accustomed to living on faith, to living on limited financial means (we are even willing to collect soup labels and trading stamps to supplement our budget). However, there must be some support from our church leaders. McCurdy has always worked within the connectional church system. We would not be here if it were not for United Methodists all over this nation who have supported us through gifts of money, love and prayers. However, the machinery of that very same connectional church can sometimes create more problems than it solves.

We feel that the National Division should set a clear policy regarding support or non-support for its institutions rather than just thwarting every avenue of survival (while disregarding how local church members choose to provide support) so that such institutions are eventually squeezed out of existence.

We join Mr. Adair, of the Oklahoma Indian Missionary Conference, in the belief that our work of mission must and will survive. The question is whether the members of the local United Methodist churches will be allowed to express their Christian concern and provide the necessary support through the Advance Special programs as they feel called to do.

"Here I Stand" is a forum through which TM/UMR readers may express their concerns and opinions about issues facing the church.

This week's contributor, Dale E. Robinson, is superintendent of the UM-related McCurdy Schools in Espanola, New Mexico.

Any reader may submit an article for consideration (three typed, double-spaced pages maximum length) to: "Here I Stand," TM/UMR, P.O. Box 221076, Dallas, Texas 75222.

My Witness

Common Christian experiences provide warm bond for strangers

By VIRGINIA HOOTEN

One Sunday evening my husband and I were traveling the scenic desert highway from Phoenix to Tucson. We had visited relatives in Phoenix, and would have dinner with my aunt and uncle in Tucson. We realized that we would arrive later than we planned. We were discussing this and the hastening darkness when our car coughed and stumbled. It didn't die, but it ran erratically, like it had the hiccups, jerking, back-firing, then lurching ahead only to lose power again. Naturally, we pulled to the side of the road.

My husband — an amateur mechanic — could not diagnose the problem.

After much discussion of what our best course of action could be and after trying several possible remedies, we decided we would have to do what we had so often discussed as dangerous — hitch-hike. But my aunt and uncle were bound to be worried by now, and we couldn't just spend the night in the car without contacting them. It was miles to any phone.

So my husband turned the car lights on and stood in full view to give passersby a good chance to size him up before they decided to stop — and stuck his thumb out.

The first car that came by pulled over and stopped. A young man got out and quickly understood and sympathized with our plight. Of course, we could have a ride. We crowded into his little car with him and the four other occupants, feeling immediately at ease with their warmth and friendliness.

As we drove along we discovered that the young man was Paul Bullis. He and his wife were UMYF sponsors at First United Methodist Church in Tucson. They were returning from a boating excursion with three of the Junior High boys. We found ourselves with common experiences, because we had worked with our own UMYF at St. Paul's UMC in El Paso, Texas.

Monday morning my aunt drove us back to our car. With tools borrowed from my uncle, my husband repaired the car — a small broken clamp inside the distributor — and we drove on home without further incident.

We carried with us on the return trip and until this day pleasant memories of the experience of having been people in need and being helped by strangers. What joy to learn we were not strangers at all, but friends and co-workers in the Kingdom of God.

"My Witness" is a column through which TM/UMR readers may share meaningful experiences of the Christian life. This week's contributor, Virginia Hooten, is a member of St. Paul's UMC in El Paso, Texas.

New-found Love

This young orphan girl has found love and a new life. She is one of 15 orphaned or abandoned children lovingly cared for at the Methodist Children's Home in Morretes, Brazil.

The Christian devotion of the director and his wife, members of the local Methodist Church, made it possible to establish this home. Gifts from Brazilian Methodists and support from the World Division of the Board of Global Ministries have kept it going.

The need now is for a second dwelling so that other homeless children can be cared for. Much is being done at Morretes. Much still needs doing.

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UMs take Sunday fitness cue from Isaiah

SYRACUSE, N.Y. — Several members of Bellevue Heights United Methodist Church jogging on the hillsides surrounding their church on a recent Sunday morning. The fitness fellowship takes its cue from the scriptures.

BOB WHITE PHOTO

By BOB WHITE

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. Isaiah 40:31

SYRACUSE, N.Y. — Some United Methodists here at Bellevue Heights UMC have taken a cue from this Biblical passage to form a Fitness Fellowship.

Eighteen members can be seen Sunday mornings, in sweat suits and other running garb, on the hillsides around the church building before most parishioners have found their way to the breakfast table for a wake-up cup of coffee.

Originally called the Jogging Fellowship, these Bellevuers now range in age from 13 to over 80. Some are joggers; others are walkers. "That really makes us a Fitness Fellowship," says Walt Price, the group's leader who is also Fitness Director for Syracuse's YMCA.

This unusual fellowship is the outgrowth of efforts by both Mr. Price and the church's pastor, the Rev. Harold Garman, to give members a chance to achieve some physical fitness in the supportive company of other Christians. Dr. Garman and his wife and one of their three children — Susan, who still lives at home — are members of the group.

Most of those in the fellowship don't limit their walking and jogging to just Sunday mornings. For them, it's a daily or thrice-weekly ritual. "And that's important for proper physical fitness," adds Mr. Price.

As early as 6 a.m. on Sundays, individual members set out on their own paths before convening near the church at about 7:15. For the next 45 minutes, they walk and jog together around picturesque Woodland Reservoir overlooking the church building. The "track" surrounding the reservoir measures three quarters of a mile.

By the time members meet back at the church at 8 a.m. for a light breakfast, they have covered up to six miles of the city's southwestern terrain. Sometimes fatigued but always exuberant, the members take turns conducting a brief worship and a prayer of thanks before consuming the usual orange juice, toast and coffee.

Fitness Fellowship tee shirts show the reservoir's water tower and one of the area's ever-present ducks (instead of an eagle) over the words "Isaiah 40:31."

Has jogging made a difference in any of the members' lives? When the Fitness Fellowship was launched in March 1978, a 6'2" member tipped the scales at 225 pounds. He's now a trim 162 pounds, and he has regained a great deal of stamina and vitality. Another member had a pulse rate of 76 beats a minute, and he has brought it down to 52 beats per minute.

Obviously, each of these members is an avid jogger and not a Sunday-only participant in a national craze. Others may not be so dedicated nor have achieved so much, but for all of them, fitness of body goes with fitness of spirit and mind.

Four members of the group also represented Bellevue UMC in a community relay on Syracuse's "Fitness Day." The rules stipulated that each team be composed of four members, including one girl. The ages of the four were to total 140 years. The Bellevue team captured first place in the 4-mile relay, second place in the 2-mile event, and third place in the one-mile relay.

The fellowship also spearheaded a church-wide walk and relay during the church's highly publicized mortgage burning celebration, Oct. 19-21, 1979. Scores of church members were involved in part or all of a 2-mile relay as the church's $225,000 paid-up mortgage was carried from a downtown bank to the church building. That was the sweetest walking-jogging event in the church's history.

J. Robert White has spent most of his life in the communications field and is an active member of Bellevue Heights UMC.

Teen survey has surprise

Part 1: UM youth, the church, & human sexuality

EDITOR'S NOTE: This article is the first of a three-part series on teenage sexual attitudes and behavior and the efforts of some United Methodist annual conferences and church agencies to respond positively to a growing concern of UM parents. The first reports a study of sexual activity among church teens; the second will describe the growth of human sexuality training programs among UM annual conferences, and the third will portray how one church agency helps pregnant teenage girls and their parents.

By JOYCE HOPKINS
Associate Editor

BLOOMINGTON, Ill. — When the Rev. Stephen Clapp sent out his Christian Faith and Sexuality survey to church-going 13- to 18-year-olds this summer, he didn't include any questions about birth control use because he didn't think the results would be "significant" in this group.

And three weeks after tabulating the results of the survey, Mr. Clapp told TM/UMR last week that he "blew it" by leaving out birth control questions since the survey showed these teenagers to be sexually active.

The results showed that among young men 16 to 18 responding to his survey, 59 percent had engaged in sexual intercourse, as had 42 percent of the young women in that age group. In the 13- to 15-year-old group, 14 percent of the boys and 12 percent of the girls already had experienced intercourse.

The survey, which Mr. Clapp explained was not part of his job as a program counselor for the Central Illinois Annual Conference but his own research, received responses from 511 young people in 48 congregations out of 988 forms distributed located within the UMC's North Central jurisdiction— most of whom are United Methodists.

Mr. Clapp said his biggest surprise from the survey was how closely the level of sexual activity of these mid-western, church-active young people parallels that of young people not necessarily active in church in another study last year. That study included 90 percent of its 611 responses from California, with the rest from Texas, New Jersey and New York.

"These are church-active young people. The sample size is large enough that I really believe the results are reliable," Mr. Clapp said of his survey. "I think the results are real cause for a re-examination of what we're doing in this area. We really have not had a good hold on what church-active young people are doing."

Not even the National Youth Ministry Organization, connected with the UMC's General Board of Discipleship, is taking an active role in dealing with teen sexual activity. The organization's family subcommittee, however, has included a statement urging local churches and the general church to become involved in human sexuality education and to provide pre-marital and marital counseling.

"Unfortunately, this seems to be a hit and miss proposition. Some annual conferences are really doing a good job, and others are doing nothing," said Julie Manly, interim director for the youth ministry group.

Church not preparing youth

From the perspective of the older teenagers in the North Central Jurisdiction, what the church is doing is not being done particularly well, according to Mr. Clapp's survey results.

Sixty-eight percent of the young women and 66 percent of the young men in the 16 to 18 group said the Church was doing a "poor" job of preparing them for dating and marriage. In the 13 to 15 group, 41 percent of the girls and 46 percent of the boys agreed.

The church was doing a "good" job, according to nine percent of the boys and two percent of the girls in the 13 to 15 group, with seven percent of the young men and nine percent of the young women in the 16 to 18 group agreeing.

In the 13 to 15 age group, 45 percent of the boys and 57 percent of the girls rated the church's job preparing them for dating and marriage as "fair" and in the older group, 27 percent of the young men and 23 percent of the young women agreed.

And when young people want sex information, most responding to the survey said they would go to their friends — from 73 percent of the younger boys to 97 percent of the older females. Less than two percent of the responses in every category said they would go to a minister for such information. In the younger age group, 51 percent of the boys and 59 percent of the girls said they would go to parents, but in the older group, only 24 percent of the young men and 46 percent of the young women would.

"One of my own observations is that I think our denomination's general agencies are in a horrible bind over all of this," Mr. Clapp said. "Many people don't want the church to deal with this at all — and yet it is as clear as all get out that we need to be dealing with human sexuality — and on a different level than we have been."

Bertha Swindall, consultant for children and youth for the Health and Welfare Division of the UM Board of Global Ministries, also believes the church needs to review what messages it is sending out especially in light of how much earlier young people enter puberty and how much later they marry today.

In the old model, Ms. Swindall said, a young woman entered puberty at 15, which would be considered late today, and she probably married at 18 or 19. Now a girl is more likely to enter puberty at 10 or 12, and marry in her early twenties, she explained. This extends the period between sexual maturation and marriage during which she is expected to remain a virgin for several years. Young men are maturing earlier and marrying later today, she added.

"I don't think the church has a clearly articulated message to the sexually mature 16-year-old. He may not be socially mature, but there he stands, fully mature to reproduce himself," she said.

What youth think, do

In one question, Mr. Clapp asked whether the young people felt pre-marital sex wrong from a Christian perspective, without asking whether they participated. This question revealed a marked contrast in responses between the young men and young women in both age groups.

Only 46 percent of the boys in the 13 to 15 groups consider pre-marital sex wrong as compared to 78 percent of the girls in that group, and only 44 percent of the young men in the older group as compared to 74 percent of the young women 16 to 18 years believe pre-marital sex wrong "according to the Christian faith."

In both the younger and older age groups of both sexes, Mr. Clapp reported a total of only 16 percent as feeling having pre-marital sexual relations is wrong, but engaged in them anyway.

Many fewer teens in both groups and of both sexes considered "petting," defined as "fondling a partner's breasts or sexual organs," wrong according to the Christian faith.

In the 16 to 18 group, only 22 percent of the young men and 31 percent of the young women consider pre-marital "petting" wrong, as do 28 percent of the boys in the younger group. That 54 percent of the girls 13 to 15-years-old do consider it wrong provides a striking contrast.

The percentage of the young people who have engaged in petting — especially among the older group — led Mr. Clapp to suggest that about the only ones not doing it are the ones who are not dating.

A recent survey of the sexual attitudes and behavior among church-active young people revealed that United Methodist youth are nearly identical with prevailing national statistics. A three-part series detailing the survey and United Methodist response to the cry of UM parents for help in teaching human sexuality begins on this page.

In the older group, 81 percent of the young men and 79 percent of the young women have participated in petting, as have 37 percent of the boys and 34 percent of the girls in the younger group.

A total of 29 percent of the teenagers in all groups who participate in petting do so even though they believe it to be wrong "according to the Christian faith."

Where go for help?

And when teenagers get into trouble — becoming pregnant or getting someone pregnant — they are unlikely to turn to the church, as represented by their ministers.

In the 13 to 15 age group, 49 percent of the boys and 53 percent of the girls indicated they would go to their parents if a pregnancy occurred. In the 16 to 18 group, a sharp contrast showed up, with 42 percent of the young women saying they would turn to their parents as compared with only 21 percent of the young men. Seventeen percent more of the older males would go to Planned Parenthood or similar agencies instead.

Going to one's minister if faced with pregnancy was less popular especially with the young women in the 16 to 18 age group with only nine percent saying they would do so. The church fared only slightly better in the other age groups, with 12 percent of the young men 16 to 18, and 21 percent of the boys and 18 percent of the girls in the younger age group selecting their ministers.

Planned Parenthood proved more popular than the church in the older groups, with 38 percent of the young men and 32 percent of the young women preferring this sort of secular agency to the church.

The majority of the 13- to 15-year-olds would go to their parents first but gave the church a slight edge over a planned parenthood type of resource.

Mr. Clapp plans to use his survey to prepare a resource for parents and another for teenagers as well as writing a monograph, probably next month.

Debate on diaconate to continue

NASHVILLE (UMNS) — Meeting here Oct. 14-16 to organize for 1981-84, the United Methodist Board of Higher Education and Ministry elected officers and created a study committee on diaconal ministry which will probably spark some of the liveliest debate of the quadrennium.

Bishop Earl G. Hunt Jr., Lakeland, Fla., was elected president. New vice presidents are: Division of Ordained Ministry, the Rev. Janice Huie, Austin, Texas; Division of Higher Education, Bishop F. Herbert Skeete, Philadelphia, Pa.; Division of Diaconal Ministry, Bishop D. Frederick Wertz, Washington, D.C.; and Division of Chaplains and Related Ministries, the Rev. John W. Heyward, St. Louis, Mo. Recording secretary is Nina H. Reeves, Birmingham, Ala.

During the last quadrennium an autonomous committee outside the board studied the diaconal ministry. The committee did not get General Conference support for its proposal that diaconal ministers be non-itinerating, ordained members of the annual conference. However, the delegates did affirm the concept of diaconal ministry and granted some small concessions such as the use of annual conference Ministerial Education Fund receipts to help with the continuing education of diaconal ministers.

After much debate during the General Conference, the three ministry divisions of the Board of Higher Education and Ministry were asked to study the matter further and bring a recommendation to the 1984 General Conference. The report is to address such issues as orders, function, annual conference membership and itineracy. It is to be completed by October, 1982 and then forwarded to board members and others for reflection and refinement prior to the 1983 meeting of the board.

Board administrators had recommended a 10-member study committee but during the board's organizational meeting here Bishop Wertz successfully moved that the number be increased to 16. Bishop Wertz argued that the small number on the committee as originally proposed would suggest that the study is "incidental" to the life of the church.

Position paper response to laymen's charges

By SHARON MIELKE
Managing Editor

RYE, N.Y. — When the United Methodist Church "commits itself to identification with the poor and the oppressed" of the world, it "may sometimes become involved with people whose blend of Marxist interpretation and Christian theology may be different from our own," says the president of the church's Council of Bishops.

Bishop Roy C. Nichols said, "furthermore, with millions of professing Christians in the Marxist orbit in other parts of the world, contemporary Christians must risk association with labeled 'sinners' in order to convince and convert." His statements are included as a part of an official comprehensive response to a paper challenging the decisions of several general agencies of the UMC in their granting of funds to agencies outside the church.

The paper by David Jessup, a lay United Methodist in Silver Spring, Md., alleges that UM funds are "being siphoned off to groups supporting the Palestine Liberation Organization, the governments of Cuba and Vietnam, the pro-Soviet totalitarian movements of Latin America, Asia and Africa, and several violence-prone fringe groups in this country" (see TM/UMR, Sept. 26).

Mr. Jessup's "Preliminary Inquiry Regarding Financial Contributions to Outside Political Groups by Boards and Agencies of the UMC, 1977-1979," received limited circulation last April at the General Conference. It was publicized later in "Human Events" magazine in June and was adapted as a magazine article in "Good News," Sept.-Oct. edition.

An extensive "position paper" in response to Mr. Jessup's allegations was mailed last Friday to bishops, district superintendents and conference program council directors. The paper was prepared by United Methodist Communications with the cooperation of the general Board of Global Ministries and the general Board of Church and Society "with the intent to increase understanding and encourage dialog."

The position paper states the tests agencies apply in deciding upon financial grants, describes their lines of accountability, presents some documentation on specific grants listed by Mr. Jessup and includes a section on the theological perceptions that underlie board decisions.

Theologically, the paper asserts that the gospel cannot become the servant of any particular political or economic system. "Both capitalism and communism come under the judgment of God. The critical question remains — how are the poor and the powerless faring in the society? . . . the way in which we treat 'the least of these' transcends the question of whether the political system is totalitarian or democratic."

Funding guidelines told

In describing the process of making appropriations, the paper states that with the exception of very small grants, appropriations are decided by board members who are "democratically elected," United Methodists.

The purposes of the boards, as defined by General Conference, and goals set by board members provide a chain of accountability, the paper contends. The Women's Division, for example, has three guidelines specifically for "organizations or programs receiving support from the division." These are that the program or organization be: (1) within the goals and objectives of the Woman's Division; (2) supportive of the policy guidelines of the Women's Division, the Social Principles of the UMC and the social resolutions of General Conference and (3) related to the programmatic efforts of the division."

Contributions to organizations, coalitions and agencies not related to the denomination may be made by the Women's Division for one or more reasons: when the Women's Division is a member of the group; in order to purchase resources; for a specific purpose, program or event; or an emergency grant to help a group survive. There is a process for approval of all grants and review of any not receiving prior approval.

Further, the accounts of all general church agencies are audited and reviewed by the General Council on Finance and Administration — with the Board of Pensions and the United Methodist Publishing House as exceptions.

In an effort to put the grants made over two and a quarter years totaling $442,000 about which Mr. Jessup raised questions in perspective, the position paper points out that the Board of Global Ministries alone expended $120 million during that period. The $442,000 averages out to about 4.5 cents per UM.

The response paper does not question Mr. Jessup's figures: "The disclosure of the grants is not an issue because Mr. Jessup obtained his information from the agencies themselves."

As to Mr. Jessup's allegation that "potentially much larger" contributions in the form of in-kind services (office space, printing, staff time, use of church facilities) might "soar" from the $442,000 of several million, is answered only in terms of space. It is pointed out that four organizations rent space, "at prevailing rates," in the United Methodist Building in Washington. They are the Washington Office on Latin America, the North American Coalition for Human Rights in Korea, Friends of the Filipino People and the Washington Office on Africa.

As to Mr. Jessup's central allegation that UM funds are being "siphoned off" to the governments of Cuba and Vietnam, and pro-Soviet movements in the Third World, the response paper denies that funds expended went to either of these governments, and argues that grants relating to Cuba and Latin America "were intended to increase understanding and were consistent with board policy guidelines."

Vietnam wheat shipment documented

In the case of Vietnam and the wheat shipment, which was through Friendshipment, the measure is described as "people to people aid." The 1976 General Conference specifically endorsed Friendshipment, and a seven-person delegation went to Saigon and verified that the wheat was made into flour used for noodles and bread.

"Designated funds received from local churches between 1976 and 1979" totaling $2.2 million were remitted by the United Methodist Committee on Relief to Friendshipment to purchase a microscope for the Mach Mai Hospital. In 1976 UMCOR made a grant of $10,000 to purchase garden rototillers.

Other grants are similarly detailed and justified in terms of General Conference action, resolutions or mandates.

Constructive debate, free of extremist tactics, is urged in the paper as the way for the denomination to find understanding in a common search for truth and obedience.

Copies of the official comprehensive response to Mr. Jessup's paper are available at no charge from United Methodist Communications, 601 W. Riverview Ave., Dayton, Ohio 45406.

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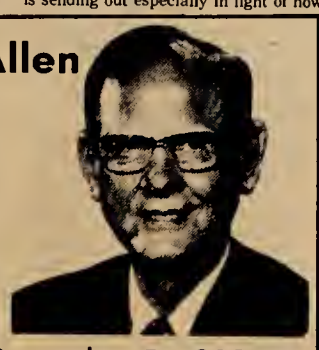

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Funds raised after film

Children give to stop hunger

MONMOUTH, Ill. — Nine third graders at First United Methodist Church here can teach some adults what it means to give.

Susan, Lee Ann, Julie, Debra, Stephanie, Brian, Scott, Ben and Corrie, members of the third grade church school class of Serle and Sharon Deaver in Monmouth, Ill., raised $84.08 for use in agricultural research and world hunger. Their project came in response to a filmslip they saw in church school entitled "Partners with God." The filmslip, part of the United Methodist curriculum materials for summer 1980, was published by The United Methodist Publishing House in Nashville.

"Partners with God" tells the story of Luther Burbank, a horticulturist from California, who spent his life developing many new trees, fruits, flowers, vegetables, grains, and grasses. The filmslip also highlights several modern "Luther Burbanks."

After seeing the filmslip, the children became concerned about what they could do to help. With their teachers they initiated a fund-raising program entitled "Bread for the Children." Each child in the class was given a loaf of pumpkin bread which they were to sell for 50 cents. The children then used the 50 cents to pick a quart of strawberries. The strawberries were sold for $1. The dollar was then used to set up a lemonade stand. The money from the stand went to help alleviate world hunger.

The third graders proved the free enterprise system works by using personal initiative in raising the money. Sue washed cars with her teenage sister; Brian walked beans (cut weeds from a field of beans); and Ben's lemonade stand wasn't making money in front of his house, so he and his mother moved it to the business section of town.

The class decided that half of the money would be given to research on food production for hungry people, research similar to that done by Dr. Glenn W. Burton — one of the people highlighted in the filmslip as a "Partner with God." He is a United Methodist doing agricultural research for the U.S. government in Georgia. The other $42.04 was given to World Vision International for their work in Kampuchea (Cambodia).

The check for research was sent to Donn Downall, curriculum editor of Middle Elementary Resources. Mr. Downall immediately called Dr. Burton in Georgia for guidance in where to send the money.

"Dr. Burton, without hesitation, said to send it directly to India to the work of Drewer and Maude Johns, agricultural missionaries. I have mailed the check to the Johns," Mr. Downall said.

Commenting on the project, church school teachers Serle and Sharon Deaver said, "We were overwhelmed with thankfulness at the response of the children. They were truly 'Partners with God' and we are sure they will remember their 1980 church school study for the remainder of their lives. And you know, those who collected the most did not even ask what their reward was for being winners. The spirit of giving was so much a part of this project."

Members of the third grade Sunday School class at First United Methodist Church in Monmouth, Ill., review the "Bread for the Children" progress chart with teachers Serle (standing) and Sharon Deaver. The class members became "Partners with God" when they raised $84.08 for use in agricultural research and world hunger. Their project grew out of a filmslip of the same title which relates the story of Luther Burbank, a California horticulturist.

UNITED METHODIST PUBLISHING HOUSE PHOTO

Thousands register privately as objectors

By DAN LOUIS
Associate Editor

WASHINGTON, D.C. — Thousands of 19- and 20-year-old men throughout the nation are establishing personal files as conscientious objectors. This, officials of many church groups indicate, is the case even though the current Selective Service System's registration is nothing more than just that — a registration.

At the same time, Selective Service System officials — whose registration policies make no provisions for conscientious objectors (COs) to so declare themselves — are calling the 1980 registration program which began on July 21 a successful effort. Selective Service reports a 94 percent compliance as of mid-October. These claims are being mildly challenged by many registration counseling agencies. However, Brayton Harris, assistant director of the Selective Service System, told TM/UMR that more than 3.6 million of a projected 3.9 million eligible men born in 1960 and 1961 have registered.

"I don't know where we are," said Dr. Herman Will, peace executive for the General Board of Church and Society of the United Methodist Church. "Critics say the Selective Service claim of 94 percent compliance is an overstatement because they are using figures based on the 1970 census. We can't really be sure until we get the 1980 census figures."

Mr. Harris, while acknowledging that immigrations and deaths would have altered the 1970 census, said, "There could not have been any change in the number of boys born in 1960 and 1961 after the 1970 census. These figures are updated by annual estimates and these are simply the best figures we have at present."

Meanwhile, Dr. Will said, his office "has registered about 500 UM conscientious objectors. We have in fact certified and sent letters of acknowledgement to this many that their CO files have been established in our office."

Because there is no format for COs officially to register as such, Dr. Will said the objective is to establish a file for the CO which will hopefully meet any subsequent guidelines and requirements that the Selective Service System might set. He said his agency and others are functioning as counseling services related to the whole of the registration program. A young man will have the legal requirements, penalties, and options explained to him and then he must reach his own decisions, Dr. Will said.

Shawn Perry, associate director for the National Interreligious Service Bureau for Conscientious Objectors (NISBCO), said that his agency has filed "about 1,200 CO statements. But, we have mailed out more than 118,000 CO forms at the request of individuals."

Mr. Perry indicated that about 30 percent of the COs on file with NISBCO are women. Dr. Will said fewer than 100 women had registered with the UM agency.

Both officials said women who are COs are building their files in the event the Supreme Court rules in favor of the Carter administration's efforts to have women included in the registration.

A non-religious group called the Central Committee for Conscientious Objectors says it has filed about 13,000 cards for COs since the first of the year. In addition to the cards on file, Larry Spears, a spokesman for the committee, said his group has distributed about 200,000 forms.

An anticipated Selective Service requirement that COs must be universally opposed to all wars is creating problems of conscience for many young men, Mr. Perry said. "Those who are members of other than the historic peace churches (Church of the Brethren, Friends, Mennonites) are confronted with the 'just war theory,'" he said. "They will tell us they can't say they are against all kinds of wars, but they are opposed to those they have seen of late."

Both Selective Service officials and the registration counseling agencies agreed that things have slowed to a relaxed rate at the moment. However, Dr. Will said, the next "rush" of filings will probably come soon after the first of the year.

Between Jan. 5 and Jan. 10, 1981, all men who will become 19 during 1981 will be required to register. After that date, each man turning 18 will have 30 days on either side of his 18th birthday to register.

Meanwhile, Dr. Will said the UMC's World Peace division is working to meet a General Conference mandate that it work with the general Board of Discipleship to "develop a churchwide process that certifies the decision of its members who seek to be identified as conscientious objectors." Materials are expected to be developed which will assist local pastors and annual conference leaders in helping men and women seeking to establish themselves as COs.

Bishop hits mission film

HOUSTON — A recommended film for United Methodist schools of mission has been described as "pro-Marxist by even the most lenient standards," by Bishop Finis A. Crutchfield, writing in the Texas Annual Conference edition of TM/UMR.

Within his weekly column, Bishop Crutchfield said that after personal followup research, he found the film, "Controlling Interest," to be a one-sided attack "on multi-national business enterprises, United States government leaders, our national foreign policy, and the role of the armed services in relation to the others." He went on to write "The film asserted a conspiracy between all of them, each of whom, it was alleged, willfully contributed to the plight of poor persons in the Third World."

"At the end of the inquiry," he wrote, "I came to the conclusion that the film I had seen was one-sided and did not represent the full truth; it was also felt that this film represented only one more event in a long series of carefully orchestrated attacks on free enterprise in the western world."

Bishop Crutchfield said his research included two conversations with the president of Exxon USA, one of the multinationals cited in the film, and "several deep stacks of material." Bishop Crutchfield defended Exxon's Third World and domestic operations throughout the column.

"None of this is to say," he continued, "that multi-national companies are without their faults — some multinational companies undoubtedly are more ethically sensitive than others — but I cannot now accept the idea that multi-national companies are the chief source, along with the United States government, of the Third World's ills."

The Rev. Thomas S. Holcomb, dean of the Texas Conference School of Missions, in response to the article, said he and the associate dean had sent letters to several officials of the church expressing concern about the bias of "some audio-visual materials."

One letter went to the general Board of Global Ministries.

Ms. Betty Thompson, associate general secretary of the board's Division of Education and Cultivation, said, "The film, in my memory, is very critical of the impact of the capitalist system on the Third World, but I do not remember that Marxism was offered as a solution."

"Some trust must be given to people to examine things objectively and with intelligence," she said. Ms. Thompson said the same film, made by an independent film maker, California Newsreel, "will be shown to our board soon, together with another film produced by Forbes giving a more positive look at capitalism in the Third World."

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Meeting seeks peaceful world, peacemakers

Compiled From News Releases

GREEN LAKE, Wis. — A stress on nurturing peacemakers and a number of specific steps for churches to seek a peaceful world, came out of a New Call to Peacemaking conference here this month, according to a United Methodist who participated.

The Rev. Richard O. Truitt of Janesville, Wis., who represented the United Methodist General Board of Church and Society at the gathering, told United Methodist News Service the session "significant" in its development of information, agreement and planning. Most participants were from the "historic peace churches" — Quakers, Mennonites and Brethren.

Participants called for opposition to registration and reinstatement of the draft, and renouncement of the belief that security lies in armaments. To share their peace witness with Christians of other traditions, they recommended the formation of peace visitation teams on regional and community levels, and observance of a Peace Witness Sunday once a year.

An early draft of the position paper submitted to the delegates included a statement that "paying for war is a sin parallel to the sin of fighting war." But one Michigan pastor expressed the reservations of many others when he said, "We are calling my congregation into the deep water when they haven't even gotten their toes wet. While we are out swimming in the deep water, we are scaring them away from the water altogether," according to a Religious News Service report.

In the paper approved by the participants, the conference reaffirmed the call made by the 1978 New Call to Peacemaking conference that "members of the historic peace churches seriously consider refusal to pay the military portion of their federal taxes."

The church today

World-wide church responds to Algeria quake

NEW YORK (TM/UMR) — Victims of the Al Asnam earthquake in Algeria received relief supplies from the world church community within a short time of the disaster Oct. 10.

Air shipments of blankets, sleeping bags, medicines, high protein biscuits were sent to the Protestant Church of Algeria for distribution in coordination with the Algerian Red Cross, according to the United Methodist Committee on Relief (UMCOR) spokesperson here, Gerald Schmidt. Several relief workers were also sent to assist with the distribution of supplies.

A world-wide appeal for $500,000 for disaster recovery aid was issued by the World Council of Churches last week, Mr. Schmidt told TM/UMR, with the expectation that American churches would provide $150-200,000 of the total through Church World Service.

UMCOR does not plan to issue a special appeal but is relying on the church and public media to generate "a natural response" among UM members. Contributions marked "Algerian earthquake relief" may be sent to UMCOR, 475 Riverside Dr., New York, NY 10115.

New York UMs turn back effort to end Stevens boycott

BRIDGEPORT, Conn. (RNS) — Delegates to a special session of the United Methodist Church's New York conference beat back an attempt to rescind their participation in the boycott of the J. P. Stevens Company and instead declared that "continued vigilance and support of the consumer boycott will bring justice to Stevens."

The denomination's quadrennial General Conference endorsed the Stevens boycott in April.

At the New York Conference session, some delegates referred to a recent newspaper report which indicated that the Amalgamated Clothing and Textile Workers Union may soon be reaching a settlement with the Stevens Company. But other speakers noted that such rumors have been proved false in the past, and advocated continuing the boycott until contracts are signed.

Applications open for Christian journalism award

DAYTON, Ohio (UMNS) — Applications for the Stoody-West Fellowship for graduate study in journalism are now being accepted for the 1981-82 academic year, announced Dr. Curtis A. Chambers, general secretary of United Methodist Communications, which offers the award annually.

The fellowship, increased from $5,000 to $6,000, honors the late Dr. Ralph Stoody, general secretary and director of the Commission on Public Relations and Methodist Information of the former Methodist Church, from 1940 until his retirement, and Dr. Arthur West of Dayton, Ohio, Dr. Stoody's successor at the helm of Methodist Information in 1964 until his retirement in 1975.

The award goes to "a Christian person now engaged in journalism or one planning to enter this field." Applications must be mailed by Jan. 15, 1981, to: Dr. Gene W. Carter, United Methodist Communications, 307 Fenway Drive, Walnut Creek, Calif. 94598.

Scouting programs boosted in board resolution

NASHVILLE (UMNS) — A resolution reaffirming United Methodist support of the Boy Scouts of America (BSA) program and asking for a special emphasis beginning in the fall of 1981 was approved here Oct. 10 by the denomination's general Board of Discipleship.

The resolution was presented to the 94-member board by its section on United Methodist Men. More youth participate in BSA programs held in UM facilities than in the facilities of any other religious group, according to staff member Bill Pearce.

According to the resolution, the "United Methodist Emphasis" will have three primary purposes: to recognize the relationship between BSA and the United Methodist Church; to seek ways to strengthen that relationship; and to continue offering the BSA program to congregations with encouragement to use it as an internal part of their program.

Wisconsin UMs welcome first woman bishop

STEVENS POINT, Wis. (UMNS) — It was Oct. 4th, "Bishop Marjorie Matthews Day" in Wisconsin, by proclamation of Gov. Lee Sherman Dreyfus. Some 800 United Methodists in the state turned out for an all-day celebration to welcome the denomination's first woman bishop who will be serving as episcopal leader of the Wisconsin Area for the next four years.

Meeting on the campus of the University of Wisconsin-Stevens Point, Wisconsinites worshipped with banners and brass music, marched in a "Great Parade" led by a troup of clowns, witnessed a multi-media presentation on ministry in Wisconsin with singing by Sunday School children, ate a picnic lunch indoors because temperatures outside were in the 40s, received Holy Communion from the hands of the new bishop and her cabinet members, and enjoyed an evening of dinner-theatre featuring an historical drama on Methodism's beginnings in America.

It's not always a sin to lie, Christian magazine survey says

CHICAGO — Is it always a sin to tell a lie?

In the October issue of U.S. Catholic, published here by the Claretian Fathers and Brothers, 71 percent of those surveyed agreed that "telling the truth can sometimes be more immoral than lying."

Self-serving lies — like "the dog ate my homework" — mustered little support among readers. But "little white lies" — like "I love your chili" — were applauded for sparing hurt feelings.

Calling in sick from the fishing lodge was vetoed by most readers surveyed. But the job interview lie — "No, I don't plan on children" — was approved by 54 percent.

A vocal minority rejected the notion of "morally justified lies." But many acknowledged that truth can hurt less when delivered with tact and discretion. And many still hold that when truth can't be told one should opt to say nothing at all.

World evangelist 'shocked' S. Africa so little changed

CAPETOWN, South Africa — "On returning to South Africa after 17 years I am shocked to find how little is changed in the country's racial policies," Dr. Alan Walker said in the City Hall here on Sept. 28 "Apartheid obviously continues to hold South Africa in its vice-like grip, denying justice to millions of its people."

Dr. Alan Walker, director of World Methodist Evangelism, began a month-long Mission to the '80s series of meetings before a crowded City Hall. His tour is taking him to most of the major cities, including a city-wide mission to Johannesburg.

"South Africa faces a race between change and catastrophe. The world has welcomed the more enlightened statements of the Prime Minister, Mr. P. W. Botha, but reforms are too little and too slow. While apartheid remains, the world can do no other than apply every form of non-violent pressure to bring about the end of apartheid and set the people free."

French fear return of anti-Semitism

PARIS (RNS) — Behind the expressions of rage and of solidarity with French Jewry that followed the bombing of a Paris synagogue in which four people died, observers here say there are deep fears and concern over the resurgence of anti-Semitism in this country.

Until now, many French men and women have discounted the reality of France's new anti-Semitism and recent efforts to organize a league to defend Jewish rights were greeted with scorn.

As Le Monde, probably the most influential Paris newspaper, commented in a front page editorial on Oct. 7, "It was necessary that blood flowed, that the ceiling of the synagogue had to fall upon frightened children before people realized that the multiple manifestation of racism and anti-Semitism, along with the rehabilitation of the right-wing and its elitist doctrines, are not simply a natural and marginal phenomenon in a democracy but rather the announcement of a new era of violence."

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edition

28 NUMBER 47 Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 OCTOBER 31, 1980

Evangelism Convocation

New bait for your hook

Learn practical methods for reaching out to inactive members and for gaining new members! "NEW BAIT FOR YOUR HOOK:" IDEAS FOR YOUTH EVANGELISM is the theme for the 1980 Youth Convocation set for November 8.

Guitarist, Kent Kilbourne, and internationally known Covenant Players will be featured performers.

"The Nolley Noteables," youth choir of Nolley Memorial UMC in Jena, will highlight the worship celebration. A wide variety of "How to" workshops on methods for youth evangelism will be offered, including: Contemporary Media, Strong Church School, Youth Choirs, Work Camps, Relational Visitation, Making Your Own Movie, Clown Ministry, Puppet Ministry and Drama.

Each church is urged to be represented at this event for junior high and senior high youth and adult youth leaders. Cost is only $4.00, which includes lunch and workshop resources. For a brochure contact your pastor or Mrs. Kathi Finnell, P. O. Box 3057, Baton Rouge, La. 70821. Don't miss this opportunity to strengthen your youth group and enjoy fellowship with youth from across the state. This event is sponsored by the Conference Youth Team.

The Vidalia UMC celebrated 100 years of Methodism. Bishop J. Kenneth Shamblin and Monroe District Superintendent, Dr. Douglas L. McGuire, joined the pastor, Rev. Steve Caraway in leading the morning worship service. Following the service, Bishop and Mrs. Shamblin, Dr. and Mrs. McGuire, religious leaders of the community and friends of the church joined for an old-fashioned dinner-on the-grounds. Vidalia UMC is the heir to the community's Union Church which was built on Methodist property deeded to the church in 1880 by Mrs. Pauline Carter, granddaughter of the founder of the town, Don Jose Vidal. It was not until 1947 that the Vidalia Methodist Community had their own congregation.

New appointments

Bishop J. Kenneth Shamblin has announced the following changes in appointments:

FUMC,
New Orleans .... H. A. Harrington
Church of
the Covenant .... J. Roddy Taylor
Gonzales ..... Gilbert Wade
Abbeville ..... Mark Meier
St. Mark, BR. ..... Kenneth Fisher
Lutchs Church —
St. James ..... Robert Williams

Preaches wives not employees

We thought you would enjoy some comments Dr. Thomas H. Matheny, President of the Judicial Council, sent to the other members of the Council. They concern a minister, of another denomination, whose wife was accidentally responsible for a fire in the home provided by the church. The Insurance Company attempted to prove that the wife was an employee of the church, and, therefore, they did not have to pay the claim. The Court ruled against the Insurance Company; and Dr. Matheny's comments to the Council are a summary of the arguments of the Court.

I. A preacher's wife is not selected by the church but rather by the preacher (pastor);
II. She is not paid wages (whether or not she has taken a vow of poverty);
III. The church does not have the power to dismiss her, and (presumably, only the minister does);
IV. The church has only limited powers of control over her, if any. (If any!)

We are not certain if this is news to preachers wives; but we did think there were others for whom it would make inspiring reading!

Preaching seminar

The clergy of the Monroe, Ruston, and Shreveport Districts are sponsoring a Preaching Seminar at the Caney Lake Conference Center near Minden, on November 7th. Dr. John R. Brokhoff, Professor Emeritus of Homiletics at Emory University, will be the Resource Person. Dr. Brokhoff has been a pastor, teacher, writer, and lecturer, and was named "one of Atlanta's leaders of tomorrow," by the Atlanta Chamber of Commerce and Time magazine. Persons who are interested may obtain more information from one of the three district offices.

Sympathy

THE LORD IS MY SHEPHERD

Rev. Ellsworth J. Book, a retired Minister who lived at Sibley, died October 13th. His funeral was held the following day at the Sibley UMC. Rev. Book had a total of eleven years of service in the Conference before his retirement.

Of Special Interest On the Inside Pages

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Around the conference

MANSFIELD — Rev. Charles Humphreys uses an interesting device to help his people learn about books of the Bible. In a recent issue of "The Methodist Window," Charles hid the names of sixteen books of the Bible throughout the paper and challenged his people to find them. He claimed that the moment the mailing hit the post office, he began getting calls from people who had found them all. What he didn't say was how many people did not recognize any of them!

• • •

MONROE — Dr. John Cooksey, Lay Leader at St. Paul's UMC, was responsible for a 6:00 a.m. Lay Breakfast, recently. The church paper informed us that the breakfast was cooked by Tommy Trawick, and the program was led by the District Superintendent, Doug McGuire. We cannot imagine anyone getting up that early in the morning to go and hear Doug; it must have been Tommy's breakfast that brought them there!

RAYVILLE — "The Circuit Rider" had an announcement about A BIG HALLOWEEN CARNIVAL, which is planned to "help the small children have a good time and keep them off the streets on Halloween night." In fact Rev. Glen Rorie even went further than that by stating that no adults or older youth would be admitted unless they were accompanied by a child. And you ought to see the list of activities; "Bean-Bag-Throw," "Fortune-Telling," "Apple-Ducking," "Spook-Show," "Fish-Tank," "Cake-Walk," and many many other things he thought up.

• • •

SHREVEPORT — Noel Memorial UMC was host for a "White House Conference on Aging." Recommendations and information from this forum was taken to a state forum and from there to the National White House forum for legislative action. Some of the concerns that were discussed were: "Assuring adequate income for older Americans; roll of the Church/Synagogue, and other religious organizations in the lives of older adults; and implications for life-long learning." Rev. Stone Caraway is pastor of the church.

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BLACKWATER — Rev. J. Roddy Taylor pastor of the Gonzales UMC was Evangelist for a series of revivals service at Blackwater UMC.

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BOYCE — The teachers and students of Boyce, Lahey Chapel, and Sieper were honored in a 200th Anniversary Celebration. The superintendent at Boyce is Mr. Lewis Shreve; at Lahey Chapel, Mr. Kenny Ward, and at Sieper, Ms. Essie Price.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

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Official publication of the United Methodist Church in Louisiana Conference

Santiaga Fuentes Savio and her eleven year old son Rolando arrived by plane to begin living in Shreveport. They are Cuban refugees sponsored by Broadmoor UMC through UMCOR and Church World Service. Shown in the picture are members of the mission task force. From l. to r. are: Carolyn Davis, Steve VanderKuy, Joe Bouso, (himself a Cuban Refugee sponsored by the church in 1962), Santiaga Fuentes, Rev. Penn Morgan, associate minister, and Rolando. Dr. Ed Thomas is senior minister of the church.

United Methodist Foundations

'Service to the local church'

(ED. NOTE: Dr. James J. Caraway, Director of the Louisiana United Methodist Foundation, recently attended the Association of United Methodist Foundations in St. Louis, Mo. James H. Steele filed the following story with United Methodist News Service. We thought you would find it of great value, since our conference is much involved in the concepts that are discussed).

ST. LOUIS, MO. (UMNS) — "Service to the local church" is the primary task of annual conference foundations, members of the Association of United Methodist Foundations agreed here.

President A. A. Wright of Los Angeles, interviewed at the meeting's close, said local ministers are key persons. "Most foundations are attempting to work with the local church by providing something helpful to the minister," he said.

"The way we serve the local church and the annual conference is to help them understand the need for estate planning, money management seminars and so forth. We are 'facilitators' to show them how they can most effectively use their property and assets to best benefit whatever cause or agency they want," he said. Mr. Wright is executive director of the United Methodist Foundation for the Pacific and Southwest Annual Conference.

H. Paul Smith, executive director of the Florida UM Foundation, added, "For so long we have been perceived as facilitators for institutions and agencies that our churches never think of us as being in the position to provide the same services for them. I have a strong suspicion that local church would surpass all other institutions as beneficiaries of deferred giving if only they were in a position to implement the plan," Mr. Smith told the 41 foundation representatives.

"Persons highly motivated to give are found in the local church, and you don't have to spend time convincing them the church is worthy of support. But a lot of money is lost because potential donors feel the local church seldom is qualified to manage substantial assets for a long period of time.

"Foundations can provide this service for churches and do it professionally."

"We are finding people receptive to estate planning and money management seminars with an awareness of the 'stewardship of accumulated possessions' concept," said Mr. Wright.

While the very wealthy are besieged by requests for gifts, he said most foundations work mainly with the middle class. "These are ordinary people who often discover what they possess has increased in value. Our foundation programs provide extensions of stewardship whereby a person can continue his or her interest in a particular project, program, or institution after death."

More than half the denomination's conferences and areas have foundations. The association was formed in 1968.

Asked how foundations are doing in light of today's soft economy, Mr. Wright replied: "I don't believe I heard anyone say during discussion periods that gifts were down because of the economy. Our work is generally more long term in nature such as deferred giving, wills, estate planning and life income agreements. In fact, there is increased activity as more conferences set up foundations and more people become involved."

As to foundation efforts to promote corporate responsibility, he said, "I don't think we have anv problem with social responsibility in our investments. Each of our foundations has specific investment policies described in the investment guidelines of the General Council on Finance and Administration."

A vexing problem for foundation directors is the growing number of governmental regulations. "We're spending an increasing amount of time filling out various forms as more and more government agencies are getting into foundation regulation," said Mr. Wright. "Next year's meeting will focus on information and seminars to make sure foundations are in compliance with government regulations."

A second trend for the 1980s was identified by Mr. Smith as "new opportunities for foundations to serve in the area of conference program support. With a properly incorporated and authorized foundation, funds from a deferree giving emphasis can also be secured for conference program activity," he said.

Foundation executives are quick to point out that their groups are not program agencies but serve all facets of the church by administering trusts and soliciting gifts for various institutions. "None of the monies we have are for ourselves," noted Mr. Wright.

Information and education are two primary tasks of foundation directors, according to Mr. Wright. Much of their time is spent in conducting seminars and workshops, which are increasing in number each year.

Missouri Area Bishop W. T. Handy, Jr., bringing greetings to the group, affirmed the "foundation-concept" — the idea of one central fund-raising institution within a conference or area.

The Director of Special Ministries, Dr. Samuel Walker, was host for a meeting in the Area Officers with Dr. C. Leonard Miller, Associate General Secretary, General Council on Ministries; Bishop Shamblin; the Conference Staff; and the New Orleans-Baton Rouge Superintendents. The meeting was held to discuss the General Church priority on the Ethnic Minority Local Church. Shown above, l. to r. are Dr. Leonard Miller, Bishop J. Kenneth Shamblin, Dr. Samuel Walker, Rev. Moses Jackson, Rev. William Blakely, Dr. J. J. Caraway, Dr. W. D. Boddie, and Rev. Kirby Vining.

Tribute to 'Miss Hoppy'

(ED. NOTE: We do not usually print obituaries; but Miss Wilhemina Hooper, a missionary for 46 years among the Indians in Dulac, died on Saturday, September 20th. The following article sent to us by one of her friends, appeared in the HOUMA Courrier, in 1965. We think that it is appropriate it should appear as a witness to the heritage she left behind.)

Have you ever stood in the presence of someone whom you thought was probably the most unselfish person you had ever encountered?

Miss Wilhemina Hooper conveyed that impression, the moment she walked into a room.

The small woman journeyed into the swamps of southern Louisiana in 1932, and to a land she knew nothing about, to teach the sons and daughters of an exploited and uneducated group of people.

She was welcomed from the moment she entered the community. "My first class consisting of about 75 pupils, was all first graders, because none of them had ever been to any type of school before," she said.

Contrary to popular belief, the Indians, Choctaw, Houma, and Cherokee, welcomed her into their village on the bayou, for she came to teach and they wanted their children to learn to read and write.

"In fact," she recalled, "the families didn't leave at trapping time as we thought they would, but more groups moved in so that their youngsters could have the benefit of school."

The area is made up of predominantly Creole French-speaking people, but this did not deter the effort of "Miss Hoppy" as she was called by many of the children.

Miss Hooper became the part of the society to which she came as a stranger many years ago. She spoke softly, almost shyly, with a French accent and her skin was tanned from many long walks in the sun along the bayou.

The Terrebonne Parish School Board took over the Indian School in the 1950s, but the Methodist Church instituted a community service program with a kindergarten, visitation, teenage and craft program.

The main job for Miss Hooper and other staff members there, was to interest the community in a higher standard of living, and to make the transitions to the world easier for people who had lived so long in isolation.

The community has changed much since the depression years, but Miss Hooper was a part of the change and the Indians of the area can always be thankful to the stranger who appeared in their midst in 1932.

Trick or Treat

Editorials

Religion, politics and the 1980 elections

The emergence on the scene of politically active Christians during 1980, under such banners as "Moral Majority" and the "Religious New Right," has stirred a variety of reactions — ranging from enthusiastic affirmation to dismay, concern, and criticism both by conservative brothers and sisters and liberal cousins within the Christian family.

While we continue to disagree with many assumptions and positions of the "Religious New Right," we believe the debate it has spawned may serve a positive and redemptive purpose for future dialogue between Christians with different political outlooks.

The "Religious New Right" represents a portion of those who label themselves "evangelicals" within the church — including many United Methodists. Traditionally, such persons have been severely critical of political activism on the part of persons they regard as the church's "extreme left-leaning activists." Now, however, at least a part of the "evangelical" community has affirmed the appropriateness of organized Christian political involvement.

That such diverse representatives of the Christian faith have now arrived at a common ground — albeit unintentionally and from widely different perspectives — should be recognized as a significant step forward. This development should put to rest, once and for all, the oft-stated belief that Christians and the church should "stay out of politics and stick to saving souls." It should enable us to focus future discussions not on whether followers of Jesus should engage in political action, but on what types of political involvement are most appropriate to His teachings.

Further, the development of this common ground should have the beneficial side effect of pushing the masses of "middle of the road" Christians — as most would likely identify themselves — into a more active effort to bring their convictions to bear on our nation's political processes.

We believe it is completely appropriate for individual Christians of all persuasions to participate fully in the political process. The more Christians who participate — and who maintain their Christian integrity in the process — the more nearly our nation's political life will be reflective of Christian values.

We likewise believe it is appropriate for Christian organizations — including congregations, official church agencies and unofficial church groups — to bring their collective witness to bear on the political process, but in a non-partisan manner. Group action by Christians should grow out of consensus among those involved, and should never seek to subvert the rights of individual Christians to vote their conscience. It should be readily possible for Christians

of good will to act out their convictions, while respecting the rights of equally sincere Christians to act out differing convictions. We believe partisan politics should be left to political parties, and scrupulously avoided by church groups.

And, in our zeal to exercise our Christian responsibility in the political sphere, we should never forget, or minimize, the fact that the first business of the church continues to be the care and nurture of souls. A concern for souls apart from worldly realities is contrary to the gospel of Jesus, and irrelevant to contemporary life. But a passionate concern for worldly realities apart from a passionate concern for sharing Jesus' transforming, saving gospel, is ultimately trivial in importance.

Complex task: voting one's faith

The responsibility of Christians to vote, and to let their faith influence their choices, has been near the forefront of public conversation during the 1980 political campaign. Thousands of Christians obviously desire to assert their Christian influence upon the political process in next week's elections.

We are equally certain, however, that many persons have found the process of bringing their faith to bear on their voting decisions to be a complex effort. Politics, by definition, does not involve absolutes. Seldom is it possible to be certain that the election of a given candidate will be absolutely "right" or "wrong" in the results it will produce.

As the current campaigns culminate in the elections on November 4, we offer the following suggestions for bringing one's faith to bear on the issues and candidates:

1. Vote. None of the candidates may ideally reflect one's views, but there are substantial differences between the available choices. The United Methodist Social Principles correctly state: "The strength of a political system depends upon the full and willing participation of its citizens." If a person does not cast a vote on election day, any legitimate right to criticize the outcome is forfeited.

2. Vote on the basis of a thorough acquaintance with the candidates and the positions they have taken on a wide range of issues. The candidates' positions should be weighed against the Christian's understanding of Scripture, tradition, reason and experience. Voting for or against a candidate on the basis of his position on a single issue — or even several issues — is dangerous, because an elected official, and particularly a president, must act on a wide range of issues.

3. Vote recognizing that before we are Democrats, Republicans or Independents, or members of a particular race or class, we are Christians. While there is no single "Christian candidate" or "Christian party," each candidate and platform should be considered in relation to our understanding of the Christian faith.

4. Vote in recognition that your position may or may not be right, and may or may not prevail. Regardless of who wins the election, life will go on. Whoever is elected president will need the prayers and support of all citizens. And the political process will not end when the last ballot is tabulated. As Christians, we will need to continue to press on an ongoing basis for those ideals, policies, and programs which we consider to be consistent with our faith.

Welcome to new readers in Delray Beach, Florida

With this issue, TM/UMR welcomes as new readers approximately 700 member-families of the Cason UMC in Delray Beach, Florida (Florida Conference).

This is the most recent addition to more than 300 local churches across the U.S. which publish special editions of this newspaper — combining local church news with annual conference and general religious news and opinion, and mailing it as one paper directly to the homes of the church's members.

To our new readers in Delray Beach, we say "Welcome." We hope you will find your new church paper interesting and informative, and that you will join with other readers in providing feedback through such columns as "Letters to the Editor."

And to our continuing readers across the church, we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Donald Small, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Sharon Mielke, Managing Editor; Joyce Hopkins, Dan Louis and Roy Beck, Associate Editors; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS054500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2529 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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P.O. Box 221076, Dallas, Texas 75222
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Individual subscriptions: $6.00 per year for national edition; rates for Annual Conference editions, and for groups of 10 or more subscriptions to the national edition, available upon request.

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My Witness

Personal brush with death gives new outlook on earthly life

By ROBERT BELLOWS

I can remember back when I was young and would watch cartoons on TV. A favorite saying of one character, as he was about to be clobbered, was "Don't kill me, I'm too young to die!" I can now identify with that character.

Having a little over one year to go on the completion of my Master of Divinity degree, I was moving to Kentucky where I could finish. I had received an appointment in the Louisville Conference and Dixie, our two children, and I were moving across the country from our appointment in the New Mexico Conference.

We had traveled all day and it was late as we pulled into a campground to spend the night. I hooked up the lights and water of our camper as Dixie started arranging things inside. The water tank of the camper had developed a leak during the day and soaked the carpet inside the trailer. I took the flashlight and climbed underneath the trailer to drain the tank, not knowing that the wiring of the camper had been tampered with and it was improperly grounded. I had just touched the drainplug with the pliers when I completed the ground of the circuit with my body.

Before I knew it, 110 volts were running through my body, and I couldn't do a thing. The pliers seemed glued to the drainplug even though my hand was shaking unmercifully. I started to scream at the top of my lungs. I had always said if I were to die, I hoped it would be in my sleep. It seemed now that the Lord hadn't taken my thoughts seriously as I had full thinking capacities, and I thought about what it meant to die.

I thought about my young family, "Lord, I'm too young to die!" I thought about Dixie whom I loved so much, "Lord, I don't want to leave her!" I thought about the four churches I was going to serve, "Lord, those people are waiting for me to preach the Word to them!"

I had read of all the people who had approached death with total peace, but I found it hard to believe my number was being called. Even though I was ready to go, knowing Jesus Christ as my risen Lord and Savior, I didn't want to leave everything behind. There was so much more for me to do. The Lord heard and granted my pleading as the pliers shook loose and I collapsed on the ground.

I had plenty of time during the next few days, as we drove half-way across the country, to wonder if there was something deeply and spiritually wrong with me that I didn't want to die. I knew my destiny, but still I was uneasy about dying. I finally concluded that there wasn't anything deeply wrong with me. First of all, it wasn't time for me to greet Jesus face-to-face, or else I would be gone. If it wasn't in His perfect will for me to go, then it's understandable why I felt uneasy. Never had I felt at peace when not in God's will.

Finally, as I was lying on the ground looking at what I felt was death right in the eyes, it made me realize one very important thing. As glorious as it is to step through the pearly gates, I had been blessed with the life I have. It is a good life and with Christ I have a reason to live. The next time I get worried or frustrated with my job, school, and the whole world in general, I'll think twice before I wish my life away by thinking how great it would be to be in heaven.

"My Witness" is a column through which TM/UMR readers may share meaningful experiences of the Christian life. This week's contributor, the Rev. Robert Bellows, is the pastor of the Grider-Highland Circuit in Marrowbone, Kentucky (Louisville Conference).

Here I Stand

Christians' influence can affect future direction for Okinawa

Robert W. Moon

By ROBERT W. MOON

The situation in Okinawa today cries out for someone to speak some eloquent word of goodwill and hope for the future. Ever since 1945 the United States has been an influential political and economic force that is substantially responsible for what Okinawa has become. Now it needs to be influential in a fresh direction.

A score of us from the United States met earlier this year with a similar number from Okinawa and Japan to assess the churches' ministry to service personnel and the impact of militarism on that island. We were called together by the Councils of Churches of Okinawa and the United States. This was the first time in the 35 years of the U.S. occupation for such an open and frank discussion of these matters. Our hosts thanked us repeatedly for the freedom they felt in our company to speak frankly about subjects long-considered to be taboo.

Okinawans feel that they have been badly used by the Japanese military. The island has a long history of peaceful relations with other people. Until Japan took possession of the island a century ago, there were no weapons on the island to use in war. Okinawans resent the way Japan involved them in wars that were not of their choosing. They had no part in the decisions to invade China in the 1930's and to attack the United States in 1941. They resent the way the Japanese military forces made them into a shield against the United States' forces in 1945. In that battle, one out of every three civilians on the island was killed.

Okinawans also resent the decision of the United States military forces to make this island a base for the largest military outpost our world has ever known. The U.S. military occupies nearly 20% of the island. Much of that land has been turned into an asphalt jungle of runways. It has been called "an unsinkable aircraft carrier." Okinawans are uncomfortable about the rumored presence of nuclear weapons and poison gas in the U.S. arsenals there — weapons whose existence was exposed by the Wall Street Journal after many official denials. And they resent the way they were inevitably involved in the U.S. war against Vietnam. They have been hurt by the racism and sexism and the economic blackmail that have come with the U.S. occupation.

The United States forces are not totally responsible for prostitution on the island, but they have helped it become a major industry. The Okinawans are concerned about the fact that 89% of all the biracial children born there are deserted by their soldier fathers, and these children, with their mothers, become stateless persons with no rights as citizens in any country. The school drop-out rate and the suicide rate for biracial children are substantially higher than for the rest of the population. And they are wise enough to know that the presence of U.S. forces on their island could invite an attack by a nation that was not their enemy and lead to their total destruction in a war that was not theirs. They remember that 97% of the buildings on their island were destroyed in the last war, and it could happen again.

This situation cries out for something more than just the withdrawal of the U.S. forces. Perhaps we could find some way to say "Thank you," to the Okinawans for 35 years of hospitality on their island, some way that would speak for peace and justice for many years to come. We might ask if the Okinawans would like to convert one of those bases into an international university. If they did this, we might commit ourselves to giving to that university $35 million a year for 35 years, with an additional million dollars each year to support a department that would do research and teaching on ways to resolve international conflicts without war.

Such a gift as this could speak of goodwill and hope for many years to come. It would give all of us the satisfaction of knowing that we had found a way to nurture goodwill, and give the people of Okinawa a chance to reclaim their history.

"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns about issues facing the church.

This week's contributor, the Rev. Robert W. Moon, is a pastor of the Central UMC in Stockton, California (California-Nevada Conference).

Any reader may submit an article for consideration (three typed, double-spaced pages maximum length) to: "Here I Stand," TM/UMR, P.O. Box 221076, Dallas, Texas 75222.

Letters-to-the-Editor

Dr. Smith should read the Old Testament

To the Editor:

Congratulations on your editorial headlined "It's not our task to decide whose prayers God can hear" (TM/UMR Oct. 3).

Dr. Bailey Smith would do well to meditate on I Kings 8:41-43 wherein Solomon asks God to hear the prayer of the foreigner who does not belong to the people Israel. Apparently he has also forgotten the message of the Book of Jonah which teaches us that every human being is precious in the sight of God.

I must agree with Rabbi Tannenbaum who comments that Dr. Smith's remarks show he knows nothing about Judaism. How different the teachings of the ancient Rabbis who asserted all righteous gentiles would enjoy the felicities of the world to come!

Daniel L. Saks
Visalia, California

God has already decided

To the Editor:

I write concerning the editorial "It's not our task to decide whose prayers God can hear." (TM/UMR, Oct. 3) I can agree with your editorial title but there our agreement ends.

Agreed . . . man should not decide; for God in His Word has already done so . . . and Dr. Bailey Smith appears to have this knowledge of the inspired Word . . . and accepts God's Word as such! Would to God that one of our United Methodist bishops had been quoted instead of a Baptist leader!

And I personally feel you have lifted some misleading portions out of Dr. Smith's comments, which is always a dangerous thing. What, if any, is the real concern for the salvation of the Jews by our church? Are there any real missionaries of the cross being sent out by our church today? Or are they all concerned only with social needs? The more I read the Reporter the more need I see for the "Good News" movement in our denomination to represent evangelical churches such as our local church.

I thank you for listening.

Marvin F. Johns
Lancaster, Pennsylvania

Irreparable damage cause

To the Editor:

I am writing in response to the news article and editorials regarding Dr. Bailey Smith's horrendous remarks about the prayers of the Jews not being heard by God (TM/UMR, Oct. 3).

I appreciate your editorials, except that I heartily disapprove of the word "partial," qualifying the "validity" (of non-Christian forms of religious expression). Why is it that you have to be so judgmental about another religion?

In these troubled times it seems so unnecessary to stir up religious conflict like this. Nobody can possibly calculate the far-reaching and irreparable damage caused by Dr. Smith's remarks. I could tell you on a personal level of difficulty arising in an interfaith marriage, partly because of "anti-Semitism coming from the pulpit." Until I read about Dr. Smith's remarks, I really didn't think there was anti-Semitism coming from the pulpit.

Unfortunately there seems to be more anti-Semitism in the world, instead of less, and it seems as though man's inhumanity to man continues on and on. It seems we never learn.

I would hope that the Southern Baptists would repudiate their leader's statements and remove anyone so lacking in judgment from his position as spokesman for his denomination and diplomat (!) to other religions.

Mrs. Joyce W. Collinsworth
Prospect, New York

Labor violations cited

To the Editor:

Mr. L. T. Prigmore, writing in the Sept. 26 "Here I Stand" column, never touched on the main reason for the boycott of J.P. Stevens Co. which the United Methodist General Conference supported.

The J. P. Stevens Co. has violated the National Labor Relations Act nearly 1000 times. Between 1963 and 1979, J. P. Stevens has been found guilty in 136 cases of violation of the N.L.R.A.

The Federal Appeals Courts have consistently enforced the findings of the National Labor Relations Board that Stevens flagrantly violates the labor laws.

Since January of 1978, five additional complaints have been brought against Stevens by the N.L.R.B.

It was out of a concern for justice that the General Conference took its action.

Herbert Pomeroy
East Longmeadow, Massachusetts

J. P. Stevens praised

To the Editor:

Move, over, Mr. L. T. Prigmore, let me stand beside you! In the Sept. 26 issue, "Here I Stand" column, Mr. Prigmore denounces the General Conference's April approval of a boycott of J. P. Stevens products. He then extols the record of J.P. Stevens in the textile industry in human relations and in meeting the needs of minority and ethnic groups.

Despite his careful listing of additional benevolences of J. P. Stevens, Mr. Prigmore has an omission. This one he did not know about.

When my brother, a chemical engineering graduate of Princeton University, was dismissed by a large synthetics manufacturer in Greenville, South Carolina, because his juvenile diabetes (then of 25 years longsuffering) rendered him ineffectual, he was hired by the J. P. Stevens plant in nearby Taylor, S.C. Three months later he died. His wife and four children were protected by insurance that J. P. Stevens had provided.

Perhaps it was poor business practice to hire a sick man. Perhaps the profits were a tiny bit less that year. But a man was able to hold up his head and feel like a man because the J. P. Stevens Company had a heart.

So, move over, Mr. L. T. Prigmore. Let me stand beside you!

Constance S. Fleming
Jenkintown, Pennsylvania

Curric-U-Phone well used

To the Editor:

I write to support your recent editorial pointing to the urgent need for better communication between the general agencies of The United Methodist Church and the members and pastors (TM/UMR, Sept. 12). This has been one of my major goals since I became editor of church school publications eight years ago.

In 1973 we installed Curric-U-Phone, our toll free WATS line, so that users of curriculum resources could talk directly with me and with any other editor, giving criticisms, asking for suggestions, requesting information. In recent years we have averaged 55 to 60 calls each working day on this line. I reported to General Conference that from January of 1976, through August of 1979, we had 48,457 conversations on Curric-U-Phone. In the year since then, the calls have continued at the same rate. In a recent nation-wide research project, 48% of United Methodist ministers reported that they or someone else in their church have used Curric-U-Phone.

In addition, our Curriculum Resources staff has joined with the Cokesbury staff in leading 499 workshops and Curric-U-Shops where we met and talked with 38,775 persons during the four-year period. Since that time there have been 22 more Curri-U-Shops and 110 other workshops and interpretive events.

We agree with you that this kind of direct two-way communication is extremely important and we will continue to do everything we can to improve and facilitate such communication.

Ewart G. Watts
Nashville, Tennessee

UMs, U.S. divided same way

To the Editor:

In reading Mr. Robert J. Thomas' letter headlined "Not shocked" (TM/UMR August 29), it occurred to me as he listed the ways United Methodists are divided that the United States are divided in much the same way.

However, the last time "honest recognition" of those differences was attempted, the greatest civil war of all time took place and the scars remain 120 years later.

Joe L. Marine
Bluff City, Tennessee

Peace is eluding us

To the Editor:

Peace is eluding us everywhere—Why?

The more people push their ethnic identities and/or their sexual preferences, the farther the ideal of the United States falls back. When our Republic is not strong, neither are the church and the people. The converse is also true. Our Republic is the people. The founding fathers worked hard to draw up a Constitution to bind the peoples together into a nation, indivisible, with justice for all. It seems to me that no one listens to God to see what His wishes are. Doesn't God have any right to be heard anymore?

The church media and the public media should get with it so that true communication would be possible. Both are guilty of using new words and phrases and confusing the issue. It's called babble.

Elda M. Bush
Pasadena, California

toward a new goal

General Conference 1980 reaffirmed that the World Service Fund is crucial to our church's ongoing ministry at home and abroad.

Mindful of the current inflation rate, delegates approved a graduated World Service apportionment scale for the 1981-84 quadrennium. For 1981 the asking totals $28,452,000.

Your move is, first, a yes vote when the charge conference considers its World Service and Conference Benevolence apportionment, second, support full acceptance with a generous pledge to the 1981 church budget.

Your support of this ongoing ministry of love and service is vital

For the latest information about World Service write:
UNITED METHODIST COMMUNICATIONS
1200 Davis St.
Evanston, IL 60201

Infant formula study starts

Nine-member committee begins on ground floor

By ROY HOWARD BECK
Associate Editor

WASHINGTON, D.C. — After years of debate about whether to endorse the Nestle boycott, the United Methodist Church as a whole has begun studying the issue from the ground floor again.

That may seem like foot-dragging at this late stage of the controversy, but it is necessary to develop a base of information that will lead to a decision that can't be easily shot full of holes, says Dr. Philip Wogaman, chairman of the Infant Formula Task Force dictated by General Conference last spring.

"In order to be effective, we've got to be sure of ourselves and go beyond the present assumptions (held by both sides in the debate)," he says.

Present assumptions weren't good enough last spring to win General Conference support for the boycott.

"I really believe that each member of the task force is willing to accept the openness implied by General Conference," says Dr. Wogaman, dean of Wesley Theological Seminary, Washington, D.C. "We are starting with a strong hypothesis — but not an assumption — that there is a problem" in the way corporations market infant formula in the Third World.

The nine-member task force met Oct. 13-14 in Dayton, Ohio, reviewing a 115-page background paper on the history of the years-old dispute and agreeing on seven objectives. The members received assignments for achieving the goals and will report on their progress at the next meeting in January or February, Dr. Wogaman says.

At that meeting, the task force plans to meet with representatives of groups which coordinate the boycott. It also will hear from consultants who have not been involved with either side. Dr. Wogaman says the task force is attempting to develop an understanding of the situation based on expert information from the fields of international culture, economics and nutrition.

Only three of the task force members have taken visible positions in the controversy in the past, he says. Two favored the boycott while one opposed it. None has been in an advocacy role for either position, he adds.

On June 25-27, the task force will meet again, talking with representatives of four corporations, including Nestle. "All the parties have been very cooperative," Dr. Wogaman says. That meeting was set to occur after a World Health Organization issuance of marketing guidelines for infant formula in May of 1981. "If the guidelines reflect the concerns of the General Conference, we're likely to take them very seriously."

A decision to boycott or not to boycott perhaps is the least likely result of the task force's work, Dr. Wogaman indicates.

"I think the General Conference genuinely hoped we could make a big contribution without boycotting," he says. "It was hoping the church could be a reconciling presence . . . But a boycott remains a possibility."

He goes on to stress that the setting up of the task force should not be interpreted as a suggestion to stop the boycott for the several UM organizations and many annual conferences which previously have endorsed the boycott.

Dr. Wogaman's academic field is Christian economic ethics. The members of his committee consist of a president of a public university with a background in economics, a bishop who has done a lot of research on the controversy, two professors of seminaries, a district superintendent, a medical doctor with a career in public health and a staff member of the Board of Church and Society.

Five members are men; four are women. One is a black and one is Hispanic.

UM bishop comments on hostage release

TEHERAN — In the midst of rising speculation that the 52 American hostages held in Iran might be released prior to their Nov. 4 anniversary as captives, UM Bishop C. Dale White of the New Jersey Area, told TM/UMR many variable factors could influence U.S.-Iranian relations immediately following the hostages' ultimate release.

The above was the scene on Nov. 8, 1979, when Iranian militants paraded a blindfolded U.S. hostage before angry crowds outside the U.S. Embassy in Teheran. Though many pressures will continue to plague the strife-torn nation of Iran, Bishop White said, it will be important to the Iranian leaders that they not be seen as having been forced to release the hostages.

RELIGIOUS NEWS SERVICE PHOTO

Cheers, sighs of relief greet signing of J. P. Stevens' labor contract

By SHARON MIELKE
Managing Editor

WASHINGTON, D.C. — Sighs of relief and celebrations greeted the announcement Oct. 19 by J. P. Stevens & Co. — the focus of a consumer boycott endorsed by the United Methodist General Conference — that the company would sign its first labor contract.

The union, Amalgamated Clothing and Textile Workers, called off its boycott of Stevens textile products immediately, saying the reasons for the boycott no longer exist.

"The reasons for the boycott were to get Stevens to bargain in good faith and to stop breaking the (labor) law," the Union's liaison to religious organizations supporting the boycott said. "The purpose of the boycott has been achieved," said the Rev. William Somplatsky-Jarman of New York.

United Methodists contacted by TM/UMR seemed to agree the church's boycott drive should be dropped, but no one seemed to know exactly how this could be done since only the General Conference can alter or abandon General Conference actions.

"For all practical purposes, I assume individuals will simply drop the boycott," said Dr. Luther Tyson, director of economic life for the general Board of Church and Society.

Relief in Southeast

Church members in the Southeast, where Stevens has some 80 plants, reported a high sigh of relief "that it is over."

The Rev. E. P. Thompson, pastor of First UMC in Roanoke Rapids, N.C., where the union won its first election, said "the boycott should be dropped quickly."

"We have stood behind the workers when it wasn't the popular thing to do," said Catharine Watson of Raleigh, N.C., the former chairwoman of the conference division of church and society. "I see we've been vindicated." She also believes the boycott should be dropped.

The big textile firm resisted collective bargaining drives for 17 years in spite of 22 National Labor Relations Board rulings against the company for "unfair labor practices" and in spite of the national boycott organized by the union.

Asks laws be obeyed

When the General Conference endorsed the consumer boycott in April, it said the purpose was not to destroy J. P. Stevens but "to urge the company to produce its products in accord with federal, state and local laws and in accord with basic standards of human decency and justice."

Three UM executives related to church agencies endorsing the boycott issued a statement here Oct. 20 saying "We are glad to see the 17-year effort . . . recognized and a first contract negotiated."

"We congratulate both management and the union in settling this long dispute which has brought strain and conflict to many communities where J. P. Stevens plants are located," said the Rev. George Outen, general secretary of the general Board of Church and Society, Peggy Billings, executive for the Christian Social Relations section of the United Methodist Women's Division and Dr. Tyson.

Continue to monitor

Their statement calls the settlement "a strong first step" in the sharing of power, but their congratulations are tempered by concern over a statement made by Whitney Stevens, chairman of the board of J. P. Stevens, to the effect that "the company continues to be openly and strongly opposed to unions" in its non-union plants.

The settlement contract covers only 10 out of some 80 plants in the Southeast where the union has previously won representation. However, the 30-month agreement will cover other plants if the union wins elections there.

Mr. Jarman said the contract contains certain protections in the area of health and safety and in employment opportunity for women and minorities. These were of specific concern to United Methodists. It also is believed to include an arbitration clause as a final step in the grievance procedure.

However, the position taken by the General Conference is that the church will support the boycott until the company "complies with the National Labor Relations Act, the Occupational Safety and Health Act and the Civil Rights Act."

The agency executives said, "we will continue to monitor the actions of the company in regard to management's compliance with the church's position."

Teens surveyed cite need

Sexuality seminars under way

EDITOR'S NOTE: This article is the second in a three-part series on teenage sexual attitudes and behavior, and the efforts of some United Methodist annual conferences and church agencies to respond positively to a growing concern of UM parents. The first article reported a study of sexual activity among church teens; this article will describe the growth of human sexuality training programs in UM annual conferences. The third will portray how one church agency helps pregnant teenage girls, their parents and the prospective fathers.

By JOYCE HOPKINS
Associate Editor

The high school student had a good relationship with her parents, but her eighth date with her boyfriend was coming up, and she had a problem.

"In our school, it's an unwritten rule that when a guy goes out with a girl, on the eighth date is when he gets to score," she explained.

Not comfortable with the idea of premarital sex, this United Methodist teenager faces a problem that increasing numbers of her classmates across the country are facing — whether or not to "go all the way."

Her parents in this mid-southern state encouraged her to "be the kind of girl her morals wanted her to be."

While the general United Methodist Church is involved in helping young men and women define their morals by providing teaching materials, at least six annual conferences and one jurisdictional conference either are providing programs related to human sexuality or have them in the planning stage.

That a need exists for such seminars in the local churches may be seen in the results of the Rev. Stephen Clapp's survey which indicated that many church-active teenagers are as sexually active as those who aren't active in church (see TM/UMR Oct. 24).

Teens say need exists

One of the survey questions asked the teens to rate how good a job the church did preparing them for dating and marriage, and it provided room for write-in comments. Mr. Clapp said the teens often wrote that the reason many gave a poor rating was not because what their local churches did was badly done — but that they were doing nothing at all.

How prevalent sexual activity is among teenagers in general may be seen in figures from a Johns Hopkins University study using 1979 data which showed half of the young women from 15 to 19 surveyed had engaged in sexual intercourse.

This survey done by Dr. John Kantner and Dr. Melvin Zelnick showed 55.5 percent of the 17-year-old males, 66 percent of the 18-year-old males and 77.5 percent of the 19-year-old males had engaged in sexual intercourse.

A Mississippi State Board of Health brochure, "Teen Pregnancy — Everybody's Problem," used 1976-77 national figures to show that one of every 10 young women between 15 and 19 becomes pregnant, with two-thirds of these pregnancies beginning out of wedlock.

Several annual conferences report increasing requests from local churches for human sexuality seminars for teenage members and their parents.

And the Rev. Earl Barfoot, coordinator for family ministries with the general UM Board of Discipleship in Nashville, said he is seeing a bit more interest in this area from the slight increase in requests from annual conferences for help developing human sexuality leadership training programs as part of existing ministries.

Seminars offer guidance

The Oklahoma Annual Conference has perhaps the most inclusive program for human sexuality seminars, with programs for pre-schoolers through older adult age groups.

"Now we're offering the courses to other conferences," said the Rev. Don English, chairman of the task force responsible for national leaders training seminars in the Oklahoma conference.

The Oklahoma conference's weekend seminars include separate and joint sessions for teenagers and their parents — a model followed in human sexuality seminars available in UM annual conferences in other states, such as Arkansas, Arizona, California, Hawaii, Iowa, Nebraska, Nevada and Texas.

Providing a Christian perspective on human sexuality, based on scripture, is a common ingredient in those UM annual conference seminars, according to conference sources.

"We deal with theology, maturation, cultural influences and what the Christian responsibility in handling sex would look like," Mr. English said of the Oklahoma program. As in some conference programs surveyed by TM/UMR, what his program does not include is a strong statement prohibiting premarital sex under any circumstances.

"Some people want the church to say a strong 'no' — to be a bulwark against changing morality," said Dr. Robert Conn, editor of junior high resources for the United Methodist Publishing House. He also is an author of some senior high curriculum materials.

Dr. Conn explained that the church's message should be one which helps young people face all moral questions — including those about sex — with biblical understandings.

"The church is here not to say 'no', but to help people work out the meaning of their lives faithfully," he added.

The Rev. Howard Bailey, Nebraska conference executive director of ministries, said his conference's seminars use a "total approach" in which human sexuality is only one of three areas discussed. The other two include personal identity and how other persons' opinions affect personal values.

Kathy Purcell, the social worker at Zoar Home outside Pittsburgh, Pa., one of two United Methodist residential programs for unmarried pregnant women in the country, said a common attitude among young women who are

sexually active is that to use contraceptives is "planning to do it, and that's not acceptable."

"It's supposed to be romantic instead," said Ms. Purcell, who has been at Zoar two years and in pregnancy counseling even longer. "If a girl actually uses birth control, she feels that's suggesting she's loose."

Whether they would use contraceptives or not, increasingly younger teens are asking about them during the human sexuality seminars conducted by the Rev. Wayne H. McCleskey Jr., a pastoral counselor in Houston and chairman of the Texas Annual Conference subcommittee on human sexuality.

His and other conference programs require involvement from the local church for which a seminar will be held, and in some conferences, require a key person in the church to be familiar with the program and to interpret it to the rest of the congregation.

Conference people connected with the programs said a by-product of these seminars is increased communication between parents and teenagers in more areas than sexuality.

Church vs. public schools

Human sexuality seminars in the church apparently do not cause as much controversy as sex education has in many public schools, according to several annual conferences which offer such seminars. They report parents eager to receive help in talking with their children about sex.

The Rev. Earl Carter, North Arkansas Conference Council on Ministries director, reported school superintendents in Arkansas going to UM ministers and asking that the local churches provide human sexuality training there. Mr. Carter said he believes several churches have responded to such requests.

UMC's television ministry gets three moves forward

By LEONARD PERRYMAN

DAYTON, Ohio (UMNS) — The United Methodist Church's National Television Presence and Ministry moved forward in three specific ways here last week at a meeting of the denomination's general Commission on Communications.

Approved by the commission's board of managers during their organizational meeting for the 1981-84 quadrennium were the:

- Initial design for TV programming for possible broadcast under the media project;
- Election of a national 27-member steering committee to guide the $25 million fund-raising campaign related to the project;
- Naming of two key bodies slated for eventual activation in implementing the TV "presence and ministry."

The commission, also known as United Methodist Communications (UMCom), said staff should explore spot announcements and concentrate on the production of a telethon as initial efforts in programming. In developing all initial projects, the commission directors noted, "the program image we project is of the United Methodist Church as a community within the Christian faith in mission to the world."

Program development is to be a major dimension of the TV "presence and ministry" which was approved by the 1980 General Conference. It will also include possible purchase of a "high quality" commercial TV station. UMCom officials stress that station purchase is "not an end in itself" but a means to gain revenue for producing quality programming.

A paper approved by the directors sets forth criteria — such as programming that "affirms human potential" and is "recognizably religious and spiritually touching" — and also includes purposes for program development. Purposes include "setting the UMC apart from the "exclusiveness and oversimplistic religion of much of 'the electronic church' voice" and stimulating a "sense of pride and identification for United Methodists."

The 27-member steering committee, which includes both UMCom personnel and others, will guide a campaign starting early next year to raise at least $25 million for the TV "presence and ministry."

It was announced that a non-profit broadcast foundation to be set up to receive tax-free gifts will be called the "Aldersgate Foundation" and a for-profit holding corporation for broadcast properties would be named "Wesley Communications, Inc." unless a legal search turns up another incorporated body already with that name.

Stressing the centrality of communication, Bishop Roy C. Nichols, New York, said in a keynote address that the church must begin to deal in "comprehensive solutions."

The president of the bishops council said the church must stop talking to itself and "sit down with scientists, business people, government people, carpenters — all kinds of persons to seek comprehensive solutions to problems."

That is one crucial dimension to the projected National Television Presence and Ministry of the UMC, the bishop said. The church and its communication ministry must address all kinds of persons in today's diverse public.

These include the secular thinkers, "those who want to believe but don't;" the disinterested, the dropout and the burned out, those who have been part of the church but have left it, disillusioned; and the "faithful who are always on the verge of faltering and need encouragement."

Continuing his focus on communication, Bishop Nichols said most American families have at least one radio and one television and many have one in every room. With this kind of opportunity, he said, "God is expecting us to reach more and more people with all available media. This speaks directly to our projected TV ministry. In the name of God, we shall succeed."

The commission directors also:

- Learned that move-in day for the new UMCom building in Nashville will be the week before Christmas and that a national fundraising effort will begin later this fall for $500,000 in additional funds for the $2.2 million building and $300,000 for the modernization of equipment.
- Re-elected Charles Cappleman of Tarzana, Calif., president. The Rev. William K. Quick of Detroit, Mich., was elected vice president, and Newtonia Harris of Atlanta, Ga., secretary.

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P 383 UMR

People in the news . . .

Misunderstanding chiseled away

"Unity will be drawn from people on their knees," Roman Catholic Cardinal Leon Josef Suenens, a key figure in Vatican II, told United Methodists, Catholics, Episcopalians, and others gathered at First-Centenary UMC in Chattanooga, Tenn. Oct. 6 for an ecumenical service of prayer and praise.

The gray-haired cardinal said, "There have been four centuries of mis-understanding since the Reformation that brought today's Protestant denominations into being . . . We must start by praying and praying and praying again. I come in his name praying for visible unity."

The service was planned by local churches with the Rev. Ralph W. Mohney, senior minister of First-Centenary, (pictured with Cardinal Suenens in the center), the Rev. W. Gary Straub of First Christian Church, the Rev. J. A. Rudisill

of Sts. Peter and Paul Catholic Church, the Rev. David Collins, dean of the Cathedral of St. Phillip and the Rev. John H. Bonner Jr. rector of St. Paul's Episcopal Church.

Women urge careful scan before voting

By JOYCE HOPKINS
Associate Editor

PHILADELPHIA — The Christian Social Relations section of the United Methodist Women's Division accepted last weekend a resolution urging United Methodist Women to weigh carefully the claims of the "new Christian lobby groups" before going to the polls Tuesday.

The Women's Division met here last weekend preceding the UM general Board of Global Ministries (BOGM) meeting which ends here this weekend. The division is one of six divisions of the board. Three Women's Division subgroups approved resolutions which were to be presented to the division's business meeting Sunday night and Monday morning.

Meeting Sunday morning before the final business sessfon of the entire division was to vote on policy and action programs, its Christian Social Relations section accepted the resolution in which the Christian Voice and the Moral Majority were named.

Citing the lobby groups' desire to "reinstate voluntary school prayer" and to prevent federal courts consideration of school prayer cases, the resolution indicated that the Supreme Court already had ruled that voluntary prayer and Bible readings are not prohibited under the federal Constitution.

The resolution further suggested that the Christian Voice "morality ratings," which ratcd at zero over half of the black members of Congress, had racial bias overtones and suggested "that black members of Congress are unworthy to be re-elected." In their attempts to "Christianize the Congress," the resolution read that the two lobby groups' stance ignored that the Constitutional "equal protection" clause extends to the freedoms of other religious groups as well as to persons who profess no religion.

Stopping short of suggesting how people should vote, the resolution ended with the reminder that seldom does a "definitive 'Christian' answer" exist.

In other business the section also recommended that the division provide partial funding for two family centers for Haitian and Cuban refugees in Florida and to continue its support for ratification of the Equal Rights Amendment.

Layman feels vindicated but has more questions

By DAN LOUIS
Associate Editor

WASHINGTON D.C. — A feeling of partial vindication has been expressed by David Jessup, a lay United Methodist who authored a paper challenging the decisions of several general agencies of the UMC in their granting of funds to agencies outside the church.

"I welcome Bishop (Roy C.) Nichols' call for a churchwide discussion of the theological principles that guide United Methodist support for different causes," Mr. Jessup said of an official response to his allegations. "The bishop (who is president of the Council of Bishops) seems to confirm my basic point with the acknowledgement that the church "sometimes becomes involved with people whose blend of Marxist interpretation and Christian theology may be different from our own." (see TM/UMR, Oct. 24).

In his paper, called a preliminary inquiry, Mr. Jessup alleges that UM funds are "being siphoned off to groups supporting the Palestine Liberation Organization, the governments of Cuba and Vietnam, the pro-Soviet totalitarian movements of Latin America, Asia, and Africa, and several violence-prone fringe groups in this country" (see TM/UMR, Sept. 26).

"Unfortunately, the official reply fails to demonstrate my concern is unfounded," Mr. Jessup said. "Instead it offers a few generalized 'facts' that for the most part do not contradict my more detailed analysis of the actions and literature of each group receiving United Methodist funds."

Mr. Jessup said, "I recognize that even with such plain language there can be differing interpretations of what an organization stands for. For this reason I am urging that Bishop Nichols send an updated version of my paper to the same people that have received the offical reply. United Methodists can then compare interpretations and make up their own minds about whether the pattern of political involvement is one they wish to continue."

Several additional questions "come to mind" in reviewing the theological rationale presented for the UMC's involvement with the groups named in his allegations, Mr. Jessup said. He asks,

- While the ministry of Christ is to all people, does it follow that our ministry transcend political systems regardless of their world-view objectives;
- Because we are committed to the poor "does it follow that we must yield to those who, in the name of economic justice, seek to deny freedom of religion" and other human rights;
- Are we not forsaking our mission when we support such groups that "are uncritical of, or even sympathetic" to oppressive governments.

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On Drew University campus

UM archives building begun

MADISON, N.J. — Ground was broken here Oct. 10 for the new United Methodist national archives on the campus of UM-related Drew University.

The $2.7 million structure, which is being built by the university and will be maintained, for the most part, by the denomination, is scheduled for completion by spring of 1982.

The new archives building will replace outgrown facilities at Lake Junaluska, N.C. The combination under one roof of the resources and records of the Commission on Archives and History with Drew's large collection of Methodistica, will result in an "unparalleled center for Methodist historical studies" that promises to attract professional historians and United Methodist laypersons alike, spokespersons said.

Bishop L. Scott Allen, the commission's chairman, commended Drew University for "a remarkable gesture, which demonstrates a determination to serve the church," according to a university news story.

In addition to 9,000 square feet of library space, the building will provide 50,000 cubic feet of vault storage — enough, at the present rate of accession, to house the archives without overflow for the next two decades.

Energy-saving features will range from hot water solar panels on the roof to an air-tight full basement two stories deep and partitioned to isolate storage areas in use from yet-to-be-used space not requiring heating, cooling, or humidity control.

Entry will be from a large courtyard directly into an exhibit area. A first floor conference room in mid-18th century decor will contain books, statuettes, and implements associated with John Wesley, including a cast of his face taken on his death.

A library "designed to invite browsing," will occupy the second floor, where the Methodist reference and research collections of the university and the commission will be shelved together.

Philadelphia Area Bishop F. Herbert Skeete Jr., left, and Charlotte Area Bishop L. Scott Allen, right, look on as Methodist librarian Kenneth E. Rowe turns the first spade.

PHIL DEGGINER PHOTO

Pacific Homes litigation settlement proposed

Compiled From News Releases

LOS ANGELES — A proposal for possible settlement of the Pacific Homes litigation was approved Oct. 12 by the agencies of the United Methodist Pacific and Southwest Annual Conference.

The conference proposal was formulated by Bishop Jack Tuell, the conference negotiating team and the Pacific Homes Policy and Strategy Committee, according to a statement issued by Byron Hayes, chancellor of the conference. Their proposal was approved by the cabinet, the Council on Finance and Administration and the Committee on Correlation.

Bishop Tuell "emphasized that he has no authority to speak for or to bind the conference, but that he will endorse the proposal" to a session of the annual conference "if it is acceptable to the other parties involved."

A recommendation that a proposed conference pension fund drive be postponed will be considered by the conference Board of Pensions Nov. 1.

Meanwhile, the multi-million-dollar class action trial continued in San Diego this week — its fourth week since resuming Sept. 29 after a three-week recess. The Pacific and Southwest Annual Conference is only one of the defendants in the trial. Also named are the United Methodist Church and several national agencies of the UMC.

Donna D. Johnson, the administrative secretary to chief executives of the corporation from 1960 to 1976, said it was evident by about 1967 that monetary reserve requirements were not being met.

But the chief executive and the finance officer at the time had sharp differences of opinion about the cause and solution of the problem, she told the seven-woman, five-man, California Superior Court jury.

The suit by 160 residents, claiming fraud on the part of Pacific Homes in selling life-care contracts, has garnered considerable national publicity for the United Methodist Church, including a Wall Street Journal article that lumped the bankrupt retirement network with "legions of predators" preying on the elderly.

'Horrified' by article

"I read that article" Mrs. Johnson said, "and I was horrified to learn they were talking about the same Pacific Homes I knew."

Under cross-examination by attorneys representing United Methodist units, she said there never was a time anyone on the Pacific Homes staff told her the retirement facilities were selling continuing care agreements they had no intention of honoring.

Asked by an attorney representing the UM general Board of Global Ministries if ". . . there (was) any time (in) which you felt that Pacific Homes was operating a chain letter or Ponzi scheme (and) . . . selling continuing care agreements in order to get cash, but with no intention of performing for the continuing care agreement," Mrs. Johnson responded: "No sir."

In all, six different suits are standing against various United Methodist units and individuals totaling some $500 million. As of Oct. 1, about $3.75 million had been spent by United Methodism defending against the suits.

One of the key issues in the trial here is the relationship of the Pacific Homes corporation to United Methodism, and it was to this point that much of the testimony of Mrs. Johnson was directed.

On the one hand, documents prepared by the retirement network's controlling corporation, and entered as evidence by the residents contained phrases such as ". . . the corporation operates seven retirement residences and seven convalescent hospitals for the United Methodist Church . . .," and ". . . a non-profit corporation sponsored and controlled by the United Methodist Church which operates homes for retired persons." A promotional film for the homes made in 1960 and shown to the jury contained references to church-affiliated homes.

On the other hand, cross-examination of Mrs. Johnson by the annual conference's attorney, William Miller, suggested the normal day-to-day operations of Pacific Homes were independent of the annual conference, at least until the financial woes became generally known.

The corporation which operated seven retirement homes and seven nursing facilities in Southern California, Arizona and Hawaii had been related to what is now the Pacific and Southwest Annual Conference for some 65 years before filing in 1977 for reorganization under federal bankruptcy statutes.

Conference role

Mrs. Johnson said the chief executives of Pacific Homes reported only to the corporation directors, and the conference was not involved in approval for promotional and other materials. She also said there was considerable ill-will toward the homes on the part of clergy and laity of the conference on the grounds Pacific Homes was a refuge for the wealthy.

She testified she never thought of herself as other than an employee of Pacific Homes, and never received instructions from anyone other than her superiors at the homes. She also said no administrator of the homes ever told her they were authorized to commit the United Methodist Church to life-care contracts, and she never saw anything authorizing the homes to enter into such agreements in the name of the denomination.

Day of fasting called 'viable symbol'

BONITA DAVIS
Staff Writer

BOSTON — This November 20, a week before Thanksgiving, some people will go hungry for a day in the seventh annual "Fast for a World Harvest."

The fast is sponsored by Oxfam (Oxford Committee for Famine Relief) a 38-year-old international program that funds self-help projects to combat hunger in Asia, Africa and South America. Oxfam has received several grants from the United Methodist Committee On Relief (UMCOR).

"We believe that it is immoral that one billion people are malnourished and hungry," said Joseph Short, executive director of Oxfam-America. "Our purpose is to dramatize the plight of the world's hungry by the fast and help to provide aid for those in need."

"A program such as fasting is a viable symbolic act and organizations promoting this should be commended," said UM Bishop Wayne Clymer, president of UMCOR. "However, we shouldn't delude ourselves into thinking that this solves the hunger problem. It should instead prepare us for further action."

The fast is the means by which people are able to take the first step in confronting the issue of hunger, Mr. Short told TM/UMR. When people act, they do care and because of this, the fast has been successful in previous years in raising funds and people's consciousness, he said.

Although UMCOR has given Oxfam a grant for several of its projects, that doesn't mean UMCOR endorses all of Oxfam's programs.

"Our purpose is to find programs that deal with hunger and to channel funds for a particular need," explained Frank Smith, hunger coordinator for UMCOR.

This year, UMCOR gave approximately $73,000 in grants to Oxfam for projects to combat hunger. One such project is a self-reliance farm in Zambia, Central Africa. The farm is for South African refugees who are fleeing from the racial oppression in their country. That farm raises enough livestock and vegetables to feed up to 1,000 refugees per year.

Another UMCOR-funded project is the Tanzanian Organization Trust Fund that sponsors local people's projects such as the development of a maize mill this year that reduced the time required to grind grain by hand.

"The extent of hunger can be greatly reduced if the power structure allows it," Mr. Smith said. The local church can help by studying the issues of hunger, familiarizing itself with the complexity of the problem and becoming aware of the variety of responses that can be made to alleviate the problem.

Child's cookbook touches hungry lives

"Loaves and Fishes," by Linda Hunt, Marianne Frase, Doris Liebert; Herald Press, Scottdale, Penn., 15683 Spiralbound, $5.95.

By DIANA HOLBERT

"Listen to these Mom: 'Mexican Flying Saucers,' 'Kurt's Cookie Monsters,' 'Jeff's Jiffy Cracker Jacks!'" Darius had just received "Loaves and Fishes," a cookbook for children, on his sixth birthday, and was delighted.

When I was introduced to this book, I, too, was captivated: by its child artwork, its first-grade-teacher hand printing, its easy to follow instructions, and its little ladybug who travels through the book making editorial comments. But most of all, I was gladdened by its positive, spirited way of dealing with a depressing situation: world hunger.

The book opens with a retelling of the loaves and fishes story, and then deals matter-of-factly with the problem of food inequities: "If all the children in the whole world came to a party to share one 'Gigantic' cake, North American children would receive more than a fair share of it. Not only do some of the world's children miss out on birthday cake, they don't get enough healthy mealtime foods either."

The book is good at heightening awareness without scaring or preaching: "Remember in our story that Jesus didn't want anything to be wasted. We can be especially careful about this! . . . By learning to cook and enjoy simple health-giving foods, we are taking a beginning step toward using the world's limited resources wisely." (pp. 23-24)

In addition to the major bulk of recipes, "Loaves and Fishes" has sections on holiday celebration food ("Christmas Candle Fruit Salad"), picnicking and camping ("Roasted Apple on a Stick"), and foods from other lands ("Wendy's Welsh Scones"). Pertaining to the final category, our family has built a tradition of eating a specific country's food by celebrating an "International Night," replete with hand-drawn flags, pictures from the encyclopedia, and the globe sitting in the middle of the table.

The recipes themselves call for healthy foods, but they are not in the least austere. Many of the ingredients are common to most American palates (Cheerios, peanut butter, strawberries, tuna), and new tastes are introduced as well (carob, wheat germ, bulgur, black beans). Some recipes do contain sugar, optional chocolate, and red meat: foods which my family is trying to do without. However, the more we use it, the higher we regard it as a really good cookbook!

My only qualm with "Loaves and Fishes" is the price ($5.95). The authors do not mention if a portion of this will be diverted to world service, but it is published by the Mennonites' Herald Press, a denomination long recognized for its aid to the hungry. The book in fact does have a helpful bibliography for "families who care to know more."

I heartily recommend "Loaves and Fishes" as a cookbook for grandparents, parents, and teachers to use with their children — to share the experience of preparing and consuming food wisely and to work together in a fun and creative way.

Diono Holbert is the mother of two young children ond directs o children's choir ot First UMC of Dollos.

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Authorities rate candidates on world hunger

NEW YORK — Three well-known authorities on hunger rated President Carter above Ronald Reagan on the issue of world hunger in a joint statement last Friday.

Ronald J. Sider, president of Evangelicals for Social Action, Arthur Simon, executive director of Bread for the World, and Owen Cooper, long-time hunger activist among Southern Baptists, issued the following statement: "While initiatives against hunger by the Carter administration have so far been limited, the President has demonstrated some understanding of and concern about the seriousness of world hunger and the need for a more positive U.S. response.

"We recognize that this is only one issue among many that voters will need to consider in making their choice, but on the question of which candidate would be most likely to provide strong leadership regarding this country's response to world hunger, the evidence tilts in the direction of President Carter."

Religious right hit by some UMs

WASHINGTON (UMNS) — United Methodist Bishop James Ault of Pittsburgh and Ruth Daugherty, president of the United Methodist Women's Division have joined 13 other leaders from major church bodies in issuing a statement voicing opposition to the "new religious right." The statement specifically cited the Moral Majority, Christian Voice and the Christian Voters' Victory Fund.

"On theological and ethical grounds, we object to the list of issues which the religious right has identified as the moral agenda facing our nation," the statement said. "We find their selection of issues to be theologically and ethically inadequate."

The new right has spoken out strongly against gay rights and abortion, and in favor of mandatory school prayer as well as on other such issues.

"There is no place in a Christian manner of political life for arrogance, manipulation, subterfuge or holding others in contempt," the statement continued. "There is no justification in a pluralistic and democratic society for demands for conformity along religious or ideological lines."

The 15 ecumenical leaders also objected to the moral criteria the new right uses to evaluate candidates for public office, the assumption that human beings can know the will of God and the "manner in which some in the religious right are engaging in political activity."

The group expressed agreement that Christians ought to be actively engaged in politics and that church bodies have the right to make their church views known on public policy issues. They also agreed that religious leaders have the right to proclaim the word of God as they understand it in the light of political realities and that it is proper for religious bodies to provide its members with analyses of political issues.

Another coalition called "People for the American Way" has been formed in New York City to counter "abuses" of the new right and has gained the support of several leading United Methodists. The group has introduced three television commercials for showing in the top 10 television markets plus Houston, Tampa, Minneapolis-St. Paul and St. Louis.

The group is lead by television writer-producer Norman Lear. UM Bishop James K. Mathews and the Rev. Colin Williams are on the group's board of advisers. Acting director for the committee is the Rev. Michael McIntire, a UM minister from Falls Church, Va.

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Forum on youth ministry

Estes Park, Colorado. A team composed of district and conference youth coordinators from the Louisiana Conference received a complimentary copy of the new film, "Harry Chapin On World Hunger" while attending the Forum on Youth Ministry.

The film has just been released and comes with the leader's guide written by Dennis Benson and a cassette tape, which is designed for various ways to utilize the film. The gift of the kit, as well as the production of the film itself, was made possible by a grant from the Hunger and Value Formation Department of the Board of Discipleship.

The setting for the film is a concert of the popular singer Harry Chapin. The popular singer often encourages his audiences to consider working for solutions to world hunger. A group of youth gathers backstage for autographs and begins to ask Chapin about the hunger problems and what they as youth can do to help with the problem. Harry challenges them to become involved in the process and to devote their lives in meaningful ways working to help those in need.

Singer and writer Chapin has given years of effort to this cause through numerous benefit concerts, sale of books and albums to benefit hunger-related programs, and long hours spent in Washington urging the government to respond.

Copies of the film and the kit will be available for use of conference, district, and local church groups through the conference resource center.

The youth coordinators come together every two years for the Forum on Youth Ministry to hear well-known youth leaders give major presentations and to lead workshops on a wide variety of topics related to youth ministry. Some of the speakers at this year's Forum included: Dennis Benson, author and media Theologian; Merton Strommen, Research Director for the Search Institute; and David Poindexter, of the Population Institute.

One of the emphases this year was the new UMYF Handbook and symbol. Sales of the handbook have surpassed all expectations and would seem to indicate an increase interest in youth fellowship groups across the nation. 26,000 copies have been sold since the late spring release, and a third reprint will be underway soon.

At the recent Forum on Youth Ministry at Estes Park, Colorado, Kathi Finnell, Louisiana Conference Coordinator of Youth Ministries, is shown on the right receiving a copy of the new "Harry Chapin on World Hunger" film kit from Susan Hay, a member of the youth staff of the General Board of Discipleship.

Education authority leads local seminar

Rev. Richard T. Murray, a leading authority in the field of Christian education and church life, will lead a weekend seminar at FUMC, Alexandria on November 14-16. The seminar, entitled ADULT UPDATE, will explore the role of the adult in the contemporary church. Among areas to be covered are: organizing for adult ministry, Christian education in the 80's, the spiritually growing adult, adult class life cycle, and the role of the laity in the ministry.

The seminar is sponsored by the Adult Council of FUMC, Alexandria, in an effort to strengthen existing adult programs and to examine innovative new programs that will meet the changing needs of adults. According to Mrs. Maxine Watkins, Chairman of the Adult Council, the seminar is designed to "Breathe new life into adult ministries."

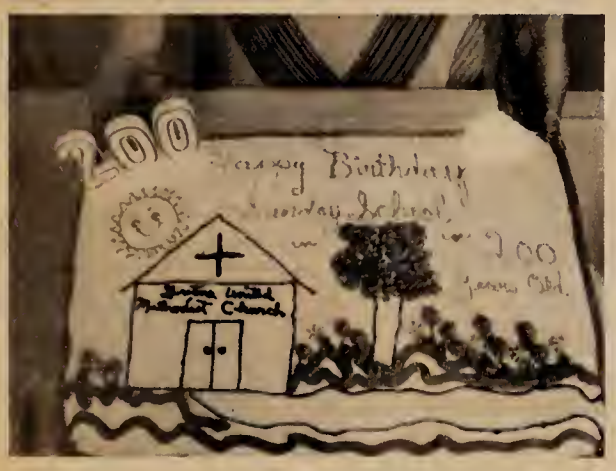
All churches are invited to send adults to the seminar. It is especially appropriate for leaders in the church such as chairpersons of the Administrative Board, Council on Ministries, Adult Council, and various commissions.

Mr. Murray is Associate Professor of Christian Education at Perkins School of Theology, Southern Methodist University in Dallas, Texas and also served as Director of Continuing Education for the school.

He is a member of the Texas Conference, and has "grass roots" level experience, having served churches as Pastor, Director of Adult Work, and Minister of Education.

Well known for his colorful presentations and informal manner, Mr. Murray is a frequent leader at conferences, pastors' schools, seminars, and workshops across the United States. He has developed the Group Guided Study Program for ministers and lay persons that are widely used throughout the country. The study program provides a structure and resource for groups of ministers and lay persons who wish to seriously study the Christian faith and its implications.

Rev. Richard T. Murray, a leading authority in the field of Christian education and church life, will lead a seminar at FUMC Alexandria.



Members of the Gretna UMC have been very active lately. Special activities were held for all ages. Some of the highlights have been a Pot Luck Picnic, UMY Swim Party, UMY Cookouts, and Teachers Appreciation Dinner. Two other activities were added. One was a three-night Bible study on the Book of Revelation. Dr. Webb Pomeroy, T. L. James Professor of Religion, Centenary College, was the leader. The other activity was a church-wide celebration and participation in the 200th anniversary of the Sunday School.

Around the conference

NEW ORLEANS — First Street UMC will serve as sponsor for several of the Haitians who are living in New Orleans. The project is in corporation with Dryades Street YMCA, the Episcopal Church, and several Catholic Churches. Rev. Abraham E. Davis is pastor of the church.

* * *

ALEXANDRIA — Members of Newman UMC welcomed their new pastor Rev. Alonzo J. Campbell and his wife, Jacquelyne with a luncheon and a huge cake inscribed WELCOME. At the same time, new folding chairs, bought by the United Methodist Men were received by the church. Mr. Campbell has instituted an evangelistic training program, with prayer services every Tuesday evening. The District UMW met at the church, Women's Day and Men's Day were also very successful. The Newmanaires under the direction of Mr. Claude Andrews, gave special music at the annual conference at Shreveport.

* * *

BATON ROUGE — Ira Woodfin an active member of FUMC, Baton Rouge, was awarded the 39th Annual Golden Deeds Award recently. Mr. Woodfin has been a community leader, as well as a leader in his church, throughout his 29 years in Baton Rouge.

* * *

HAMMOND — Dr. Hoover Rupert, Secretary of the Judicial Council and pastor of the FUMC, Kalamazoo, Mich., was preacher for Evangelistic Lectures in the church.

* * *

MANSFIELD — Mrs. Ruth Taylor, a member of the UMC from Gonzales, was speaker for the Laity Sunday Services at Grand Cane and FUMC, Mansfield. Mr. William Palmer, Lay Leader of the Mansfield congregation was the leader for services there.

* * *

HOMER — Mr. Dan Madden, District Lay Leader of the Ruston District, was speaker for Laity Sunday Services at Wesley Chapel and FUMC, Homer.

* * *

BOYCE — Mr. E. L. Stracener, Lay Leader at Boyce, and a Certified Lay Speaker, was the Laity Speaker for that charge. The Rev. Ronald Rankin as pastor.

N O S Dist. UMW

Mini-General Conference

Members of the New Orleans-Slidell District attended a Mini-General Conference, as the organization held its Third Annual Meeting at St. Timothy on-the-north-shore, Mandeville. Led by Vera Packer, Pat Cobb and Amy Ward, the 125 persons present shared the experience from Indianapolis by interview, A-V presentation and participation in six individual legislative committees. The worship service included a new hymn in Spanish and English, introduced at General Conference.

During the business session, the district made a pledge to mission of $19,000 for 1981 and amended its Constitution and By-Laws to give firmer guide lines for the participation of its District Officers.

Honored with Special Membership Pens were: Margaret Burris and Marguerite Lawson, retiring officers, and Hazel Gallaher and Marian Eggerton, Chairpersons of Local Arrangements for the recent Conference Annual Meeting.

Five units received Reading, Program Certificates; Centenary, Lake Vista, Metairie, St. Andrews and St. Lukes. The district accepted an invitation to meet at Bethany UMC, New Orleans in 1981.

200 years of caring

St. Mark, UMC, Alexandria, celebrated 200 years of Christian Education. The theme for the event was "The Sunday School; Two Hundred Years of Caring."

Andy Bowie, Church School Superintendent and Edward Larry, Assistant Superintendent, presided over the program.

Special guests were Webster Anderson, a member of New Zion Baptist Church and Evangelist, Rev. Rupert Taylor. They spoke on the purpose of the Sunday School and presented a Sunday School Lesson to the group. The biblical roots of the Sunday School was given by Rev. Tast Bowie. Persons recognized for their service in the Church School were: Annie Jacob, Mary Lavergne, Gloria Fields, Carla Jacob, Virginia Jordan, and Daisy Jett.

Gifts of apples were presented to each teacher. They, in turn, sliced the apples and shared them with their pupils to symbolize their thoughts of love and caring.

Celebrating 200 years of the Sunday School were members of the St. Mark UMC, Alexandria. Pictured at top — teachers in the Church School were presented apples. They, in turn, shared them with members of their class. Pictured at left — some of the children in the Church School at St. Mark's preparing to participate in the service.

O. W. "Red" Marrs was the Laity Sunday speaker at St. Matthews UMC. Shown with him are Homer Abel, Lay Leader and Lottie Palazzo, Administrative Assistant. Mr. Marrs is the District Lay Leader of the Baton Rouge-Hammond District, and the Finance Officer of the Conference Board of Global Ministries.

The persons who attended the Elementary I & II Camps in the Lake Charles District.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference

Of Special interest On the Inside Pages

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Editorials

Conference on Families report merits careful consideration

The White House Conference on Families has been criticized frequently since its inception in 1979 as nothing more than a series of meetings designed to promote such controversial causes as the Equal Rights Amendment, abortion, and homosexuality. The conference's final report has now been issued, and most of its recommendations do not substantiate those criticisms. And those issues which many predicted would dominate the conference and its report received only peripheral emphasis.

The Equal Rights Amendment ranked no higher than 32nd in a group of 34 prioritized concerns. Issues such as abortion, sex education, and alternate life styles were scarcely mentioned and not prioritized in a total list of 150 recommendations made by the 2,000 delegates during three regional conferences held earlier this year.

Emerging from the 250-page report as the dominant concerns of the 125,000 people participating in 48 state-wide conferences and three regional conferences were family values which Christians traditionally have affirmed. The report indicates ongoing concerns about the effects on families of work and leisure policies in government and business, prevention of and dealing with behavior patterns that are destructive to family solidarity, and strengthening the institution of marriage.

The three top-ranked recommendations concerning family life which emerged from the White House Conference are:

• A call for the development of family-oriented personnel policies — such as flexible working hours, leave policies, shared and part-time jobs, and transfer policies — so as to enable families to spend more time together.

• A call for new and more effective efforts to prevent alcohol and drug abuse through education and media initiatives.

• A call for changes in the tax code to eliminate the so-called marriage penalty, revising inheritance taxes, and recognizing the financial worth of persons who do not work outside the home.

We believe these and most recommendations included in the White House Conference on Families' report provide adequate evidence that most Americans continue to value the family, and that the most serious needs related to family life today are not new. The church — as well as the government — will need to consider, and take seriously the needs identified by this conference, and adjust plans and programs for the 1980s in response to these needs. The spelling out of such needs by such a broadly-based non-church forum cannot be ignored by the church if we are credibly to maintain our traditional stance that the family is the basic unit in society, and that society can be no more healthy than the family life it fosters.

At the same time, if the church is to minister effectively to families in the 1980s, our efforts can no longer continue to focus primarily or exclusively on the needs of the traditional nuclear family. Family life of this type needs the continuing nurture of the church, but so do the growing number of single adults and one-parent families who have often felt "left out" of the church's activities.

The needs identified in the White House Conference on Families' report represent conditions which are to be found in all communities — large and small, urban and rural — and which are prevalent among the members of most — if not all — United Methodist congregations. We, therefore, believe it is urgent for leaders at all levels of the church to secure and examine carefully this report in light of our responsibility to minister to the needs of families — of all types. We should likewise urge our elected leaders in public life to do all they can to implement the family-strengthening recommendations of this report through governmental policy.

More effort — not less — needed to combat drug/alcohol abuse

The White House Conference on Families' report ranked as second in a list of 34 priority concerns a call for new efforts to prevent alcohol and drug abuse through education and media initiatives (see preceding editorial). Ironically, this call comes on the eve of the final observance of Drug and Alcohol Concerns Sunday in the UMC on November 9.

The 1980 General Conference voted to discontinue this observance, along with several others, as part of an effort to reduce the number of mandated Special Days on our church's calendar. The White House Conference on Families' report indicates, however, that with or without a special observance, drug and alcohol abuse continue to merit special attention because of the severity of the threat they pose to the stability and well-being of families.

We hope this non-church conference's explicit recognition of the threat to families posed by drugs and alcohol will serve as a signal to United Methodists that we need to do more — not less — to prevent alcohol and drug abuse and to minister to those affected by such abuse.

We believe this final Special Sunday observance of Drug and Alcohol Concerns should be observed in every United Methodist congregation, and should serve as the launching point for a renewal of determination among UInited Methodists to develop ongoing programs which take into account that Christian family life cannot be sustained and nurtured in the presence of alcohol and drug abuse.

Welcome to new readers in Goshen, Kentucky

With this issue TM/UMR welcomes as new readers approximately 250 member-families of the Shiloh UMC in Goshen, Kentucky (Kentucky Conference).

The Shiloh congregation is the most recent addition to more than 300 local churches across the U.S. which publish special editions of this newspaper — combining local church news with annual conference and general religious news and opinion, and mailing it as one paper directly to the homes of the church's members.

To our new readers in Kentucky, we say "Welcome." We hope you will find your new church paper interesting and informative, and that you will join with other readers in providing feedback through such columns as "Letters to the Editor."

And to our continuing readers across the church, we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Donald Small, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Sharon Mielke, Managing Editor; Joyce Hopkins, Dan Louis and Roy Beck, Associate Editors; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Here I Stand

Fairs may pervert meaning of stewardship

By RICHARD F. BURNS

It is time for the annual fair at our church again and I am in my yearly quandry. On the one hand I love to visit a fair, see all the lovely handmade things, and be able to buy some economically. It is also nice to be able to do this and get the feeling that you are helping the church in the process.

On the other hand, I don't feel right about the fair because I see it as a perversion of what stewardship ought to be. It involves vast amounts of time that might be better employed serving the true mission of the church, and it defeats the proper concept of stewardship which is to recognize that God is the giver and we are the receivers.

Does a church fair, as most are run, have any redeeming values? Of course it does. You could not expect to get large numbers of members together in so many meetings and work parties without expecting them to get to know one another better, to share experiences, and just have a good social time. And I would not want you to think that churches do not need good social experiences. They should. But are church fairs the most effective way of doing this?

It's also nice, if you are one who has an interest in, and talent for, crafts and cooking to be able to have a mechanism within an organization that you like, and wish to support, for displaying and selling your goods. The popularity of country fairs and craft exhibits attests to this virtue. We can all profit from the reinforcements and praise that such an effort can engender.

And yes, if run "right" the fair may just make some money — ranging from a modest sum to what, in some churches, amounts to a sizable percentage of their annual budgets. And this is where the reasons for having the annual church fair and I part company. It is exactly on the matter of raising money — the fair's chief stated purpose — that I think most fairs can and should be faulted. They are a waste of a vast amount of people-power (try calculating the contribution of people hours times minimum wage sometime and see) for a relatively small return under the guise of "we have to in order to balance the budget." This concept is a perversion of what Christian stewardship should be. Giving should not be geared to making budgets; that is why we so often fail. Giving is a recognition of God's gift to us — everything that we are or own. We are recognizing His mastery and sharing our possessions in a way of expressing our understanding of that love. That ought to be the emphasis, not the budget.

You see, if I am a churchgoer who loves church fairs, and you tell me we need the fair to meet the budget, you may have also told me (unsuspectingly) that if we make the budget on pledging, then the fair is unnecessary! You have provided me, and probably many members of the church with a built in reason for having a financial campaign that fails. A tradition that we really don't want to see established thus comes into being. We know we must have the fair because we need it to make the budget, because, of course we cannot make the budget without it. We never have, we never will. What a circularity of reasoning to justify a fair's existence!

Is there a way out of this which will satisfy all persons, or must it be that you are either for church fairs or against them altogether? Surprisingly, I think this is one instance where all persons can be better served by a different approach, and you can allow a church to do a better job and more properly fulfill its mission in the process.

Establish a proper sense of stewardship — one that does not involve money-raising activities (I can hear some of the comments of hardened nonbelievers now!). Do this not because it is an easier task — it probably isn't — but because it puts the proper emphasis on stewardship. Don't let them convince you that no churches make the givings equal the askings — some do, yours could too. Help to give the congregation some better sense of what to do with their time. You may have to help the minister in being a prophet on this one.

Abolish the fair? There is no need to do so. Just restate its purpose. Not trying to raise money to meet the budget, but having a good social time. What about the money that will be raised? Go into the fair with the stated objective that any money raised will be used in the spirit of monies given to the Advance program. Do good beyond the budget. If it is a "second-mile" effort in terms of time and energy, make the giving "second-mile" as well should logically follow. See if this giving to others doesn't give everyone a greater sense of the Christian feeling about the fair. Once you accept this philosophy of the fair's purpose, make sure you stick to it.

Do I love church fairs? Yes I do, I was brought up on them, and they're part of my heritage. But as I have grown in my understanding of the good and the harm they can do, I realize I can now only support fairs established with a purpose that goes beyond meeting an annual budget. How about your church and its money raising activities? How about you?

"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns about issues facing the church.

This week's contributor, Richard F. Burns, is a member of the East Longmeadow UMC in East Longmeadow, Massachusetts (Southern New England Conference).

Any reader may submit an article for consideration (three typed, double-spaced pages maximum length) to: "Here I Stand," TM/UMR, P.O. Box 221076, Dallas, Texas 75222.

Letters-to-the-Editor

Waiting for invitation to church called 'absurd'

To the Editor:

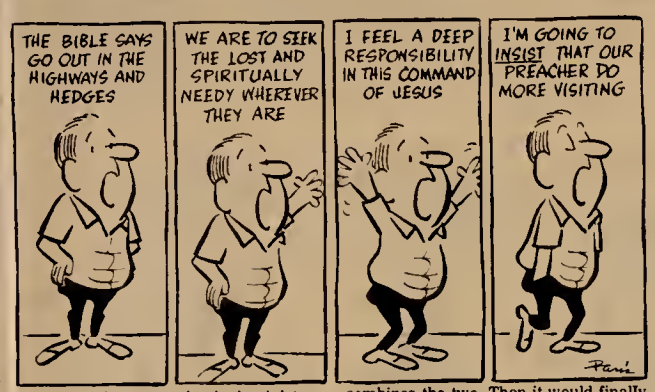
As a United Methodist who has spent numerous nights and daylight hours visiting for my church, I was provoked and saddened by the letters from Bobby Barth (TM/UMR Oct.17). He stated that he had not been visited by a minister or a lay person from his local United Methodist Church. He further stated that the last time he had an invitation to visit a Methodist Church, he and his family attended. That was 18 years ago.

What does he expect? To go to church does he need an invitation each week? This is absurd. Each Christian has an obligation to attend church. Didn't he take a vow the day he was baptized that he would support his church with his presence?

As soon as he moved to Friendswood he should have started attending church, invitation or no. How is the church to know he was there? Did he contact the minister?

All these years he has been out of church waiting for an invitation he could have been an evangelical worker, not an evangelical prospect. Mr. Barth seems to recognize that visitation is necessary. If so, I advise him to get busy and start visiting.

Richard W. Wharton
Joaquin, Texas



Friendly exception taken

To the Editor:

I would like to take friendly exception to Bobby Barth's statement that he and his family used to attend church and would do so again — when they were invited.

I am quick to agree that both ministers and laypersons are often very lax on the matter of inviting people to attend church. But the responsibility is two-fold: An invitation is not a requirement: people are free to attend church any time they wish. I know (from 50 years experience) that many people feel just as Mr. Barth does — but I have never been able to comprehend their attitude. Surely they themselves are the losers by refusing to take the initiative. And I often wonder — just how eager are they to become involved in church activities?

Don Buck
Girard, Kansas

People eager to find church get first attention

To the Editor:

This is a response from a Presbyterian on pastoral calling and attendance (TM/UMR Letters, Oct. 17). If I went to a town where I had relatives, I'd at least call to say hello. If I went to work in a new town, I wouldn't require the president of the company to pay me a visit before I punched in the first day.

There is plenty of ministerial laziness, ignorance, imcompetence, and ineptness, but even genius, high motivation, and skill cannot overcome adults playing games, and people with a lifetime of religion that never took being coy.

Churchmanship/churchwomanship is a caring, three-direction operation — person to person to God — and every combination thereof. As a minister, I look for people, I follow leads, I respond to visits, I search for ways in church and community to find folks and to be of service; but there are too many people eager to find a church, too many sending up flares, too many emitting signals, for me to expend any energy on a life-long church member who is hiding, dangling the promise of his presence if I just look in the right place. Who wants the needle in the haystack, when it takes more pleasure in pricking than in being found?

David V. Pittenger
Dallas, Texas

Leaders, are you listening?

To the Editor:

In your "Here I Stand" column of Oct. 10 Dr. William Pickard makes the best suggestion I have yet heard for a way of bridging the gap between evangelism and social action in the UMC's general boards and agencies.

Why shouldn't our General Board of Global Ministries support and participate in the Consultation on World Evangelization (Lausanne movement)? Certainly this is an important ecumenical body, restoring an emphasis that has been missing in the World Council of Churches. If the UMC is truly a pluralistic church, we should be able to stretch enough to participate in both ecumenical alliances.

Of course, any alliance with the Lausanne movement could be viewed as betrayal by those committed to "liberation theology," just as our affiliation with the WCC is viewed as sinister by "evangelicals." But if the BGM were required to commit as much staff time to evangelism as it now commits to "empowerment," perhaps it would begin to forge a practical theology that combines the two. Then it would finally have something worth filtering down to the local churches.

My little churches need to see a genuine commitment to the whole Gospel in the UMC hierarchy before they will ever take it seriously. Boards and bishops, are you listening?

Bruce Privratsky
Gate City, Virginia

TM/UMR is helpful

To the Editor:

I have received and enjoyed and benefitted from the Reporter for several years. It is always good to read the views and thoughts of fellow United Methodists. It is helpful for those of us who cannot travel and attend the meetings to be able to get some news about them.

Howard Grayson
Martins Ferry, Ohio

'Full disclosure' affirmed

To the Editor:

I wish to offer a hearty affirmation of your position in the editorial headlined "Response to 'full disclosure' call should exceed letter of the law" (TM/UMR, Oct. 17).

You properly note that encouraging steps have been begun by general agency program and finance staff persons looking toward implementing the 1980 General Conference legislation regarding "full disclosure." You, equally properly, express the wish that first fruits of these steps be accomplished soon, and that the steps comply with the spirit as well as the letter of the new legislation (Book of Discipline 1980, para. 804).

This is exactly what General Conference asked for. The paragraph cited is the result of responsible action by General Conference, after heart-searching consideration by the legislative committee on Administrative Order — which I served as secretary, and which in turn was responding to numerous petitions from individuals and groups within the United Methodist Church.

Discussion in the legislative committee on this and related matters was detailed, and frequently included phrases such as: "We must listen to the church at the grass roots." Hearing, and heeding, such affirmations, were among my most treasured experiences at the recent General Conference. They gave me new hope as to our responsible actions and good faith toward each other.

So, sisters and brothers of the United Methodist Church, let us come together and perform these good acts with appropriate responsibility as United Methodists. Then we can all rejoice as good Wesleyans.

Theodore L. Agnew
Stillwater, Oklahoma

Misuse of UMC disturbing

To the Editor:

I am disturbed and concerned about the distrust, lack of confidence, misunderstanding, absence of the truth and the misuse in/of the United Methodist Church by agencies, bureaucrats, hierarchy, ministers and laymen and laywomen.

Jesus said: "Then you will know the truth, and the truth will set you free." (John 8:32, NIV).

I believe that we have a power struggle going on between the "liberals" and "conservatives" to take over the church and to rule, dominate, and use it for their goals, purposes and benefits.

Someone said, "There is no difference between the left-winger and the right-winger; they are both wings on the same old buzzard."

It will make all the difference when we are in Christ and His Church, then we are brothers and sisters in Christ!

Odie Gregg
Ragland, Alabama

My Witness

Whose path should we follow: The world's, or the way of Jesus?

By GEORGIA A. WILLIS

The world does not have Jesus Christ, the man, walking in its midst. At best, the world has Christians who attempt to follow in His footsteps.

Along the way, occasionally the going gets tough, and the Christians sit down to rest.

Suppose, if you will, that while the Christians were resting, The World sat down beside them and began to talk.

"You know, you people really look tired. Nowadays you should relax a little and enjoy life. Maybe you're taking that "good news" stuff a little too seriously. What is needed is a modern approach, something relevant to what's going on now."

A few Christians stood, said goodbye and continued on. The others leaned back and listened.

"Now," The World continued, "the way to survive in a changing world is to adapt. I just happen to have a list of suggestions here with me for what we could call 'the Gospel according to man.'

"First, let's start with those rules Moses came up with. By adding a few exceptions (and there are exceptions to every rule you know), we could appeal more to the masses.

"I'll read them to you.

"1. I am the Lord thy God; thou shalt have no other gods before me, except the opinion of others and material goods.

"2. Thou shalt not make any graven image except currency, good luck charms and horoscopes.

"3. Thou shalt not take the name of the Lord thy God in vain, except when it slips out among people who do it out of habit and don't really mean it.

"4. Remember the Sabbath day and keep it holy, or at least until after church.

"5. Honor thy father and thy mother, except when they really don't understand you or become a burden on your time or resources.

"6. Thou shalt not kill, except those who are a menace to society, another mouth to feed, or those who would be better off dead.

"7. Neither shalt thou commit adultery, except when you are very unhappy with your marriage or very lonely.

"8. Neither shalt thou steal, except from large corporations which obviously have more money than they know what to do with, or from the government on your income taxes.

"9. Neither shalt thou bear false witness, except when you are positive your information has come from a reliable source.

"10. Thou shalt not covet thy neighbor's wife, except when she is intelligent, fun to be with and well-groomed.

"Tell me, Christians," says the smiling World, "do you see what I'm trying to get across to you? If you want to reach modern people you must accept modern realities.

"You don't have to make any decisions right now, but do yourselves and your movement a favor by presenting these basic ideas to your leaders. The whole future success of your movement might just depend on your acting upon my suggestions!"

Getting up from his seat, The World moved on. The Christians looked down toward the beach where their journey began. They remembered the easily discernible footprints of the Master. Now the way was getting steep, and just before resting, they had noticed how hard it was to find footprints on the higher, firmer ground.

Perhaps The World had a point, they thought, as they rubbed their feet. They had traveled a long way. Many of those who had started out with them had turned back. Maybe they could go back down to the beaches, find a different way and gather more followers.

As the Christians began descending, they could not hear the soft laughter of The World above their own excited, planning voices.

They could not see that behind, and above them, the Master continued His ascent, followed closely by those who would not be conformed to the ways of the world.

May the Lord help us all to find our way — and to make it His way.

"My Witness" is a column through which TM/UMR readers may share meaningful experiences of the Christian life. This week's contributor, Georgia A. Willis, is a member of the UMC in Weston's Mills, New York (Western New York Conference).

Advent: A Calendar of Devotions, 1980

by Jo Carr and Donna Cash

The truth behind the Advent season shines forth vividly in this inspirational little devational booklet. Beginning on the first Sunday in Advent with candlelight services for each Sunday, it culminates in the joyous celebration of Christmas Day.

This year's **Calendar** is as fresh and as heartwarming as ever. Scripture, song, and devotion combine to bring the whole family together in celebration of Christmas.

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18 million refugees dominate mission agenda

PHILADELPHIA — "Uprooted persons and families" — who now number 18 million in the world — were the subject of four actions by the directors of the United Methodist Church's mission arm here last week.

• Directors voted to request an international organization to investigate living conditions in the camps where Cuban and Haitian refugees are lodged in the U.S. "for the purpose of observing any violations of human rights and making recommendations to the public for correcting any abuses."

Organizations the directors may request to do the investigation are Amnesty International, the International Red Cross or the High Commissioner on Refugees of the United Nations.

Lilia Fernandez, UMCOR's resettlement officer, said it appeared that the only preparation made at Ft. Chaffee, Ark., for the refugees was "a 12-foot high fence and extra armed soldiers." One refugee wrote to her saying "every day it looks more and more like a concentration camp." Ms. Fernandez said conditions were "deplorable" at another camp near Miami, Fla., for Haitians, most of whom are single or unaccompanied males.

Division directors also took steps to develop training for local pastors and lay persons to meet the needs of refugees as well as to alleviate the fear and mistrust local residents may feel for the Cuban and Haitian refugees who arrive in their communities. Persons who resettle refugees — and then abandon them — is a new problem related by Bishop Wayne Clymer, UMCOR president.

The Philadelphia dateline stories on this page are Managing Editor Sharon Mielke's report on the general Board of Global Ministries meeting Oct. 28-31.

• The government's decision to relocate Cubans and Haitians from camps in the U.S. to Puerto Rico also drew criticism because the proposed military facilities are inadequate and the unemployment rate on the island already stands at 17 percent. Further, they said in concurring with a resolution from the general Board of Church and Society, the island already has one of the highest population densities in the world and the situation "should not be worsened."

• A new $300,000 emergency fund to aid "uprooted persons and families" who are the victims of political oppression and human rights violations was established jointly by three divisions of the board: World, Women's and UMCOR.

The fund is to aid persons who are denied their rights by virtue of their "obedience to Christian conscience," who are "victims of oppressive governments," who need to relocate or to be reunited with their families.

• The situation of a million and a half Ethiopian refugees in Somalia was described by UMCOR General Secretary J. Harry Haines as "a disaster of appalling dimensions . . . It's as though 100 million Cubans and Haitians had arrived on our shores."

Refugees will be a major issue for the mission board for the next decade, acting general secretary Dr. Betsy Ewing said in her report to the directors.

"One of the consequences will be the need to divert massive sources of money from on-going programs to respond to the needs of people on the move, 50 percent of whom are children and many of whom are illiterate and unskilled." The world refugee concentration has moved from Southeast Asia to Africa.

Elderly aid threatened

By ROY HOWARD BECK
Associate Editor

CINCINNATI — The Pacific Homes court case represents a potential threat to the nation's ability to care for its elderly, a Baptist lobbyist warned a White House mini-conference on aging here last week.

That and other liability trends could make programs for the aging impossible or impractical for churches to undertake, said Dr. John Baker of the Baptist Joint Committee on Public Affairs.

"The bell tolls for you," the Baptist lawyer told some 50 representatives of most denominations, social ethicists and gerontological experts. He called on them to enter the Pacific Homes case as "friends of the court" on the side of the United Methodists.

Reducing religious aid for the elderly could be disastrous at a time when government is having to deal with budgetary restraints, several speakers told the gathering. Church-related organizations for the aging (not just homes) outnumber all others combined, according to estimates by William Oriol, a long-time congressional aide who now is with the International Center for Social Gerontology.

A major recommendation to come out of the four-day symposium here was that the White House Conference encourage religious sponsorship of homes for the aging and that liability laws be re-evaluated.

Denominations may end

"Denominations as we know them won't exist" if the courts uphold the idea that the United Methodist Church as a whole is liable for the actions of the Pacific Homes nursing facility, Dr. Baker said.

The now-bankrupt Pacific Homes is a non-profit corporation established by a predecessor of what is now the Pacific and Southwest Annual Conference of the UMC. The suit is a class action upon behalf of the residents.

The concern that a national body would be liable for the actions of any local affiliated group over which it has no control easily could cause denominations either to disband or to develop a rigid hierarchy that would abolish all risky programs, Dr. Baker said. He cited several court rulings that are causing local churches in many states to shy away from useful programs because of fear of excessive liability. State laws pose most of the problems, he said.

"What we need is a stricter definition of negligence" and perhaps some liability ceilings, he said.

Discussion of the Pacific Homes situation comprised a small amount of the symposium's total agenda, but it was indicative of how participants viewed their mission as members of the official National Symposium on Spiritual and Ethical Value Concerns.

"A major purpose here is to be certain that the White House Conference doesn't unintentionally hurt religious efforts," explained Dr. Harry R. Moody of the Brookdale Center on Aging in New York City, a non-church related agency. "Government tends not to consider the effects of its moves on religious efforts. We need a religious-impact statement, I guess.

"The result of the Pacific Homes ruling could be to leave nursing homes to the responsibility of the non-religious. It wouldn't be intended that way, but that would be the effect."

The record of testimony and recommendations from last week will be used to form a 20-page final recommendation paper to be completed by next February.

There are several other mini-conferences, most addressing the special problems of ethnic and social groups. This one was created after NICA protested that the White House Conference had been set up with no apparent recognition of spiritual concerns related to the elderly.

Spirituality important

A primary thrust of the testimony here was that spirituality is of primary importance to most senior citizens. Government must recognize that point if its policies are truly to benefit the whole person, participants said.

Among the preliminary recommendations from the symposium were:

• Government taxation and programs must provide incentives for families (including larger non-nuclear families such as the local church) to care for their older members and for the elderly to remain in their homes.

• Research in "holistic treatment" of the elderly should receive high priority.

• Research for the well being of the 95 percent of the over-65 population not in nursing homes should increase, with emphasis on preventative health care.

• An age-integrated society is desirable. Discrimination that works against that should be eliminated.

CHITORA, Zimbabwe — The pastor and United Methodist congregation gather to worship on the foundation of their church building — all that remains after the war. Dozens of churches and parsonages, hospitals and clinics and three secondary schools were vandalized and burned during the seven-year conflict. An appeal to help Zimbabwe rebuild was re-issued recently because of the small response (see article below).

UMCom PHOTOS BY DON MOYER

War demolishes much but not faith

PHILADELPHIA — "No demolition can destroy the faith and the will" even though Zimbabwe United Methodists at Chitora now meet in the open air where their bombed church once stood.

Zimbabwe UMs have sent a "thanksgiving" letter to their colleagues in the ZUMC appealing for help in rebuilding schools, hospitals and clinics, churches and parsonages — primarily in rural areas — destroyed by the seven-year war.

An $800,000 special appeal for reconstruction was issued last April during the General Conference, but it was re-issued recently because of the small response and the urgent need, according to Bishop Wayne Clymer, president of the United Methodist Committee on Relief (UMCOR). As of Sept. 30, only $89,226 has been contributed.

Nathan Goto, lay leader of the Salisbury-Bulawayo district and an official in the government's ministry of education, delivered the letter to UMCOR directors last week.

In a personal message, he recounted stories of how church members had withstood the long war as Christians became targets in many areas.

"The situation now is to rebuild," he said. Mr. Goto said Christians wanting to help the people of Zimbabwe "can do it through our church." He said the Zimbabwe government is appealing to all denominations to rebuild the schools as quickly as possible.

Mr. Goto reported that over 20,000 youngsters are returning from across national borders who must be educated, as well as those in the country who received no schooling during the war.

Asked if he foresaw the possibility that the schools would be nationalized, Mr. Goto said there is no indication the government intends to take over the schools.

The lay leader assured UMCOR directors that the money would be "used in line with the priorities set by UMs in Zimbabwe" and could not — given their conference structure — be used somehow to benefit Bishop Abel Muzorewa's political party. Funds will go directly to the conference-elected treasurer and the Board of Finance and Cooperation.

Earlier this fall the World Division sent a civil engineer to Zimbabwe for an on-site inspection of the damages to church property.

John T. Schevenius of Minneapolis said earlier estimates of need were "too low." He calculates that reconstruction of three secondary school buildings alone will cost $641,872 and equipment $100,000 more.

Restoration of bombed and burned-out churches is placed at $214,099; hospitals and clinics at $53,840.

The total estimated need is just over $1 million.

Funds for the rehabilitation of persons in the war also were voted here by UMCOR last week. A $75,000 payment on a pledge of up to $250,000 was approved for use by Christian Care, the ecumenical relief agency of the Council of Churches of Zimbabwe.

'80s preview promises tension over outreach

PHILADELPHIA — In a preview of mission in the '80s, several church leaders suggested there will be tension in the ranks of church members over what constitutes mission outreach.

Calls for Christian mission to identify with "the poor and oppressed" are being countered by calls for mission to maintain the status quo.

"The adversary seems to reside in the ranks," said the Rev. George Outen in an opening address to the directors of the United Methodist general Board of Global Ministries Oct. 28. Dr. Outen is the top executive for another agency, the Board of Church and Society.

Dr. Outen said "the adversary" is taking the form of the New Religious Right which sees the church's mission as bringing back "the halcyon days of the '50s:" White people were moving to suburbia, segregation and discrimination were in place, women and minorities "knew their place," there was high church attendance and U.S. military might was unchallenged.

"Some of us do not consider the 'good old days' to be so good, and some of us ain't goin' back," the social action leader said.

Religious right knocked

In a sharp denunciation of the New Religious Right — represented by Moral Majority and Christian Voice and others — Dr. Outen said their main objective is political power and not social righteousness. He charged that the New Right is "devoid of advocacy for the poor and the oppressed."

The Women's Division, which is a part of the Board of Global Ministries, also unanimously passed a resolution during pre-board meetings warning voters in this week's presidential election to beware of the two named groups' political message which the division described as religiously and racially biased (see TM/UMR Oct. 31).

Dr. Outen said he is also an evangelical and agrees with right-wing evangelicals on the need for the renewal of persons. But, he said, "the Spirit never does half a job," and it has become obvious that the renewal of the world does not automatically result from changed people. "Born-again Christians," he continued, "often support structures that keep others from finding God" and "become content with the status quo."

Conform to 'God's agenda'

Dr. Outen told the 157 mission directors they should work to change the '80s to "conform to the agenda of God and not to the '50s." Perhaps, he said, the 'me decade' of the '70s can be converted into the 'we decade' of the '80s.

In an allusion to the Maryland layman, David Jessup, who alleged earlier this year that church funds are being siphoned off to Marxist-oriented and totalitarian groups, Dr. Outen declared, "I would much rather answer to David Jessup (at the Last Judgment) than answer to God" suggesting that the questions of justice and compassion raised at that time are the overriding concern of Christians.

The issues of Christianity and Marxism and relationships with churches in socialist societies is believed to be of significance in the next five years. A prominent lay theologian from India addressed the issue in an address to the Education and Cultivation Division.

"The basic revolutionary ferment today is for justice and it is of God's making;" said Dr. M. M. Thomas who is in this country teaching Christian ethics from an Asian perspective at Princeton Theological Seminary.

Dr. Thomas said the church is responsible for starting this ferment but then abandons it and becomes indifferent.

Don't stop poor

"Once the dignity of the poor is awakened, you better not stop them," he said, urging that the church recapture its solidarity with the poor by giving guidance to their aspirations for justice. When Christians fail to provide leadership, the socialists and communists come in to organize and give guidance.

Dr. Thomas said Marxism is "too Utopian," and has a scheme of salvation. However, "it doesn't recognize sin. In the Marxist attempt to save the world, they become dangerous in their Utopianism and end up as inquisitors coercing people into salvation," he said.

Dr. Thomas said Christians ought to affirm non-violent methods of change within the framework of democratic process, but he said, "there will always be organized resistance."

He added that the "ruling classes in the world today — such as white South Africa — tend to destroy the peaceful means of revolution in their determination to maintain the status quo."

A black South African Dutch Reformed campus minister addressed the entire board of directors and confirmed some of Dr. Thomas' statements.

Apartheid ups tension

The Rev. Alan Boetha of Capetown, South Africa, said there is growing tension in the churches because of apartheid. He believes "the future of Christianity itself is at stake" in his country because of the churches involvement in supporting the apartheid system.

Mr. Betha said there are only two ways to bring change in S. Africa. One is through "all kinds of diplomatic and economic pressure from the West and the U.S."; the second is to make life intolerable through urban guerilla warfare.

"Peaceful change" is the clear preference of black S. Africans, he said, "but we have not gotten cooperation from the Western governments."

The campus minister said "what happens in my country is closely tied to what you do in this country," and urged that the struggle against racism in the United Methodist Church and society in general become serious commitment of church members who want to do something about S. Africa.

Among the great issues the mission arm of the church will face in the '80s, in the opinion of the acting general secretary, Dr. Betsy Ewing, are world refugees, long-term poverty, an increase of racism, women's issues, relationships with churches in socialist societies, dealing with controversy, the internationalization of persons in mission and the role of the local congregation and its relation to national boards.

"Perhaps we as a mission-agency need to give leadership in renewing the church's commitment to the poor, being the voice for those who have none."

'In best interest of UMC'

Pacific Homes settlement urged

PHILADELPHIA — A "fair, equitable and feasible" settlement of the Pacific Homes litigation is in the best interest of United Methodism, the Los Angeles Area bishop said here last week.

Bishop Jack Tuell said in an interview with reporters that "regardless of the question of legal liability, it is better to terminate the litigation, if possible." He cited the "possible results" of prolonged litigation plus the undesirability of having the church's image continue "under this cloud" as the reasons for seeking a settlement.

The bishop and John Kirkman, the treasurer of the Pacific and Southwest Annual Conference, were here last week to discuss aspects of the conference proposal for reorganization of the homes with the general Board of Global Ministries. The annual conference, several national church agencies and the denomination are defendants in several suits. The trial of the multi-million dollar class-action suit is now in progress in San Diego.

The conference proposal has been approved by its agencies, cabinet and council on finance for presentation to the other parties involved. The annual conference will have to act on the plan in a special session before it is official.

"The proposal is of principles for reorganization of the Pacific Homes," the bishop said. He said it involved a financial figure which he would not disclose, but the objective is to reinstate the homes on a sound financial basis. The exact nature of their relationship to the church — if any — "is under discussion." Of the 14 homes and convalescent centers which were in the network when the bankruptcy proceedings began, several "have been sold. It is expected there will be nine facilities remaining.

Asked about the likelihood of a settlement, Bishop Tuell said: "While there are many questions yet to be resolved, there are more signs of hope for a settlement now than have existed before." However, he cautioned, he did not want to raise "false hopes."

The bishop acknowledged that a settlement would leave unresolved the question of whether the denomination is a "suable entity" and related separation of church and state questions. But, he believes, it would be better to leave these issues unresolved than to run the risks involved in seeking a definitive answer.

"Perils" related to the prolonged litigation route are "the great expense" and "the possibility of not getting a definitive answer" even then, he said.

Deadlock delays mission agency nomination

PHILADELPHIA — A personnel committee was compared here to a "hung jury" when it was unable to come up with a candidate to head the United Methodist Church's mission arm last Friday.

The 157 directors of the general Board of Global Ministries gave the committee a vote of confidence, however, after several attempts to change the process were beaten back. They also gave the personnel committee more time to find a nominee. The directors will meet again in early April.

Efforts to turn the process over to a specially appointed "search committee" or to have directors choose between several candidates failed to get support. Of the latter proposal, John Stumbo of Topeka, Kan., said, "we don't want to have a horse race."

Personnel chairman, the Rev. Prenza Woods of San Antonio, Tex., told directors the six-week old committee did not have enough time to do its work adequately. He said there would have to be more consultation with board officials, staff, directors and additional criteria set before they would be ready to receive new applications.

Acting general secretary, Dr. Betsy Ewing, will continue in the post until a new general secretary is elected. She was named to the interim post when Dr. Tracey Jones Jr. left the position in September.

Board raps rights violators

PHILADELPHIA — Two Latin American military governments were the subject of resolutions adopted by the directors of the general Board of Global Ministries meeting here last week.

The directors opposed the inclusion of $5.5 million in military aid to El Salvador in view of the government's continuing human rights violations. The Catholic Archdiocese of San Salvador reported 5,523 persons killed for political reasons this year and the disappearance of 211 more persons.

The General Conference in April urged President Carter to cancel a shipment of military supplies as had Archbishop Oscar Romero of El Salvador before his assassination in March.

In a resolution on Bolivia, the 157 directors supported the decision of the U.S. government not to recognize "the illegal regime of Colonel Luis Garcia Meza." They also urged continued economic and political sanctions against the dictatorship, and urged the U.S. government to "make every effort" to pressure the International Monetary Fund to not grant special concessions to the Garcia regime.

Directors also expressed solidarity with Christians in Bolivia, especially Methodist leaders and Catholic bishops "whose courageous stand in defense of human rights and dignity of Bolivia's people is a continuous sign of hope."

The church's mission arm requested the Garcia government to identify the killed, release (political) prisoners, end harassment of the civilian populace and return the country to democratic rule.

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Inflation up more than 1979 giving

INDIANAPOLIS, Ind. — "Unless church leaders get off whatever they are sitting on and do something about it" there's bad financial news in store for the church next year, an economist recently told a meeting of the United Methodist Association of Church Business Administrators here.

At about the same time the National Council of Churches' Office of Research reported that the per capita giving to 10 major Protestant denominations fell behind inflation in 1979 for the first time since 1974.

William Weida, business manager for the U.S. Air Force Academy, had some good news and some bad news for the UM business administrators. He said the current recession, which negatively affects contributions, will "bottom out" before the winter, but that inflation will pick up again. The final word was "this means bad news for the church because we will go into one of our heaviest giving seasons at the bottom of a recession," Mr. Weida said.

Inflation tops giving

The NCC report indicated that in 10 selected denominations per capita giving rose only 9.9 percent while inflation moved ahead at an annual rate over 13 percent. The report also said that because the aggregate membership in the 10 denominations dropped in 1979 the total giving actually increased only 8.8 percent.

The 10 denominations surveyed each year are the American Baptist Churches in the U.S.A., the American Lutheran Church, the Christian Church (Disciples of Christ), the Episcopal Church, the Lutheran Church in America, the Lutheran Church-Missouri-Synod, the Presbyterian Church in the U.S., the United Church of Christ, the United Presbyterian Church in the U.S.A. and the United Methodist Church.

UM median salary up some

Two of these denominations have indicated that the median salary of ministers in their denominations are further behind inflation than is giving. The median salary for United Methodist ministers has increased only 7.21 percent in 1980 over 1979. Though this increase is well behind inflation it does represent a greater percentage of increase than the previous year, said Susan Wilson, assistant actuary for the General Board of Pensions. Ms. Wilson told the TM/UMR that over the last 10 years UM ministers' salaries have increased at an average rate of 6.8 percent a year. The median salary for UM ministers in this year is $14,484.

The UMC minister's median salary increase for the period ran behind that of other U.S. employees. Wage increases for all employees between 1979 and 1980 averaged 9.3 percent, according to a recent report of the Bureau of Labor Statistics.

The United Church of Christ has reported that its ministers' median salaries rose by 7.1 percent between 1979 and 1980, slightly less than that of the UMC ministers. However, the 1980 salaries for the median UCC minister is somewhat higher, at $15,726, than the UMC Ministers. —DAN LOUIS

Ezra Earl Jones, Editor

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Church helps unwed mothers cope

Being unmarried and pregnant can present a problem as thorny as the cactus plant this young woman contemplates. The Southwest Maternity Center at Methodist Mission Home offers help to prospective parents — and to their parents as well.

—METHODIST MISSION HOME PHOTO

EDITOR'S NOTE: This is the last article in a three-part series on teenage sexual attitudes and behavior, and the efforts of some United Methodist annual conferences and church agencies to respond positively to a growing concern of UM parents. The first article reported a survey of sexual activity among church-active teenagers; the second described the growth of human sexuality seminars sponsored by annual conferences. This concluding article portrays how one church agency helps pregnant teenage girls, their parents and the prospective fathers.

By JOYCE HOPKINS
Associate Editor

Whether it is reading about a survey asking church-going teenagers about their sexual attitudes and practices or seeing a classmate of one's children leaving school with a suspiciously thick waistline, people are becoming aware of greater sexual activity among teenagers today, especially those 16 and older.

And although United Methodist-sponsored seminars which include a Christian perspective on human sexuality might be considered "preventive medicine" in the teenage pregnancy epidemic, the denomination has not forgotten the young men and women who become involved in pregnancy out of wedlock.

Residential programs for young women — which offer counseling to the unwed fathers involved — are available through church-sponsored homes in Texas and Pennsylvania.

TM/UMR talked with five young women at the Methodist Mission Home in San Antonio during that agency's 85th anniversary celebration recently.

"How we get here is different for everyone. But here you don't feel like such an outcast," said Sara, who is in her twenties, about living at the Southwest Maternity Center, a part of the Methodist Mission Home.

She, like other young women who live here temporarily, is unmarried and pregnant. She, like some, will give up her baby for adoption.

Sara is not her real name, nor will the real names of the other four young women who told TM/UMR their stories be used.

"I really didn't know what I wanted to do," Frances said. "I thought to give my baby up was the logical thing to do."

Frances, who is a high school student, and the baby's father already had marriage plans when she became pregnant. Now, after she has spent time at the center, they have decided to move up the wedding date and marry before their baby is born and then, to raise the child themselves instead of giving it up.

Stay gives 'time to think'

"I enjoyed staying here. I found I had the time to think for myself. I didn't have someone pressuring me to do this way or that," she explained.

Dorothy Johnson, director of the Southwest Maternity Center, said counselors are careful not to try to persuade the young women to marry, to keep their babies or to give them up for placement through the adoption services offered by the center.

If a prospective mother chooses to put her child up for adoption, the maternity center pays all delivery expenses. If she chooses to keep the child, she must arrange to cover these costs. Ms. Johnson said the staff is sensitive to the feeling that this might be interpreted as a form of pressure, but the staff continues to help a young woman, regardless of her decision.

Ms. Johnson said that counseling services continue to be available to such young women, and the maternity center helps them locate community financial resources, if needed, such as arranging to have their babies at a county hospital.

One young woman, who plans to offer her baby for adoption, said she saw that she had three choices when she became pregnant — to stay in her own apartment, to go home to her parents or to come to the maternity center.

"Home wasn't the answer. There would just be too much pressure from my parents. I'd already decided I didn't want an abortion, and I didn't want to marry my boyfriend — I'm too young. Living on your own, you get so lonely. Here you do get lonely, but there are other girls around, all in the same situation you are. Some days, it helps you to talk it out," she said.

As for the sort of young women who find themselves at the center, Ms. Johnson said, "We find they have generally had what they felt was a committed relationship with the baby's father. They had plans, probably, of marriage in the future, and then with the pregnancy, the relationship falls apart."

Girl 'not a little sleaze'

Or to put it in the words of one of the young women, Sara: "It's not like you're a little sleaze — the girls here aren't like that. They all come from good families. It's not like you've been sleeping around. If someone told me four years ago I'd be in this situation, I would've said 'never.' The morals are different today."

And Sue explained that they are not at the maternity center because their boyfriends don't love them, or wouldn't marry them.

The fathers of the young women's babies are not left out of the counseling process at the Southwest Maternity Center or in its outreach program which covers young women who stay at home or at Maple House, a residential center in Odessa which is also a Methodist Mission Home program.

The fathers-to-be may go to the Southwest Maternity Center for counseling, or they, like the young women who are not in residence there, may talk with a counselor by telephone.

"My baby's father called and talked with a counselor," Frances said. She expressed surprise because "he's the kind of guy who feels what he does is his business. But I'm kind of glad he called."

Parents of the young women also may participate in group counseling sessions, which Ms. Johnson explained, helps them work through their feelings, and their reactions to their daughters' pregnancies vary widely.

Family 'wanted an abortion'

"My family wanted me to get an abortion. They put so much on me to get one, but I just couldn't," Tammy said. "I feel stronger now. I'd really be regretting it if I'd gotten an abortion. This is the first time in my life I've done what I feel is right."

Mary indicated her father felt it would be better if she did not stay at home during her pregnancy, "but he said I could come home afterwards," she added.

"They didn't know I was having sex," Tammy, who is about 17, said. "When I told them I was pregnant, it was really bad. But now they know I've done wrong, and I know I've done wrong, and I feel much closer to my parents."

Ms. Johnson said the group counseling sessions for parents give them a chance to express their "anger, and hurt and

frustration. They have concerns about their daughter's pregnancy and her sexual behavior. Can they trust her again?

"If they know a lot of other nice parents have daughters in a maternity home, it is easier for them," she explained.

Potential adoptive parents also attend counseling sessions, Ms. Johnson said, to dispel any negative feelings counselors have about unwed mothers.

"We begin at the first meeting (with prospective adoptive parents) to help them understand what goes on in a young girl's life. They have to know that or they will pass negative feelings to their child about her, and the child will have negative feelings about himself," Ms. Johnson said.

The nature of the maternity center's work, Ms. Johnson said, is why some church people will give money instead for the mission home's other program — Southwest Center for the Hearing Impaired.

No help for 'sinful girls'

"They're not going to help these 'sinful girls.' It's really distressed me when people — particularly the girls' fathers — come on in that way. Jesus was forgiving; why can't we be?" Ms. Johnson said. "Sometimes these girls get pregnant because of the need to have someone to love."

Another requirement for adoptive parents here is also one reason a number of young women like Sara chose to enter the Methodist Mission Home.

"I have a very Christian family, and it's important to me that my baby have that," she said.

Ms. Johnson explained that both adoptive parents must be active in the same church, either United Methodist or another denomination.

Just as the maternity center takes care of their unborn children's religious needs through its adoptive parent screening process, the young women's own religious needs are met through regular chapel services. United Methodist ministers are available to discuss religious questions, and the social workers on the staff all have Christian backgrounds.

Mission officials answer McCurdy Schools charges

By SHARON MIELKE
Managing Editor

PHILADELPHIA — Charges levelled by a mission school superintendent against the way United Methodist institutions are funded drew a strong reaction from mission officials here last week.

Dale Robinson, the head of McCurdy Schools in Espanola, N.M., wrote in an opinion article on the editorial page of TM/UMR Oct. 24 that the Advance ("second-mile giving") procedures plus National Division funding priorities are strangling mission institutions, forcing them to either compromise or close.

"We are trying to reward schools and other youth-serving agencies who are meeting National Division goals and objectives," said Lula Garrett who heads the agency concerns section.

In a nine-point information sheet distributed to directors of the general board of Global Ministries, meeting here, division officials also defended Advance procedures.

Referring to McCurdy's $14,000 budget cut for 1981, Ms. Garrett acknowledged that "there are questions about whether McCurdy Schools are meeting these objectives" in light of Mr. Robinson's statements about the purpose of the schools.

Ms. Garrett said the reasons for the church's involvement in primary and secondary education today is much different than when these schools began.

"Then there were no public schools or there were none for minority groups," she said. Today, comments such as Mr. Robinson's that the mission school provides "quality education" slurs public education.

She said Mr. Robinson's statements that some other mission schools were closed because of division policy were "not true" but were the result of community needs assessments which indicated new needs in the minority community were more pressing than education.

The division executive said the fact that McCurdy Schools — and some other institutions — hire a full-time resource development person means they are "untouchable" and unresponsive to division requests for community assessment and self-assessment.

While McCurdy received a $14,000 appropriations cut, support for the schools represents 18 percent of the budget of the Office of Youth-Serving Ministries and 12 percent of the total amount received in 1980 ($208,000) for all National Division projects through the Advance.

Judicial Council tosses General Conference act

ATLANTA (UMNS) — The Judicial Council of the United Methodist Church found unconstitutional an act passed by the 1980 General Conference in its meeting here last week.

The council, which functions as a "supreme court" for the denomination, threw out paragraph 2623.3 of the Discipline which was added last spring. It gave a bishop and cabinet the power to suspend an accused minister "from all ministerial responsibilities pending investigation."

The nine-member council ruled that the paragraph cannot apply to conference ministerial members because suspension "from all ministerial responsibilities" would include the "duties of a pastor." This would effectively remove the minister from "good standing in the annual conference" which can be done only by conference vote.

The council ruled that the paragraph may apply to a local church pastor (one who may be assigned only to a particular charge or local church.)

New paragraph 810.5, which provides for a voting member of a general agency also to be a voting member of an annual conference agency, was upheld, except where it could make the person also a member of the conference council on finance and administration. This is prohibited by other legislation which holds that no one can serve in the finance agency and also in an agency which receives conference funds.

The council affirmed Bishop Charles F. Golden's ruling in the Pacific and Southwest Annual Conference that if a conference budget is amended after it has been apportioned to the local churches it must be re-submitted to the churches.

The California-Nevada conference's establishment of a task force to study homophobia and to develop and implement a program dealing with the effects of the fear of homosexuality was not found in conflict with Discipline paragraph 906.13.

This paragraph prohibits the use of church funds to promote the acceptance of homosexuality.

Among the cases over which the council said it had no jurisdiction was one coming from a challenge from General Conference to a study document on human sexuality on the basis that it was unconstitutional in contradicting parts of the social principles. The Council ruled that neither the social principles nor the study document is part of the constitution."

The council only rules on constitutional issues.

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US-2 service reaffirmed

PHILADELPHIA — The UMC's short-term mission service program (called US-2) will continue as a "service opportunity" for young adults, the denomination's mission agency directors decided last week.

The directors also resolved to make the program more effective in fulfilling division objectives and to increase recruitment of ethnic minorities for the program.

The action came in the wake of a petition signed by 44 US-2s last June recommending some changes in the 30-year-old service program. They also expressed fear that the board might end the program. The US-2s wanted more say in planning the orientation for new service workers because they felt previous orientations have been inadequate and imbalanced (see TM/UMR Sept. 6).

While the resolution does not say the board will put one staff person in charge of the operation to improve coordination — a key request of the US-2s — it does suggest a more efficient staff model and more support for Us-2s in the field.

Several US-2s have been invited to attend a November planning meeting.

A companion resolution recognized the United Methodist Voluntary Service (UMVS) program as an important avenue of leadership.

UMVS provides financial support and advice to volunteers in community organizations. —Sharon Mielke

the church today

Court reverses ruling in interracial dating case

RICHMOND, Va. (UMNS) — A Virginia private school that claimed religious freedom in expelling a student for interracial dating exceeded its constitutional rights, an appeals court ruled here Oct. 14.

The 4th U.S. Circuit Court of Appeals unanimously reversed the decision of a U.S. district court in Alexandria and ordered it to rehear damage claims by Melissa and Charlotte Fiedler against Marumsco Christian School in Woodbridge, Va.

The United Methodist Board of Church and Society had filed an amicus brief in the appeal process. It claimed the trial court erred in holding that the school principal's "opposition to interracial romantic relationships is a religious belief," and also in holding that "a private sectarian school's religious belief authorizes the school to implement policies which explicitly discriminate on the basis of race."

Community has common bread for communion

PARIS, Ky. — Hundreds of fellow worshipers joined efforts in order to celebrate World Communion Sunday in a more ecumenical way.

Four United Methodist Churches, three Christian (Disciples) churches, one Episcopal and one Presbyterian church in Paris and Bourbon counties joined in using the same hymns, scriptures, responsive reading, a short litany and unleavened bread baked by a local woman for each participating church.

According to an article in the Kentucky United Methodist newspaper, the celebration took on new meaning for participants. The Rev. Ben Cain is pastor of Paris First UMC and president of the local ministerial association.

British evangelism initiative launched

NOTTINGHAM, England (RNS) — The Archbishops of Canterbury and York were among the featured speakers at the first assembly of England's Nationwide Initiative in Evangelism (NIE) here.

Although the gathering drew 800 delegates from all the nation's major denominations, this number was well below the 2,000 anticipated. The Rev. Tom Houston, program coordinator, blamed this on ministers who, he said, were reluctant to pass on information about NIE to their members.

Oral Roberts says vision of Christ backs hospital

TULSA, Okla. (RNS) — United Methodist evangelist Oral Roberts has told his supporters he saw a gigantic vision of Jesus last spring which convinced him that his $100-million medical complex here will be completed.

The Tulsa Hopsital Council has been battling Mr. Robert's plans to construct a 600-foot-tall hospital on the grounds that the city already has too many beds. The evangelist has argued that his facility would draw patients from across the nation and would not affect other hospitals in the city.

In a letter to his supporters, Mr. Roberts recently wrote that at exactly 7 p.m. last May 25: "I felt an overwhelming presence all around me. When I opened my eyes, there He stood, some 900 feet tall, looking at me. His eyes — Oh! His eyes! He stood a full 300 feet taller than the 600-foot-tall City of Faith. There I was, face to face with Jesus Christ, the Son of the Living God."

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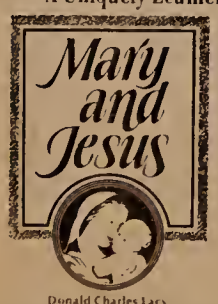

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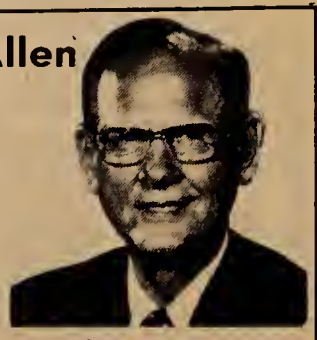

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The United Methodist Reporter

LOUISIANA UNITED METHODIST

edition

NUMBER 49 | Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 | NOVEMBER 14, 1980

BROWSING SHELF

ss than 'full-time' service permissible

A letter, signed by Bishop J. Kenneth Shamblin and Dr. Alfred Norris, chairperson of the Conference Board of the Ordained Ministry, has been sent to all ministers of the Conference during the past week.

The purpose of the letter was to remind all ministers that the 1980 *Discipline* now has a clear definition of "full-time service" (Para. 437.1).

For the first time, the *Discipline* makes provision for a conference member to request that he/she "be appointed by the bishop to less than full-time service without loss of essential rights or membership in the Annual Conference, provided that the following conditions are met:"

(a) a written request be sent to the bishop and the chairperson of the Conference Board of the Ordained Ministry at least six months prior to the Annual Conference session;

(b) confirmation by a ⅔ vote of the ministerial members of the Annual Conference;

(c) such request is made annually up to eight years;

(d) ordained ministers receiving such an appointment remain available, upon consultation, for full-time appointment.

The purpose of the letter was to notify ministers who are under full-time appointment and who are not prepared to give full-time service to their appointment that they should request, in writing, an appointment to "less than full-time service" before December 1, 1980. This request must be sent to Bishop J. Kenneth Shamblin AND to Dr. Alfred L. Norris.

District superintendents will be contacting those ordained pastors to whom this legislation may apply. In the meantime, anyone who may have questions about this new category of appointment should contact their superintendent.

Members of the Board of Church and Society met recently at Wilton UMC, Alexandria, for long-range planning. The Board selected Division Chairpersons. They are: Micky Stringfield, Human Relations; Miss Patti Jernigan, Human Relations; Willis Dear, World Peace; and Tim Lawson, Emerging Social Issues. Officers for the Board are: James O. Evans, chairperson; August Aamodt, vice-chairperson; Jason Owen, secretary; and George Alfred, finance officer. Pictured above are, front row, l. to r. Claude Barron, Ms. Patti Jernigan, Tim Lawson, and James Evans. Back row: Walter Harris, Dr. Jason Owen, Dr. Enrica Singleton, Mrs. Evelyn Cloutman, Mickey Stringfield and George M. Alfred. Kathy Allen, youth representative also attended the meeting.

Beautiful church nestled in pines

There is a beautiful church nestled among the pines just west of Darlington. It was the setting for a Homecoming recently. People came from many surrounding communities and cities.

One of the first pastors, Rev. John A. B. Jones, wrote a history of the Wesley Chapel church. In 1855, the church was on the Holmesville Circuit. On April 1 of that same year, the church was dedicated. We are told that the text used for the dedication of the church was I Kings 8:37, ". . . when people realized their sin and pray toward the temple."

On May 29, 1855, Rev. Jones preached his first sermon and organized the church. The land on which the church was built was given by Mariah T. Pitkin, and her husband. John W. McClin and Barnahas Pitkin accepted the donation for the trustees.

The Homecoming included special music by the Maranatha Quartet from Baton Rouge and singing led by Reggie Bridges, from Athens, Alabama.

Church over 100

On this coming Sunday, the congregation of St. James UMC in Shreveport will celebrate its 117th Church Anniversary. It is the oldest Black Church in the Shreveport area. The guest speaker for the occasion will be Dr. John H. Graham, retired executive of the Board of Global Ministries and father of the pastor, Rev. James A. Graham.

Dr. Graham is considered by many as the leading scholar in America on the History of Black Methodism. He is a member of the North Mississippi Conference. Admitted to the conference at the age of 17, he was the youngest Black Methodist to enter the itinerate ministry. Dr. Graham served as a pastor and district superintendent in his home conference. He was professor of Bible and Sociology at Rust College, and was later elected to the faculty of Gammon Theological Seminary. He also served as Director of Recruitment and Supervisor of Field Work at the seminary. In 1960, Dr. Graham was elected as Director of the Department of Town and Country Work of the National Division of the Board of Missions. He retired in 1977.

Theme for the church celebration is "Claiming our Christian Heritage." The Wiley College Acappella Choir will sing during the Anniversary Service and give a concert during the afternoon. Mrs. Mary Oliver is Chairperson of the Anniversary committee, and Mr. Carl Stewart is chairperson.

St. James UMC, Shreveport, will celebrate the 117th church anniversary on Sunday. The Rev. James A. Graham is pastor of the church.

MacDonell Center

McGowan home dedicated

Shown during dedication ceremonies for McGowan Hall at MacDonell are: l. to r., Mr. G. J. Bridges, executive director of MacDonell, Mrs. Elizabeth McGowan, and her husband, Charles. The new facility, which will serve as the main dining room, kitchen, and office quarters for the social services department, was named in honor of Mrs. McGowan, who is Vice-President of the Board.

Mrs. Elizabeth McGowan of Baton Rouge, long-time supporter of the United Methodist Church and MacDonell United Methodist Children's Services, Inc. of Houma Board member, was honored recently when MacDonell's newest building was dedicated in her honor.

Wife of Charles B. McGowan, Elizabeth became interested in MacDonell when the Board of Global Ministries began supplying linens, shoes, and other needed materials to the various child care agencies in Louisiana. She was later invited to become a member of the MacDonell board, and now serves as Vice-President.

Mrs. McGowan has also served on the Boards of St. Mark's, the Dulac Community Center, Sager Brown, and People's Community Center. She is currently involved with the Council on Ministries and serves as the Chairperson of her church's Workarea on Missions.

Located on the back lot of the 17-acre campus, McGowan Hall will serve as the main dining room, kitchen, and office quarters for the social services department.

MacDonell began its Methodist work in 1919 as a home for children seeking an education and Christian upbringing. Throughout the years, the home has served as a school, "orphanage," and home for children requiring special attention outside of their troubled environment.

Dedication ceremonies were conducted by the Rev. Vernon Fairley, pastor of the FUMC, Jonesboro and past Board secretary, and the invocation was offered by Dr. J. Woodrow Hearn, pastor of FUMC, Baton Rouge, the church which Mrs. McGowan attends.

Sympathy

THE LORD IS MY SHEPHERD

Rev. Charles Robert McCammon, retired member of the conference, died October 26th. Mr. McCammon, who came to Louisiana from Arkansas, served churches at Plaquemine, Lake Providence, Leesville, Asbury, Lafayette, and Franklin. He has served as associate minister of FUMC, Lafayette since his retirement.

Mrs. Bernice Taylor, wife of Dr. B. C. Taylor, died on Friday, October 31st. The Taylors have lived in Dallas since their retirement in 1965. Dr. Barry Bailey conducted the service on November 1st.

The United Methodist Men of FUMC, Lake Arthur, are shown installing the hand railing along an access ramp into the Educational Building of their church. The building is now fully accessible to handicapped people. From l. to r. are: Rev. Donald R. Morgan, Harold Fox, Charles Hollier (president), Jerry Duland, and Mike Stewart.

Don Brown collection given to Centenary

By JANIE FLOURNOY

Don Brown — artist, journalist, story-teller, world traveler, cartoonist, soldier, football player, aviator, college professor, friend. He was a legend in his own time.

Keeping the legend alive are Mr. & Mrs. Jack Stein, who have recently donated 132 of Don Brown's paintings and etchings to Centenary College, where he chaired the Department of Art for 24 years.

The works include oils, water colors, etchings and lithographs of Caddo Lake and the people who lived around it, the favorite subject matter of the Ernest Hemingway look-alike.

A special exhibit of the American Regionalist's works will be held in the Meadows Museum of Art November 23rd through mid-January.

"Don Brown as head of the Art Department for nearly a quarter of a century touched the lives of thousands of Centenary students and is warmly remembered by most of them, not only for what he taught them, but also for his genial nature, his sense of humor, and his story-telling ability," said Professor Willard Cooper, his successor as Chairman of the Department of Art, and curator of the Meadow's Museum. "But the Steins' gift would be an important addition to the college's permanent collection even without the personal connection. Don Brown was an important American Regionalist. He was a leading authority on the history and legend of Caddo Lake, and the people who lived around it formed the subject-matter of many of his paintings and stories.

Brown was born in Taylor, Texas in 1899 and was educated in the public schools of Marshall, Texas. He later studied art in Chicago, Paris, and New York, but never lost his deep love for Northwest Louisiana and East Texas.

A former reporter for The (Shreveport) Times, Brown also worked for the Paris edition of The Chicago Tribune, where he illustrated the articles of famous people he interviewed, including Ghandi, Sinclair Lewis, the Prince of Wales and Charlie Chapman.

Brown returned to East Texas to make his home, teaching at East Texas Baptist College, before joining the staff at Centenary College, where he became chairman of the Art Department.

Students remember him dressed in bermuda shorts, loud sport shirts and a beret. In his spare time, he loved to go to Caddo Lake, where he revved up his houseboat "The Caddoan" and spent the afternoons sketching Cypress knees and spanish moss or visiting the local folk.

He died there, on his boat, May 1, 1958.

Following the open exhibit of the collection, a representative selection of his work will be on display at all times on the college campus.

(ED. NOTE: We received a delightful letter from Mrs. Susan Ruth George. She has written a book of poems which will be published soon and she gave us some information about them. Many of you know her well, so we thought you would be interested.)

Susan Ruth George has written two books in her life time; one which was published when she was sixteen, and the second, soon to be off the press, now that she is 89. The new book, which is named *Walking the Glory Road*, is a book of poems, and will be published by the Daigle Publishers of Palo Alto, California.

Most of the poems are of a religious nature. Mrs. George says that the inspiration for the poetry came from her late husband, the Rev. A. D. George. Mr. George was an active Methodist Minister in La. for 45 years; and even after retirement, he served 10 churches and helped build three (3) new ones.

Both her first poem and one written "just a few weeks ago" are included in the 129 poems included in the book Throughout her writing career, Mrs. George has had numerous poems published in various religious magazines. Four were included in "An Anthology of American Poetry I and II." She also published another, smaller book of poetry, entitled "Poems of Faith." She has written a number of hymns, in addition to literature for children. Her song writing partner was her sister, the late Dollie Mayo, of Lake Charles.

When Rev. George died, the couple had been married for 63 years. Mrs. George is now living at Wilshire Mannor Nursing Home in Alexandria.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Morelond, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference.

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Centenary College president Donald Webb looks over the collection of Don Brown paintings and etchings with donors Mr. & Mrs. Jack Stein.

THE UNITED METHODIST FOUNDATION OF LOUISIANA

For information contact Dr. J. J. Caraway, P.O. Box 3057, Baton Rouge, La. 70821. (504) 927-7820.

Angola Prison Fellowship sponsor Cash concert

Johnny Cash, June Carter Cash, and their entourage presented an hour and a half of musical entertainment for the inmates at the La. State Penitentiary at Angola, La. last week. The concert was preceded by a message of inspiration from Charles "Chuck" Colson.

The program was sponsored by Prison Fellowship — an organization started by Mr. Colson, one of the Watergate figures who was chief counsel to President Nixon. Following his release from prison, Mr. Colson started Prison Fellowship as a ministry of concern for inmates and their families.

Mr. Cash and his group came to Angola without charge to the Prison Fellowship or to the inmates. Mr. Cash presented the concert because of his interest in helping inmates, because of his interest in the Prison Fellowship Ministry, and because of his friendship with Mr. Colson. Prison Fellowship is a ministry to show inmates that someone cares and that they can make decisions in prison to change their lives and to make a new beginning upon release.

The Johnny Cash concert, a program of entertainment for the inmates, was not open to the general public.

The La. Interchurch Conference, which has given leadership in starting the Prison Fellowship Ministry at Angola, coordinated local arrangements for the event.

Editorial

We need to apply faith openly, clearly to sexual expression

In a recent series of articles dealing with teenage sexuality, TM/UMR reported results of a survey revealing that sexual activity among unmarried church-going teenagers is not significantly different from that of their non-church-going peers. In both groups more than 50 percent of the males between 16 and 18 years old, and over 40 percent of the females, reported already having engaged in sexual intercourse.

Additional information from surveys and from people active in conducting teenage sexuality seminars indicates that the church is not adequately helping unmarried, church-going teenagers to understand their sexuality and to cope with their sexual drives. Deliberate efforts by the church to provide such help were found to be scattered at best, and for the most part, non-existent. A majority of the teenagers surveyed rated the church's efforts in this area "poor."

The temptation is to dismiss such revelations as too appalling to be true. In too many instances, the church has chosen to deal with human sexuality in just this way, acting as though ignoring the problem of changing sexual attitudes and behavior will cause the problem to go away. Obviously this problem will not go away, and if the church is to maintain — or regain — any credible influence among its teenage members, it must be faced head-on. We believe annual conferences and local churches which have already taken steps to address this need should be commended. And those which are not seriously involved in relating to this vital need among one million United Methodist teenagers, should ask themselves: "Why not?"

Acknowledging the existence of a problem is one thing. Developing effective remedial action is something else. If the church is to provide helpful guidance for teenagers who are seeking to come to terms with their sexual maturation, that guidance must encompass more than a simple "no" or a simple "yes." If such guidance is legitimately to be called "Christian," it must be fully consistent with biblical teachings and Christian tradition. If it is to make sense to and be taken seriously by teenagers, however, such guidance also must be offered in the awareness that they are deeply affected by social pressures today which tend to encourage sexual relations outside marriage.

What should be the substance of such guidance from the church? We believe it should begin with the affirmation that a person's sexual drive is natural, God-given and good. A person's sexuality is evil only when it becomes destrucitve or exploitative — either of others or self — in its expression. Centuries of human experience and Christian moral teaching have demonstrated that human sexual fulfillment and happiness can most fully be attained in the context of marriage and fidelity. Sexual license and permissiveness have just as clearly been shown to be psychologically destructive, short-sighted and ultimately unliberating in a person's search for the type of physical, emotional and spiritual happiness that God intends for His earthly creatures.

This type of substantive guidance could be offered in many different forms. Typically, the format should be dialogical and in a group setting — involving both teenagers and their parents. It should be led by persons who are themselves sexually knowledgable, well-adjusted in their family life and firmly committed to Christian values. Such sharing sessions should be offered both for those who are sexually inexperienced and for those who have already been sexually active. Such sessions should take place in an atmosphere of caring acceptance and should readily affirm and embody compassion and forgiveness as Christian virtues. It should also be clearly acknowledged, that while our faith provides guidance for the attitudes and behavior of its adherents, each person finally must make his or her own decisions.

We believe the church has a useful message to offer its own members and society regarding appropriate and inappropriate expressions of human sexuality. We as Christians, need to cease being reluctant to share that message with others. The church should feel no reluctance to issue a clear call for abstention from pre-marital sexual intercourse. If we believe the sexual attitudes and behavior of Christian teenagers should differ from their non-Christian counterparts, we must begin by unapologetically affirming the validity and importance of Christian values. We must also be prepared, however, to show why Christian values make better sense than do the alternative values affirmed and practiced so widely in our society.

Welcome to readers of two new local editions

With this issue, TM/UMR welcomes as new readers approximately 1,550 member-families of the Vestavia Hills UMC in Birmingham, Alabama (North Alabama Conference) and approximately 1,800 member-families of the First-Centenary UMC in Chattanooga, Tennessee (Holston Conference).

These are the most recent additions to more than 300 local churches across the U.S. which publish special editions of this newspaper — combining local church news with annual conference and general religious news and opinion, and mailing it as one paper directly to the homes of the church's members.

To our new readers in Birmingham and Chattanooga, we say "Welcome." We hope you will find your new church paper interesting and informative, and that you will join with other readers in providing feedback through such columns as "Letters to the Editor."

And to our continuing readers across the church, we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

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Weekly newspaper serving the United Methodist Church
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The United Methodist Reporter (USPS854500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Here I Stand

The Bible: An eternal source of truth, wisdom, power, authority

James Magaw

By JAMES E. MAGAW

Since the time before history was recorded, human beings have pondered over deep questions: How did the world begin? What was there before there was anything? Why is nature sometimes violent, and what, if anything can we do about it? Why do we die, and what happens to us afterward?

These seekers were driven by a combination of motives: curiosity, superstition, fear, a thirst for knowledge, and a seeking after ultimate reality or God. Some of the seekers were storytellers and writers. They told their stories and shared their thoughts with others. Religious communities were formed and these groups found that certain stories appealed to them more than others. Their favorite stories, whether they were about historical events or theological speculation, were the ones that seemed to ring true with their own experience. So these groups adopted certain stories as their official stories explaining the meaning of life and death and all of the significant questions related to these two issues. These stories became their scriptures. Through these scriptures, they understood God to be speaking to them, and believed that God had inspired the original storytellers to speak and write as they had.

We Christians have inherited the results of centuries of seeking, in the wisdom of our Bible. Although the Bible is seen as an occult or magical kind of book by some, it actually came from people who faced the same daily responsibilities, hopes, disappointments, and joys that we face. Because scripture grew out of the lives and questions of people like us, it continues to speak to us in such a powerful and relevant way that we call its wisdom the story of salvation.

The people who wrote the words that were collected to form this book are our kin and our community, as are all the people in many traditions who have sought after God. The God whose reality and mystery inspired the scriptures is the God in whom we have our being. The God whose love is depicted dramatically in the gospel stories of the crucifixion and resurrection of Jesus Christ is the God who leads us still through the valley of death with a cry of hope on our lips.

Never obsolete, the Bible has not lost its power or its authority. Never fully understood by its interpreters, it will not become the exclusive property of any theological camp. Never insecure, the Bible has no need to rail against the frivolous and hopeless writings of a modern era; its hope is available when we begin again to ask the serious questions of life and death.

The Bible is not the object of our worship, but points us to the God who always has been the object of its search. It speaks to us from ancient religious communities and exhorts us to enter into covenant with a contemporary religious community. The scriptures paint a vision of a world of justice and righteousness, and calls us to create such a world.

When we open this book, we are entering into the accumulated experience and wisdom of those who sought for God centuries ago. Let us pray that their stories may become the source of our unity and hope, even though angry spirits would make them the reason for division. Our growing unity will become a confirmation of the Bible's truth and wisdom. Our loving community will have an authentic word that will be heard gladly by the seeking people of our own age.

Worship should reflect feminine side of God

By TOM GOODHUE

Somehow, in the midst of debating "sexist" versus "inclusive" language in worship we have seldom asked ourselves how inclusive we are in the content of our worship. The worst sexism of all is to treat women and girls as if they do not exist. We sing about "Stephen full of power and grace," but ignore in song the faith of Hannah, Queen Esther, Mary of Bethany, and the women who first witnessed the Resurrection. (And we seldom sing songs by women — when was the last time your congregation sang Fanny Crosby's "Blessed Assurance," for example, or Charlotte Elliott's "Just As I Am" Those who complain that they can't find "inclusive" hymns that are in the hymnal might begin by thumbing through those written by women!)

Our children's stories, Bible studies, sermon illustrations, and seminary courses too seldom include the experiences of girls and women. It would be easier to swallow words like "sons," "men," "fathers," and "brothers" in worship if we heard more often about "daughters," "women," "mothers," and "sisters."

And those who do not want to stop calling God "Father" might at least acknowledge the feminine side of God. The Hebrews knew that God was like a loving mother (Isaiah 66:10-13) that both male and female were created in the image of God (Genesis 1:27), that God's presence scattered through creation could be thought of as feminine (the "Shekinah"), and that God's Wisdom was like that of the wisest of women (Haggia or Sophia). In the New Testament we find Jesus calling God "abba," which can mean mommy as well as daddy, speaking of wisdom (sophia) as his mother (Luke 7:31-35), and comparing himself to a protective hen (or perhaps the enfolding "Shekinah" — Matthew 23:37; Luke 13:34). When was the last time you heard — or preached — a sermon on Luke 7:31-35? It is not even included in our lectionary. Like most parts of the Bible dealing with the femininity of God, it has been largely ignored by preachers, teachers and scholars. Jesus himself was not adverse to casting women in the role of God in the parable of the woman with the lost coin (Luke 15:8-10) and in the parable of the woman baking bread (Matthew 13:33; Luke 13:20-21).

I expect that most lay people would be more open to sermons on these passages — and sermons, hymns, and stories which reflect female experiences — than most pastors think. Most lay people already know that God is not either a man or a woman. Many think of qualities our society labels "feminine" when they think about God. Many would welcome the new thoughts, perspectives, and experiences that would come with the inclusion of feminine experiences and the femininity of God.

More is at stake than making everyone feel included. Hearing about Queen Esther, whose courage saved her people, and Lydia, whose openness to Paul's preaching led to the first Christian congregation in Europe, could deepen the faith of us all. Exploring the lives of women and the feminine side of God could lead us to rediscover large parts of the Bible which are unknown to us. Exploring the Wisdom tradition in the Bible, for example, could broaden our understanding of God and nourish our Christian journey. We could learn in this tradition about the importance of seeking wisdom, the multiplicity of the paths toward understanding and the ambiguity of many things in life. In studying how Jesus related to women, we men could learn much about how to improve our own relationships with women.

The Body of Christ is made up of males and females, rich and poor, young and old, and in-between, people of many lands and races, and a vast number of other unique backgrounds. The more that we use the experiences of all these different people in our worship and learning, the richer we all will be.

"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns about issues facing the church.

This week's contributors are: the Rev. James E. Magaw, pastor of the Goy Street UMC in Mount Vernon, Ohio (East Ohio Conference), and the Rev. Tom Goodhue, a ministerial member of the Pacific and Southwest Conference on special appointment to the staff of the Riverside Church in New York City.

Any reader may submit an article for consideration (three typed, double-spaced pages maximum length) to: "Here I Stand," TM/UMR, P.O. Box 221076, Dallas, Texas 75222.

Letters to the Editor

Mr. Jessup's report/ official reply assessed

To the Editor:

The report by David Jessup and the responses to it by some church leaders give further evidence to what many of us have known for some time:

(1) Boards and agencies of our church have on different occasions felt the gospel is best served by identification with causes and groups not primarily identified as Christian in purpose, but primarily identified as political, economic, or social in purpose, and only secondarily, or not at all, Christian (the politicization of Christianity).

(2) In almost every instance where this is done, those groups and causes have been left-of-center in their approach to the issues of the day (the linking of the Christian faith with the political left).

(3) The rest of us ought not criticize such action because the "gospel is not to be identified with any one political or economic system" (the abandonment of clear thinking and logic by today's society).

Riley B. Case
Hobart, Indiana

"Trust gap' still with us

To the Editor:

I have just finished reading the report by David Jessup (See TM/UMR, Sept. 26) and the official response to it published by United Methodist Communications (See TM/UMR, Oct. 24). Frankly, I found both reports disappointing, and both raise as many questions for me as they try to answer.

Basically, Mr. Jessup's report states that our church has given money to some organizations which many UM members would disapprove if they had a say in spending the money. The official defense seems to be that all of the expenditures are in line with agency and general church policy, and that old familiar refrain: "We are completely open in giving such information, and trust us, we are doing the best we can."

Mr. Jessup is right. Many UM's wouldn't like their money being sent to some of the organizations listed in his report, no matter how much the amount spent. And our church leaders are right. The spending was in line with the various policies and statements of the church. But herein lies the problem.

The frustration of many people is along at least two lines. First, they feel powerless to change the church's policies. Regardless of the "democratic" working of General Conference, one gets discouraged when over 1,300 petitions are dealt with on the recommendation of one legislative committee, no matter how hard that committee worked. The second frustration comes when the membership is told to give their money exclusively to UM causes, and that is exactly what we are sometimes told. The question is: why should the church be able to give to outside projects that fit its official philosphy, and the members not be able to give to mission organizations (or whatever else) that fit their philosophy?

The furor over Mr. Jessup's report shows that (1) we all need to be better informed; and (2) the old problem of a "trust gap" is still with us.

Michael O'Connor
Fritch, Texas

UMs should 'judge not'

To the Editor:

Now and then I hear a United Methodist severely criticize another religious group.

Jesus said, "By their fruits ye shall know them."

Considering the millions who worship the same God — though in many different organizations and in various manners — how can any United Methodist criticize any other church or religious organization?

Jesus also said, "Judge not, for with what judgment ye judge, ye shall be judged."

F. Lee York
Los Gatos, California

Judas misidentified

To the Editor:

In response to Marjorie King Garrison's article headlined "Liberation theology confuses the ideas of Jesus and Judas." (TM/UMF Oct. 17), I commend Ms. Garrison for her stand on non-violence, but she shows very little regard for getting her facts straight. First, nowhere in the Bible is Judas Iscariot identified as a Zealot. The fact that Hollywood and a number of authors have speculated on Judas' politics does not mean that we must accept their speculations.

Second, Ms. Garrison assumes that "liberation theology" advocates violence for the sake of social and political change. Anyone with the slightest knowledge of liberation theology knows that it adheres to, and places special emphasis upon, the non-violent teachings of our Lord. Unfortunately, there have been those who have perverted liberation theology to justify violence, but this has been true of other "traditional" theologies as well.

Stuart Tucker
East Moline, Illinois

Sunday School, worship at same hour causes dilemma

To the Editor:

I would like to express concern over something that is taking place in some of the United Methodist Churches in our area. I am finding more and more of the churches going to one service with Sunday School scheduled at the same time.

I feel this is a terrible thing to do to our Sunday School teachers. Church should not be denied to anyone and this practice leaves our dedicated teachers in a dilemma.

Worship is an important personal time for me, and I know I will not go back to teaching in the spring as scheduled unless this pattern is changed. This has been a heart-searching decision for me which I feel I should not have had to make.

I do not know if this is a national trend among United Methodist Churches, but I know I am close to leaving the UMC because of it.

Priscilla J. Thorn
Beacon, New York

Film critique surprising

To the Editor:

I was quite surprised at Bishop Finis A. Crutchfield's reaction to the film, "Controlling Interest" as reported in the Oct. 24 issue of TM/UMR.

My reaction to the film was somewhat different. There was little in it that was new, but the concentrated story with pretty good documentation probably "riled" some viewers. It spoke to me as a Christian, as a voting citizen, as a stockholder, and as one who has lived in Third World countries and seen the situation from many viewpoints.

Certainly one cannot cast all of the blame on the multinational corporations, or on the communists, for many of the Third World problems existed long before either of these came into being. It is clear that the poor countries still have very difficult problems and that I, and other United Methodists, have a responsibility to try to understand those problems. We cannot do this simply by watching one film. Neither can we ignore it. My responsibility is not finished until my life ends.

Abe Martin, a creation of a Hoosier newspaper cartoonist, once was shown sitting on a strand of barbed wire looking at a car which had just run into a telephone pole. His comment was, "No matter how innocent the poles knocked down, our sympathies just naturally go straight to the reckless driver instead of to the utility company."

Likewise, my first concern is for the hungry, often homeless people of poor countries rather than for the multinational corporation.

Robin D. Stump
Princeton, Illinois

Bulletins wanted

To the Editor:

Our congregation is studying and comparing worship forms used by our fellow Methodists.

We would like to have the largest possible collection of church bulletins for study. Would you ask your readers to send their November bulletins to Worship Committee, Lexington United Methodist Church, 2600 Massachusetts Ave., Lexington, Mass. 02173.

Earl Good
Lexington, Massachusetts

Clear funding policy needed

To the Editor:

Thank you for the "Here I Stand" article of Dale E. Robinson, superintendent of McCurdy Schools in Espanola, N.M. (TM/UMR Oct. 24). His words needed to be said. The National Division of our General Board of Global Ministries needs to set a clear policy regarding support or non-support for its fine institutions such as McCurdy.

Today I sent off a check from Trinity UMC, Ontario, Cal., in support of this tremendous mission work. It did not go as an Advance Special. It went direct. Trinity UMC has been very faithful in meeting its conference apportionments and quotas in full. These come out of its regular budget. The funds sent to McCurdy and other United Methodist ministries come from our "Step-of-Faith" outreach budget.

I challenge every local church to establish such a program. It strengthens the local church and provides additional income to all the fine institutions such as McCurdy and the Navajo Methodist Mission Schools which are threatened by the funding policies of the Board of Global Ministries.

I challenge the BGM to take an interest in McCurdy, Henderson Settlement House, etc., and ask United Methodists to support them as much as we are asked to support the Ministerial Education Fund and the Black College Fund — apportioned items. I know that Trinity UMC would respond just as much, if not more, as it does to its World Service and Conference Benevolences. I am sure most other UMC's would too.

Ellsworth A. Benedict
Ontario, California

We should encourage others

To the Editor:

In response to various articles criticizing "the electronic church," United Methodists should encourage, not discourage, any Christian who is serving and teaching the way of Christ to his fellow man. The main reason for their success is that they are meeting the needs of a portion of our people, in particular, the elderly, the ill, the shut-in, the traveler and that United Methodist who just decides to relax at home on an occasional Sunday.

Dedicated men such as Oral Roberts (a fellow United Methodist) are training future church leaders. We should help these people with our prayers, our supportive attitude, our love, and yes, our money. God has plenty to go around.

Frank Holder
Rocky Ford, Colorado

A Proud Heritage

For 87 years the Navajo Methodist Mission School, Farmington, New Mexico, has been teaching Indian young people the skills and self-esteem they need to participate in a wider life. ☐ Boys and girls, in grades 6-12, come from a 100-mile radius to live and learn in a Christian atmosphere. Beyond a formal education, they are helped to see themselves as persons of worth. Most go on to college and return to the Navajo reservation to serve their people ☐ Dating from 1900, dormitories for the 150 students are inadequate. One has been condemned, others need repair. Your gift will help meet a special need of this vital National Division ministry

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The United Methodist Child Support Program is a part of the world wide ministry of The Board of Global Ministries all with child care institutions approved as Advance Specials

Twenty-five youth stop for a breather after riding their bicycles 87 miles from St. Paul UMC in Bloomington, Ind. in a bike-a-thon which raised almost $500 for the Indiana United Methodist Children's Home in Lebanon. Indiana UM teens are expected to raise more than $50,000 for the food budget of the home this fall.

Fall fest pits youth in race for children's home

By JOYCE HOPKINS
Associate Editor

LEBANON, Ind. — The Fall Booth Festival in this state is turning father against son, brother against brother — and even keeping some church young people out for an all-night sit-in.

It's all parent-approved, church-supported and for a good cause, however, as young United Methodists raise money for the food budget of Indiana Methodist Children's Home located here.

The festival occurs throughout the fall, with church youth groups holding fund-raisers, from "slave" auctions to bake sales to marathons in which sponsors pay an agreed upon amount for every mile walked, skated or bicycled. The origins of such festivals can be traced to the Old Testament festival of thanksgiving for the fall harvest.

The children's home has special reason for thanksgiving as the monies donated cover food costs and free up an equal amount for direct service to the residents, explained John F. Sturm of the home's public relations department.

The young people, in their annual fund-raising efforts, provide almost 19 percent of the budget for the residential facility for young people from eight to 18 years who have severe emotional problems.

Although the stated goal for this year's "youth-to-youth" drive is $53,000, last year the young UMs raised more than $60,000, and are expected to do as well this year through a variety of events which are now underway in local churches.

For the Rev. Lyle Rasmussen, pastor of Old Capitol UMC in Corydon, Ind., and the New Albany District youth coordinator, the good-natured annual competition to determine which church's youth group can raise the most money is a family affair.

His sons, the Rev. Steve Rasmussen who serves the Mohawk-Otterbein charge, the Rev. Tim Rasmussen who serves the Elberfeld charge and Dan Rasmussen, a junior at Central Indiana University and senior high youth director at First UMC in Shelbyville, are in on youth fund-raisers, too.

The elder Rev. Rasmussen reported that the young people at son Steve's churches were spending two Saturdays in the "Haunted House" they created in a donated barn. The young people in Tim's charge are having either a bike-a-thon or a volleyball-a-thon.

The Rev. Jack Haskins, pastor of First UMC in Shelbyville, where Dan serves, said the young people there planned to raise "a good bit of money" in marathons.

The junior highs completed a bike-a-thon, and the senior high group planned a skate-a-thon, with their sponsors paying by the miles pedaled or the distance skated.

The Rev. Mac Hamon of First UMC in Sellersburg, Ind., said his young people expect to raise nearly $2,000 this year in what is the congregation's first involvement in the project in recent years.

As part of their efforts, some 40 teenagers dragged their rocking chairs to the sanctuary of the church one weekend, where they had their "sit-in" Saturday after putting in a 10-hour day doing repairs at the church.

"We have people actually calling the kids to pledge money" for every hour they can rock, Mr. Harmon said, adding that the rock-a-thon will end in time for Sunday morning worship.

Large numbers of young people, however, are not a requirement for raising substantial amounts, as little Greene County Chapel UMC demonstrated with its five-person UMYF which raised $505 last year.

With six UMYF members this year, the Rev. Delbert Smith of Greene County Chapel said they hoped to do a bit better.

Noting the times his youth group has captured the trophy for earning the most money in its district, he said: "We're really a small church — but Greene County Chapel can do a lot of things."

"Slave" auctions provide youth workers to rake southern Indiana's bounty of leaves. The earnings are pooled and given to the children's home for food.

'Religious right' ratings aid defeat

Prominent UM senators fall in Reagan sweep; others rise

By ROY HOWARD BECK
Associate Editor

Three prominent United Methodists in the U.S. Senate — their voting morality challenged by "New Right" religious groups — lost their seats in elections last week:

George McGovern, D-S.D.; Birch Bayh, D-Ind. and Gaylord Nelson, D-Wis., will end long Senate careers.

Their defeats and the impact of the new "Christian-label" political groups have brought calls for stronger involvement of mainstream believers in politics by some leaders.

In the current Senate, no other denomination has been as highly represented as the United Methodist Church, with 18 senators claiming membership.

Another UM senator, Donald Stewart, D-Ala., lost his seat in the primary election.

Also losing after being attacked by key "New Christian Right" was John Brademas, the majority whip of the U.S. House. He is the UMC's representative on the central committee of the World Council of Churches.

Houston Area Bishop Finis A. Crutchfield told TM/UMR that he wanted to emphasize strongly that the defeat of the United Methodists isn't necessarily a defeat for the UMC:

(Besides, the men taking the seats of Sen. McGovern and Rep. Brademas — James Abdnor and John P. Hiler — also attend UM churches.)

"We train United Methodists to judge candidates on the basis of merit, not denomination or faith," Bishop Crutchfield said.

Nonetheless, he and others are concerned about the role of what Indiana Area Bishop A. James Armstrong called the "arrogant self-righteousness" of some Christian groups.

"All (the United Methodist casualties) were caught up in the Reagan landslide," Bishop Armstrong said. "They were identified as part of the problem, as having been in power so long as to lose touch with their constituencies."

The bishop said those were legitimate issues, but that the bigoted hate from the religious right also was a factor in the results.

Result of 'me-decade'

Bishop Armstrong said he fears the conservative sweep was a result of the me-decade. "People voted their self-interest instead of the social principles of the church.

"It looks like United Methodists with everybody else forsook their Christian idealism at the ballot box."

Appearing on ABC-TV's Nightline after the election, Sen. Bayh bristled at being judged on the basis of the religious right's list of moral issues that contains no recognition of poverty and hunger as Christian concerns, for instance.

The voting records of the defeated senators do not support the traditional family, a spokesman for the New Right groups said on the same program. The Rev. Jerry Falwell of Moral Majority defined the religious right's test of a moral voting record as including "pro-life, pro-traditional family, pro-Israel and pro-defense" positions.

Sen. McGovern said it is time that members of mainstream religions "combat these groups" and speak out more for the moral issues on their own agendas. He announced he is forming the National Coalition for Common Sense to do that.

Bishop Armstrong told TM/UMR: "Traditional Christianity should speak against the bigots and zealots and must address the issues." He cautioned, though, that mainstream people should not be self-righteous about their positions. "The church has every responsibility to appeal to reason."

Bishop Crutchfield also decried the campaigns of New Right Christians but was upbeat about the election results:

"Last week's elections should be taken very calmly. I do not see anything sinister in the results. Voters expressed interest in a different way of working with problems."

He said he doesn't think voters were showing a lack of concern for the poor and other problems.

"I think the so-called Moral Majority hardly exists," Bishop Crutchfield added. "They make a lot of noise, but the winners would have won with or without that support.

"We must be equally indignant against left-wing extremists who also distort the Christian position," Bishop Crutchfield said.

Laments loss

Lamenting the loss of "our good friend John Brademus," National Council of Churches President the Rev. M. William Howard, said the real reason for the Reagan landslide was that the country has a fear of the future.

"The people yearn for a sense of security," he said, and Ronald Reagan promised it. "I don't believe Mr. Reagan or any other politician can deliver this without a radical change in the way Americans live, though. Mr. Carter's problem with the voters was that he held out no promise that we could return to earlier days."

The rise of the Republicans to a majority in the Senate promises elevation of two UMs. Observers expect John Tower, R-Texas, to become chairman of the Armed Services Committee, and Robert Dole, R-Kan., to become chairman of the Finance Committee, replacing Russell Long, D-La., also a UM.

UMs support council's new mid-East policy

By DAN LOUIS
Associate Editor

NEW YORK—United Methodist delegates to the governing board of the National Council of Churches have spoken with approval about a Middle East policy statement adopted by the NCC board last week.

As the policy-making body of the NCC, the 266-member governing board's statement calls on the Palestinian and Arab states to recognize Israel as a state with secure, defined and recognized borders; on Israel to recognize Palestinian rights to "national self-determination" and a "Palestinian entity, including a sovereign state"; and all parties to cease acts of violence.

Various segments of the Jewish community have expressed displeasure with a statement, and particularly with a portion that calls on Israel to accept the Palestinian Liberation Organization as a participant in negotiations.

The Rev. Lonnie Turnipseed, governing board delegate and staff member of the UMC Commission on Christian Unity and Interreligious Concerns, said he was not surprised by the Jewish reaction.

"I anticipated the Jewish reactions because they are dealing with their constituency and this is such a sensitive, emotional issue," he told United Methodist News Service.

"But, I wish they had been more accurate in interpreting what happened. The statement does not endorse a PLO state or recommend negotiations exclusively with the PLO. So, words like advocate, endorse, and recommend missed what the statement said.

"Basically the statement has solid integrity," Mr. Turnipseed said. "It creates some tensions, but points the direction toward peace and makes claims on all of us to produce new ways of moving ahead."

The Rev. Jeanne Audrey Powers, who led the UMC delegation at the meeting, said, "The document has integrity and bite because it requires a great deal from both the Palestinian and Jewish communities. It does not whitewash or allow one group to feel superior. It makes both take seriously what both claim they want — peace with justice."

The Rev. Tracy K. Jones Jr., former general secretary of the general Board of Global Ministries, said, "I'm concerned about how we maintain the momentum of serious dialogue between American, Jewish and Palestinian leaders in terms of the corporate responsibility all of us have in dealing with the American involvement in mid-East negotiations to bring resolution to this 30-year disaster. I believe the momentum of Camp David is still here and the American people have a tremendous responsibility to help bring about something concrete."

Asked if she thought the people in UM local churches would agree with the NCC statement, the Rev. Sally Askew, a UMC delegate from Georgia, said "I believe those who participated in the Middle East mission study will. The 1980 General Conference said much the same thing — the PLO must be a party to any mid-East agreement to bring peace."

'Good News' founder resigns key positions

By JOYCE HOPKINS
Associate Editor

WILMORE, Ky. — The founder of the unofficial "Good News" movement within the United Methodist Church has resigned as executive secretary and editor of Good News magazine to teach journalism full-time at Asbury College located here.

The Rev. Charles Keysor founded what is now the "Good News" caucus some 14 years ago while the pastor of Grace UMC in Elgin, Ill.

The seven-member search committee to recommend his successors has a second function as well—to define directions for Good News during the new quadrennium.

The "Good News" board accepted Dr. Keysor's resignation at a meeting here at the end of the last month. Dr. Keysor is not expected to leave his staff position until next spring.

The Rev. Paul Morell of Dallas is chairman of the committee which will seek probably two successors for Dr Keysor — one to fill the executive director spot and another to become the Good News editor.

"That is perhaps an indication I've been working harder than I should," Dr. Keysor said laughingly about the possibility of two persons being hired to do the jobs he has performed for "Good News" while teaching part-time at Asbury College. As a full-time faculty member, he also will develop new journalism courses.

The Rev. James Heidinger II, Good News board chairman, of Cadiz, Ohio, emphasized that Dr. Keysor's decision to resign was not made under duress. He said a factor in the decision of the journalist-minister was linked to how he felt called to spend the last 10 to 12 years of his ministry before retirement.

Charles Keysor

"The idea of expanding my work in journalism is a very exciting possibility," Dr. Keysor said.

Search committee members — and Dr. Keysor — indicated their awareness of the impact of the founder leaving his staff position, despite his joining the organization's board as a life-time voting member.

"I suppose there are some who feel it will be healthy for Good News to stand less under my shadow. I feel it will be healthier in some ways. Some will realize that we need this — as a child needs to grow out from under the shadow of its parents," Dr. Keysor said.

The Rev. Riley Case of Hobart, Ind., a member of the board and of the search committee, said he does not foresee radical changes under new staff leadership or a "turn to the right or to the left."

In relation to the committee's second function — to set directions for "Good News" — Dr. Morell said he sees an increased emphasis on discipling — "to relate to and to win back those lost to United Methodism (both congregations and individuals), those who have dropped out or joined independent churches."

He sees "Good News" sponsoring more youth camps and singles ministries. Regardless of what directions the movement will take, Dr. Morell and other board members reaffirm their intention to work within the UMC.

Committee member and "Good News" board member Dr. James Spurlock of Ashland, Ohio, suggests another role for the movement: "Good News does not stand on its ability to change the direction of the United Methodist Church. We should make service our focus instead of attack."

The search committee, which was elected by the full "Good News" board, is representative of the perspectives held by board members, Dr. Heidinger and Dr. Keysor agreed.

Its members include Dr. Morell, Dr. Heidinger, Dr. Spurlock, Mr. Case, Helen Rhea Coppedge of Ft. Valley, Ga., Dr. Ed Robb of Marshall, Tex., and Dr. Robert Mayfield of Lebanon, Mo.

Dr. Morell said it is unlikely that the committee will have either of its reports — on new staff persons or directions — ready for a vote by the next "Good News" board meeting in January.

Telegram sent to Mr. Reagan

DAYTON, Ohio (UMNS) — A national body of the United Methodist Church meeting here Nov. 6 congratulated President-elect Ronald Reagan and offered "continuing prayers for your administration."

The General Council on Ministries (GCOM) said, "It is our prayer that you will be President of all the people, giving special caring concern for the millions of Americans who may be left out." The council said of the latter: "We think of the poor, of the Black, Hispanic, Native and Asian Americans, of many women, of senior citizens and of the millions who live in our cities."

In a telegram sent to the President-elect, the 131-member council promised support in "your quest to achieve world peace, the reduction of international tension, control of inflation, full employment of our citizens and the revitalization of our cities."

Saying they were sending him two basic documents of the United Methodist Church — its statement of Social Principles and the 1980 Book of Resolutions — the documents "speak of the concern of a worldwide church and of some 10 million Americans for peace, for compassion and for all people in need, and for freedom and liberation of oppressed people everywhere."

The telegram added: "It is our belief that you as President-elect will find these documents representative of our common Judeo-Christian heritage and that they may be useful as you formulate the kind of government needed to serve all the people."

The council is the chief program-coordinating agency of the denomination and is composed of bishops, church executives, and clergy and lay leaders.

Atlanta church initiates aid, comfort

By SHARON MIELKE
Managing Editor

ATLANTA — When a cemetery here refused to bury the child victim of a day-care center explosion at Bowen Homes until it had the money for the grave-site in hand, a United Methodist minister wrote a check out of his own account.

The Rev. Gil Watson then told members at St. John's UMC the next Sunday morning about his action and concern that white Christians in Atlanta demonstrate their faith and care for the city's black children and their families.

St. John's last month became the first congregation to provide aid directly to the families of 15 black children who have been murdered and/or disappeared in Atlanta during the last 16 months. Other churches have followed, Mr. Watson said.

"There is a lot of apprehension in the black community and a lot of frustration over the lack of results in the investigation," he said. "We all fear it may be a white person."

Mr. Watson said "we have to stick our neck out to say we care. We care for children, we care for the community and there is a bond of Christian faith. Otherwise, we are going to become more polarized."

According to the Rev. Dan Rice, director of the conference's Council on Ministries, Atlanta United Methodists are working in the situation in several ways by participating in the officially organized Saturday searches and by making contributions to the reward fund.

Dr. Rice said Atlanta Area Bishop Joel McDavid had personally contributed to the reward fund and several churches had provided opportunities for members to contribute to the fund.

United Methodist concern for the Atlanta crisis was expressed by the denomination's program coordinating council meeting in Dayton last week. A resolution presented by the Rev. A. C. Epps of Atlanta was approved by the 131-member agency of which Bishop McDavid is also a member.

Calling them "senseless killings that have evoked our outrage," the General Council on Ministries expressed sympathy (Nov. 6) to the families of black children who have disappeared or been found dead. The board members expressed "solidarity with the Atlanta community in a call for justice and the creation of a climate that will deter violence and foster goodwill."

During a prayer rally and the proclamation of a day of reconciliation in Atlanta Nov. 5, religious leaders asked for a moment of silence throughout the city in respect for the missing and dead children.

The Rev. Joseph Lowery of Central UMC in Atlanta and the president of the Southern Christian Leadership Conference, spoke to the rally.

Dr. Lowery said the people of Atlanta "must meet this onslaught of hatred with an onslaught of love. We must be more aggressive in loving than those who have brought us here have been in hating," according to an Associated Press report.

Bomb called 'juvenile blast'

TM/UMR Staff Special

FAIRFAX, Va. — A pipe bomb explosion near the home and car of a United Methodist national agency executive here Oct. 27 has been "pretty well determined to be a juvenile prank" and not directed at the Rev. Thomas Fassett.

Mr. Fassett is an associate general secretary of the general Board of Church and Society in nearby Washington, D.C. He told TM/UMR he could think of no reason anyone would have directed a blast at him, "but, we are still a little anxious."

Sgt. John White of the Fairfax County Fire Marshall's office related a neighbor's eye-witness account of the incident. He said teenagers in a car were attempting to place the fuse-ignited bomb in the neighbor's curb-side mailbox when the neighbor came out the front door.

People in the news . . .

'Cradle of faith' marks 200th anniversary

"What Mount Sinai was to the ancient Jew, Mecca to the true Mohammedan, and Independence Hall to the patriotic American, Barratt's Chapel is to the United Methodist, the cradle of faith," said the Hon. Norris S. Barratt in 1911. These words still hold true as the little chapel observes its 200th anniversary Nov. 16.

It was at Barratt's Chapel that the Rev. Thomas Coke and the Rev. Francis Asbury met Nov. 14, 1784 to develop a plan to organize the Methodist societies in America into one church. It was on that day that the sacrament of the Lord's Supper was first administered in this country by an ordained Methodist minister.

The chapel, which is a copy of Wesley Chapel in Bristol, England, was restored in 1973. It is open Saturdays and Sundays from 1:30 to 4:30 p.m.

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the church today

World evangelism official told to leave South Africa

JOHANNESBURG — "The Australian, Dr. Alan Walker, should start packing his bags and go home," declared the South African Minister of Police, Mr. Louis de Grange, in an attack on the Director of World Evangelism. "His sermons are mere political speeches."

The attack came toward the close of a month-long Mission to the '80s in South Africa led by Dr. Walker. At a press conference Dr. Walker answered the Minister of Police. "Political leaders often want the church to confine itself to spiritual matters. Jesus came to redeem the whole of life. Before the towering evil of apartheid how can a Christian be silent? The Minister has obviously not heard me speak. My attack on the legalized racism of South Africa has been based on the Bible and on Christian doctrine."

New dean selected for SMU's Perkins School of Theology

DALLAS — James E. Kirby Jr., dean of Drew University Theological School in Madison, N.J., has been named dean of Perkins School of Theology at Southern Methodist University, succeeding Dean Joseph B. Quillian Jr., who will retire in June.

James Kirby Jr.

Dr. Kirby, who holds two degrees from Perkins, is the first Perkins alumnus to be named dean of the school. He comes to SMU and Perkins after serving as dean of the theological school and professor of church history at Drew since 1976. Prior to that time he spent nine years at Oklahoma State University, where he served as professor of religion and head of the Religion Department and later as director of the School of Humanistic Studies.

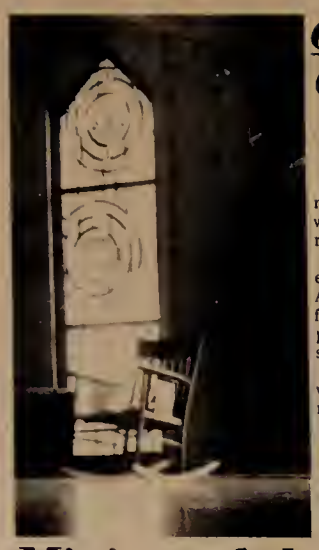
Methodist publishing names Houston lawyer new chairman

NASHVILLE (RNS) — Ewing Werlein Jr., a Houston lawyer, was elected to a four-year term as chairman of the United Methodist Publishing House at a meeting of the Board of Publication here.

He succeeds John B. Russell of Richmond, Va., who served two terms.

The board elected Catherine M. Dunlap of the East Ohio Conference as vice-chairwoman. She recently entered Methodist Theological School in Delaware, Ohio.

The Rev. Cornelius L. Henderson, pastor of the Ben Hill United Methodist Church in Atlanta, was elected secretary.



Governmental limits cited

'Rethinking' called for on aging

TM/UMR Staff Special

CINCINNATI — The "age of governmental limits" trend signified by last week's elections raises the possibility of radical rethinking on the issues of aging.

"We're going to have to study what the elderly can do for themselves," said Dr. Andrew Achenbaum at a recent conference in which several speakers anticipated a national swing toward more conservative political leaders.

Churches must also ask themselves what more they can do for the elderly, many participants said.

Throughout the White House mini-conference on aging in Cincinnati, religious and gerontological leaders — who tended to describe themselves politically as liberal — talked about the need to find avenues of help that don't require more government spending.

The implications could be numerous for churches.

Churches — like families — have the ability to perform all kinds of services for the elderly at a fraction of the cost for the government to do it, suggested Msgr. Fahey, director of the gerontology center of Fordham University.

One of the reasons for the mushrooming costs of programs for the aged, he said, is that in the last 20 years, government has been paying for services families used to provide.

Government action is needed, however, to enable churches and families to better perform those tasks again, the conference participants decided.

Preliminary recommendations coming out of the conference were weighted heavily with calls for tax and liability changes that would help churches and families.

The United Methodist Church had two representatives at the conference which was called specifically to address spiritual needs of aging persons. The National Interfaith Coalition on Aging, which the UMC helps support, will create a 20-page final recommendation from the testimony of the conference and then send it to various committees preparing for the national White House Conference on Aging to be held in December, 1981.

Groups wanting to help older adults are going to have to start by taking the public image of the elderly out of the rocking chair, several leaders said.

"We've been so good at telling the problems of the aged that most people think the elderly are sicker and poorer than they are," Msgr. Fahey said.

The small percentage of the elderly who are very sick and very poor will continue to command attention, he and others said.

But churches also must be diligent in seeking out ways to serve — and use the talents of — the majority of their older members who still are physically vital, they said.

While organizations for older adults lobby for a society that is age-blind, they are faced with some ethical dilemmas.

"Does mere survival (to a certain age) create an entitlement?" Msgr. Fahey asked. A lot of the assumptions upon which Social Security, subsidized housing and other programs favoring the elderly are based contain the false notion that people are frail at 65. "The wellness of the aged changes this. Is retirement to be expected?"

Dr. Achenbaum, assistant professor of history at Carnegie-Mellon University, set the leaders on the edge of their seats with his proposal that programs which unduly favor or disfavor the elderly should be scrapped.

"The aged would receive benefits based on need, not their age," he said.

Under his plan, mandatory retirements would be abolished and age discrimination vigorously attacked. But special benefits based solely on age (without reference to poverty and health) also could disappear.

"If you go along with me, there will be more fighting," he agreed.

Several other conference speakers proved him correct by stating strongly that many older persons feel they deserve benefits from society based only on their age.

The theme of individual responsibility also was sounded by Rabbi Seymour Siegel of Jewish Theological Seminary:

"We must prepare ourselves for old age while we are young and middle-aged." Financial planning and healthy personal habits are tools.

Msgr. Fahey pointed out that in an age of limits, several good things collide with each other. For instance, women's rights and concern for the poor are colliding on the issue of Social Security.

Women say the Social Security system is not equitable to married women who pay into it. Msgr. Fahey said the problem is that equity means people are paid on the basis of participation. "If you do that, what happens to the poor?" Equity vs. adequacy will be a difficult issue to resolve, he said.

Ministers labeled 'weakest link' in care of the elderly

By ROY HOWARD BECK
Associate Editor

CINCINNATI — Ministers may be the weakest link in the care of the elderly in the nation's nursing homes, charges Dell Hagan, president of the American College of Nursing Home Administrators.

People enter nursing facilities starved for someone with whom to discuss spiritual matters, she says, but most ministers either do not want to deal with aging adults or don't know how.

The church not only is missing opportunities to share the faith it proclaims but is failing to meet an urgent need, she indicates.

"Many individuals coming into nursing homes are having their first major health problem," Mrs. Hagan says. Not coincidentally, it may be the first time in their lives they have seriously considered spiritual matters. Or their health problems may reawaken earlier religious feelings.

"They need guidance to keep them from floundering. Ministers too often are improperly trained."

Particularly troubling is the glaring inadequacy of many younger pastors, she says.

"The average minister will hold services in our nursing homes but shies away from actually visiting with the acutely ill residents."

Denomination-related seminaries have done a very poor job of preparing their ministers for such mission, suggests Wayne Lindecker in an interview with TM/UMR. He is one of the United Methodist Church's chief leaders in the area of aging and the director of adult education in the UM general Board of Discipleship.

"The National Interfaith Coalition on Aging (NICA) has discovered that very little has been going on (in training ministers for dealing with older adults) in the denominations," he saya.

NICA became concerned about seminary training a few years ago. It surveyed the nation's seminaries and found that "only two out of some 1,300 offered any kind of gerontology courses," Dr. Lindecker says.

The UMC helps fund NICA and was one of its original supporters.

The interfaith coalition was formed after the 1971 White House Conference on Aging because some religious leaders felt spiritual concerns needed more consideration in the once-a-decade conferences. Nearly all denominations now are affiliated with NICA which is headquartered at 298 South Hull St., Athens, Ga. 30603.

Dr. Lindecker gives NICA much credit for raising the promise of improvement in the performance of seminaries and subsequently ministers.

NICA officials consider only one seminary in the nation to be doing a truly good job: The UM-related St. Paul School of Theology in Kansas City. (See story elsewhere on this page.)

Mrs. Hagan, an administrator from Tyler, Tex., related her concerns recently at a White House mini-conference on aging in Cincinnati. She spoke defensively about all the accusations commonly made against nursing homes which she claimed generally provide good care.

When spiritual aid is offered, the results can be joyous, said Mrs. Hagan, a United Presbyterian. Many people come into the homes despondent. Then they become Christians. They just blossom.

"They have a reason to live."

Seminary takes lead for oldsters

TM/UMR Staff Special

KANSAS CITY — St. Paul School of Theology has only around 150 persons in its entire student body.

Nonetheless, it probably is turning out most of the ministers in the nation who have special training for serving older members in congregations.

A year ago, the United Methodist institution began what is believed to be the first integrated seminary gerontology program offered in any denomination in the country.

When seminarians study pastoral counseling, for instance, the school's gerontology expert is brought in to talk about the special needs of older adults.

In most blocks of study during their second and third years, seminarians hear general subjects related specifically to the elderly.

Some other seminaries offer an elective course in gerontology (the study of the aging), "but nobody else offers gerontology as we do in the general curriculum," claims Jocelyn Eckerman.

"Our goal is that no student will leave without some experience in gerontology. Every graduate will have been exposed at least once, and some four times."

David Oliver

Ms. Eckerman, who has a master's degree in gerontology, is assistant to Dr. David B. Oliver who came to St. Paul last year to head the newly created Poppele Center for Health and Welfare Studies. Both came from Trinity University in San Antonio, Texas, where they taught gerontology without a spiritual emphasis.

"Now, we intertwine that with ministry," Ms. Eckerman says. "It's been quite a learning experience. They (the rest of the seminary) are theologizing us as we gerontologize them."

She says she believes Dr. Oliver is providing spiritual understanding and aids that aren't usually found in local churches.

Since most of the people with whom local church leaders consult about helping the elderly are in the secular realm, local church programs tend to emphasize more social types of aids such as transportation, she says. Those, of course, are important but spiritual aids are needed too.

Dr. Oliver's teachings provide information about the elderly on four levels: social, psychological, physical and spiritual.

Word about the St. Paul program is getting around. "We average an inquiry a day from churches for help," Mrs. Eckerman says.

In January, St. Paul will start another first: a doctor of ministry program with specialty in aging.

Why, when surveys have found most seminaries lacking in training for older adult ministries, is St. Paul the pioneer?

St. Paul always has been oriented toward teaching all aspects of serving the local church, Ms. Eckerman says. It is only natural that such an institution would recognize the unfulfilled opportunities represented by the older portion of congregations.

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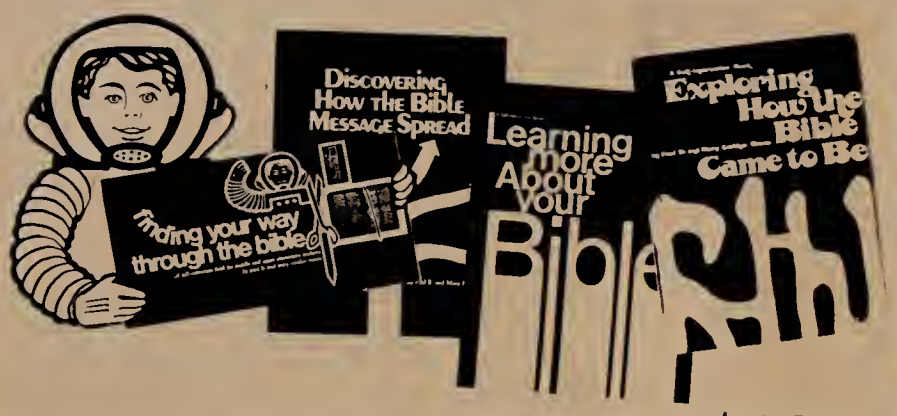

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Mission report continues

Hunger, Africa face inflation crunch

By SHARON MIELKE
Managing Editor

PHILADELPHIA — The inflationary crunch on money means United Methodists will be challenged to go "the third mile" in combating world hunger, the administrator of the denomination's special program told directors of the general Board of Global Ministries meeting here the last week in October.

Doreen Tilghman said "relatively affluent UMs" have historically gone the "second-mile" in giving out of their surplus to the Advance for special projects. But today, as inflation bites deeper, she asked, "Will UM members be willing to share out of their substance?"

The World Hunger Special Program goal is $4 million annually, all of which is to be raised through "second-mile giving" for specific projects.

Ms. Tilghman said the directions for the program during the next four years will be essentially the same as during the last four: to alleviate hunger and its root causes, to tackle lifestyle issues, to change public policy and to provide emergency responses including — but going beyond — food and supplies.

She believes a good foundation of understanding has been laid among UM members about the realities of world hunger. For example, she said, church members are seeing the connections between hunger and poverty, colonialism, inappropriate technology, affluent lifestyle and refugees.

But Ms. Tilghman anticipates great difficulty interpreting world hunger projects because many will sound "non-traditional." tional."

Workshops on lifestyle and legislative events are not usually listed in the Advance catalog. "But these are projects of hope which will enable people to live a better life. We must keep before UMs that the hungers of the spirit and the hungers of the body are both our biblical mandate."

Korean congregations head new starts

PHILADELPHIA (UMNS) — One out of every four new United Methodist congregations started during the past three years has been Korean, mission officials reported here recently.

Dr. James Davis, head of the Congregational Development program unit of the general Board of Global Ministries, reported on the unit's work to the directors of the National Division.

"We are starting new churches," he said. "Over the course of three years, we have been involved in the start of four churches each month — and one out of every four has been a Korean congregation."

He observed that it is not the division's task to initiate new congregations — that being the job of the district and conference units of the UMC — but to resource such development.

Africa Special Program "ends colonial ties"

TM/UMR Staff Special

PHILADELPHIA — The United Methodist special emphasis on Africa will "spell the end to colonial relationships in Christian mission," the head of the Africa office for the denomination predicts.

The Rev. Isaac Bivens speculated here, however, that UMs in the states will not readily respond to the emphasis unless they change their views on African self-determination and African socialism. Dr. Bivens addressed directors of the general Board of Global Ministries who are responsible for interpreting the emphasis during the annual meeting here Oct. 28-31.

The Africa Special Program was authorized by the 1980 General Conference but not funded. A $7 million annual goal—for emphases on leadership development, establishment of new churches and evangelism—is to be raised through the Advance, also called "second-mile giving." One million dollars has been pledged by the African churches. The bishop of Angola Methodism delivered a $30,000 downpayment on that commitment to the program during the meeting here.

Dr. Bivens said UMs will have to accept "African self-determination" since Africans control 60 percent of the votes on the committee administering the program.

Second, he said, UMs must understand the differences between African socialism and Eastern bloc or communistic socialism — something UMs appear to be "unwilling" to do.

"African socialism is not imported from the East; it is not ideological; it is not imperialistic, but it is communal," he said. Dr. Bivens pointed out that Christians in Angola and Mozambique are puzzled as to why support for their church stopped with their nations' political shift from colonialist governments to nationhood with socialist governments.

Dr. Bivens said the Africa program is urgently needed if the prediction is to come true that the center of gravity of the world's Christian population will be the African continent by the end of the century.

"It will only happen if Christian mission takes new African realities into account," he added. He said the explosion of Islam makes it especially critical that there be articulate spokespersons for the Christian faith.

New series of stockholder actions approved

From UMNS Releases

PHILADELPHIA — Three divisions of the general Board of Global Ministries gave the go-ahead to a series of stockholder actions during their annual meeting here Oct. 24-31. Such actions range from requests for information to the filing of resolutions.

The National Division directors voted to ask General Motors Corp. to establish a committee similar to that set up by Chrysler Corp. in July, 1980, for the purpose of examining "both the human and social problems associated with plant closings." The resolution would also ask for a social and community impact study of alternative approaches to preserving jobs and revitalizing the American automobile industry.

The division's attention to American Cyanamid Co. was an attempt to get the chemical firm to study and disclose "policy and statistics" related to "excluding fertile women from parts of the workplace where chemicals are produced.

Peggy Halsey, executive in charge of the division's Women in Crisis program, said the company has allegedly excluded fertile women from the production line.

Mobil Oil Co. will be asked "to make no sales to the South African police or military." However, none of the stockholder resolutions, Ms. Halsey said in an interview, will necessarily be filed if satisfaction can be otherwise obtained from the companies.

The World Division authorized the filing of stockholder resolutions with five companies — International Business Machines (to restrict operations in South Africa), General Motors (to end all vehicle sales to the South African police and military), Mobil Oil (to prohibit sales to South African police and military), Atlantic Richfield (to cease expansion of its operations in Chile), and Dow Chemical (calling for corporate responsibility in connection with toxic herbicides and chemicals such as "Agent Orange").

Approval was given for the Women's Division to file stockholder actions with the Dayton Power and Light Co. urging it to halt further construction of nuclear power plants and develop alternative energy programs. The division can also co-file with several companies regarding South African sales.

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The United Methodist Reporter

LOUISIANA UNITED METHODIST

edition

VOLUME 8 NUMBER 50 | Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 | NOVEMBER 21, 1980

Good Samaritan Offering Just Ahead

(Ed. Note: For the next several weeks, we plan to feature the six institutions that represent the Good Samaritan offering your church will receive on December 21st. The church bulletin will carry inserts for the first three weeks in December, and those inserts will also explain the program. The article below was written by Rev. William London, director of People's Community Center. Changing young lives is only one part of the Center's very important work in the inner city of New Orleans.)

NICHOLAS RENE YOUNG, who is seven years of age, and the youngest of the children born to Mr. & Mrs. Robert Young, Jr., lives with his parents in West Wego.

Enrolling in the Summer Day Camp at Peoples Community Center a year ago, Nicholas immediately let his presence be known to teacher, counselor, director and staff workers. His behavior, according to the director, may well be described as aggressive, hyperactive, and inattentive in all activities and experiences.

The camp supervisor and fellow employees became greatly concerned about Nicholas and the disciplinary problems he presented to them. They decided to assign special tasks to him every day. These tasks were within the scope of his ability and interest. Nicholas was commended for his thoroughness and he also received gold stars for doing a good job.

Apparently he felt that he was loved and wanted, since so much time was being spent in working with him. Gradually, his attitude changed; and he became more responsive to direction. There was also marked improvement in his behavior.

Nicholas is doing well in school now, later, however, he was withdrawn from school and the director made inquiries. His father had an accident and, as a result, the family had encountered tremendous financial difficulty. On observing the mother's behavior at a church service, the director learned of the accident and the financial problems which had caused Nicholas' withdrawal.

Counseling with the Program Director and the Camp Director, it was discovered that Nicholas had made great improvement while he had been attending Day Camp. This warranted some consideration with regard to the payment of the regular fee for attendance; and the director was fortunate in securing the scholarship for him.

Nicholas is one of four special children who have made great progress during the past year. This points up the fact that when people are concerned and are willing to put forth every possible effort in discovering some of the many needs of culturally deprived children, remedies can be found. This occurs at Peoples United Methodist Community Center each and every year, because the concerned persons working there want very much to help.

Interchurch conference

Help for the elderly

Officers for a state-wide organization dedicated to services for the elderly have been announced. They are: Constance Walker Clark of New Orleans, president; Sister Margaret LeFleur of Opelousas, vice-president; The Rev. Martin Kniker of New Orleans, secretary; and Juan Paul LeJeune of Welsh, treasurer.

The organization was formed to represent the non-profit institutions and organizations with interest in congregate housing, personal care, and nursing care facilities for the elderly. The association was chartered in June of this year. Its chartered name is "The La. Association of Home For The Aging."

Participation in the La. organization provides joint membership in the American Association of Homes for the Aging, a national organization comprised of non-profit entities providing services for the elderly. This La. chapter was organized through the leadership of the Task Force on Senior Citizens of the La. Interchurch Conference; Rev. James L. Stovall is the director.

The women of Napoleon Ave. UMC helped to celebrate the 200th "Sunday School Birthday" with an old fashioned dinner-on-the-grounds picnic. Mrs. O. H. Owens, who sent the picture, said "we all wore our old fashioned bonnets, hoping to look real old." Now, Mrs. Owens, you know we wouldn't put a thing like that in the paper.

Around the conference

WISNER — Revival services were held with Rev. L. Grey Wilson, of Shreveport bringing the message. Rev. Wilson is a former pastor of the church.

* * *

JONESBORO — The church held its First Annual Teacher's Workshop. It was divided into three categories: the adults, youth, and children. Rev. Rollie Walker, associate minister of Trinity UMC, led the adult session; Rev. James Evans, Springhill UMC, led the youth; and Laura Sawyer, director of Christian education, taught the children.

* * *

BATON ROUGE — The families of University UMC heard Dr. Barry Bailey, pastor of FUMC, Fort Worth, Texas, at the LSU Union Cotillion Ballroom recently. We were kind of curious about why Barry needed a ballroom to make a speech; but we have been assured by Rev. Woodland that the occasion of the speech was a Stewardship Extravaganza, and we presume that there is no way Methodists would do too much dancing at a Stewardship meeting.

* * *

RUSTON — Grace UMC will celebrate the 30th anniversary of its founding and the establishment of the Sunday School on November 30th. Dr. Douglas L. McGuire, the first pastor and presently superintendent of the Monroe District, will preach the morning worship service that day. Rev. James H. Humphreys is pastor of the church.

* * *

METAIRIE — St. Matthew's UMC observed their annual Family Camp at Camp Istrouma last weekend. The theme of the camp was, appropriately, "our wilderness." No one explained in the church bulletin why that theme was chosen; but if you have been to some of those observances, we are sure you can guess.

* * *

DALLAS — Rev. Robert Galatas and Rev. Robert L. Potter were two persons from La. who attended the Perkins Alumni/ae Council on the SMU campus. Highlights of this year's presentation included "What The Seminary Ought To Teach In Church Administration" by Bishop W. McFerrin Stowe; "Changes In Church And Society," Dr. Douglas Jackson; "Changes in Shifts and Pastoral Care" with Dr. Ruth Tiffany Barnhouse and Dr. Leroy Howe.

* * *

WELSH — Miss Stephanie Greene has been elected president of the McNeese Wesley Foundation. Stephanie is a sophomore, majoring in Television and Radio Communications. She is a member of the church in Welsh.

* * *

GONZALES — A memorial has been given to the church in memory of Captain Sigurd Pederson by Jerry Pederson of New York City — a designer, decorator, actor, and son of the late captain. The gift is a Parament set in the four liturgical colors. They were handmade of Moire silk cloth. The emblems were designed by an artist friend and were handmade of a gold color. Mr. Pederson's mother lives in Gonzales and is a member of the UMC there. Martha Link of the UMW made symbolic velvet banners and presented them to the church to add to the memorial.

* * *

CAMERON — We received a note from Rev. Robert Peterson which said, "in six weeks we have, by donations and with the help of the UMW, raised $3,700 to pay for our new organ. The UMW sponsored a Chili dinner and raised $1,178.00. We plan to observe 'A Great Day of Methodist Singing' using our new organ."

* * *

SHREVEPORT — Dr. John & Barbara Brokhoff held revival services at Morningside UMC. Dr. Brokhoff is Professor Emeritus of Homiletics at Candler School of Theology and his wife, Barbara, is Conference Evangelist. Rev. Burton F. Blair is the pastor.

* * *

OPELOUSAS — Included in all of the bulletins, newspapers, fliers, and other things we receive from churches was one of the most unusual and intriguing papers you ever saw. It announced a church Bazaar that La. Memorial UMC will hold tomorrow. Kiddie Korner Christmas booth, arts and crafts, Country Kitchen, Creative Needle, Green House, homemade items, handmade items, etc. Anyone who works that hard ought to have a success.

Ruston dist. pastors

Sharpening skills

Eighteen preachers meet biweekly to study, "The Old Testament in Christian Preaching," using a guide designed by Dr. James M. Ward, Professor of Old Testament at Perkins School of Theology. The study consists of a reading assignment in the text, which is then discussed by the group, using a guideline developed by Dr. Ward. After the hour and twenty minute discussion, two pastors review a sermon relating to the Old Testament which they preached recently.

According to Rev. James Evans, this is part of a continuing education program, sponsored by the La. Conference Board of the Ordained Ministry, in cooperation with Perkins School of Theology Group Guided Study.

Dr. Ward, who is now Associate Dean of Students, will lead a seminar for the group on Tuesday, November 25th.

Recent action of the General Conference now requires that pastors participate in continuing education programs.

Participating in one of the discussions are, l. to r.; John R. Johns, Alvin Mayo, Cecil Mims, Merlin Merrill, Richard Poss, Douglas Foreman, not identified, James Poole, and James Evans.

Rev. Michael McLaurin and his wife, Lu Ann, provided the musical entertainment for a sing-a-long at the Welsh UMC. Bob Letlow, the church's choir director, organized the event and led the singing.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shomblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference

Rev. & Mrs. Tillman A. Brown celebrated their 50th Wedding Anniversary in the Fellowship Hall of the Quitman UMC. The Brown's four children were hosts for the reception. They are: Donnie D. Brown, Atlanta, Georgia; Gerald W. Brown, West Monroe; Travis D. Brown, Quitman; and Wade G. Brown, Dallas, Texas. Rev. & Mrs. Brown were married November 6, 1930 at Oak Grove, La. Mr. Brown has been pastor of numerous United Methodist Churches in La., including Evergreen, Antioch, Bear Creek, Mt. Zion, Atlanta, Cooley, Montgomery, Oak Grove, Flora, Weaver, Pelican, Brownville, Garden Avenue, Quitman, Clay, Chatham, Zoar, and they retired in 1973 from Centerpoint. They now make their home in Quitman.

"Christian Women Making Love Visible" was the theme of the annual Women's Day Celebration at Mount Zion UMC. Mrs. Maude Phillips (left picture) spoke on that subject at the 8:00 a.m. service. Mrs. Mackie Norris (right picture) brought the message at 11:00 a.m. Coordinators for the day were Mrs. Cornelia Fair and Mrs. Gwendolyn Williams. Dr. Alfred Norris is the pastor.

Thanksgiving Greetings

FUMC, Lake Arthur, celebrated Laity Day with the morning message being brought by Mrs. Jeanette Stewart. She was assisted by J. C. Hoffpauir, the church lay leader. There was also a presentation of new sanctuary flags by Kim Moore and Edith Morgan. The flags were bought by contributions from members of the church.

Special this week
Louisiana Methodist Children's Home News
See page 6
(Page 5 in local editions)

O, Come Ye Thankful People, Come

Editorials

Gospel's proclamation should be among '80s issues of 'major import'

An identification of issues of "major import" confronting the mission arm of the United Methodist Church by its acting chief executive is perhaps as revealing in what it omitted as in what it included.

Dr. Betsy Ewing, acting general secretary for the General Board of Global Ministries and long-time staff member of that board, said during the board's annual meeting that among the major issues the board will face during the '80s are: world refugees, long-term poverty, an increase of racism, women's issues, relationships with churches in socialist societies, dealing with controversy, the internationalization of persons in mission and the role of the local congregation and its relations to national boards (see TM/UMR, Nov. 7).

We believe each of these issues are worthy of the concern and best efforts of the board, as well as the entire membership of the UMC. We certainly find no fault with the judgment that each of these is a "major issue," which clearly falls within the Disciplinary mandate of the board.

However, this impressive list of issues appears incomplete without the inclusion of at least one additional issue of "major import": that of proclaiming the saving message of Jesus Christ to the millions of person worldwide who have not accepted Him as their personal savior and living Lord.

It is well known that the Board of Global Ministries has been the frequent target of criticism from across the church because its agenda allegedly includes little emphasis on the traditional task of evangelistic outreach. The board's leaders have constantly denied the validity of these criticisms. In light of this recent history, one would expect to see Christian proclamation — in addition to tangible efforts to witness to the implications of that proclamation — high on the list of the board's future priorities.

The first of 13 general responsibilities for the Board of Global Ministries, as listed in the UMC's 1980 "Book of Discipline," is: "to discern those places throughout the world where the Word has not been heard or heeded and to witness to its meaning on all six continents . . ." The board's third responsibility in this listing is: "to challenge all United Methodists with the New Testament imperative to proclaim the gospel to the ends of the earth . . ." Both of these responsibilities are direct reflections of the Great Commission issued by our Lord to His followers. It can be argued persuasively that the fulfillment of this responsibility ought at all times and in all circumstances to relate directly to one or more of the great issues our church is addressing.

The omission of any "major issue" which directly reflects a commitment to this mandate — such as "the existence of millions of persons who have not experienced the transforming power of Christ" — may be called unintentional. Or it may be said that it is assumed that all the board's work involves the proclamation of Jesus as Lord. However, this omission can just as readily be regarded as providing prima facie evidence that the critics of the board have been right — that the board and its staff do not consider the explicit proclamation of Jesus as Lord to be a priority in their work on par with the performance of acts of Christian service and empowerment.

We believe that both Christian proclamation and tangible witnesses to it should have an essential place in the priorities of our church's mission board. The Christian message provides the motivating force for all efforts at Christian witness and service, and should never be unobtrusively "assumed" if our witness is to be distinctly Christian. Christ's mandate to preach the gospel and make disciples should always be visibly apparent as the basis for Christian involvement in other issues of "major import" such as resettling refugees, overcoming poverty, and combatting racism.

Pacific Homes: new settlement effort applauded

Bishop Jack Tuell of Los Angeles has offered an encouraging word regarding the traumatic financial problems and legal struggles growing out of the bankruptcy of the Pacific Homes retirement network. He said recently that "regardless of the question of legal liability, it is better to terminate the litigation, if possible." He cited the "possible results" of prolonged litigation plus the undesirability of having the church's image continue "under this cloud" as reasons for seeking an out-of-court settlement.

Bishop Tuell, assigned this July to the Los Angeles area, has taken a personal initiative to revive efforts of the UMC's Pacific and Southwest Annual Conference to achieve a just settlement for all parties outside the courtroom. Among the evidences of his concern were pastoral visits to each of the homes — whose residents are plaintiffs in the suit — to hear their concerns and answer questions.

We commend Bishop Tuell for his show of Christian spirit and leadership. As he suggests, a settlement out of court would leave unresolved the question of whether the UMC is a "suable entity." We believe that the interests of both the church and the state, however, will be better served if this issue can be resolved outside the courtroom. Our church should be capable of defining its purpose and fulfilling its responsibilities to those to whom it seeks to minister without governmental assistance.

We encourage Bishop Tuell, and all those who are cooperating with him, to continue in their quest for a "fair, equitable and feasible" settlement, and we pray that their efforts will be successful.

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business**: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions**: Donald Small, Assistant Editor; **Local Editions**: Kay Fielder, Assistant Editor; **Editorial**: Sharon Mielke, Managing Editor; Joyce Hopkins, Dan Louis and Roy Beck, Associate Editors; Otto Nall, Contributing Editor; **Production**: Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS664500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2529 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Individual subscriptions: $7.00 per year for national edition; rates for Annual Conference editions, and for groups of 10 or more subscriptions to the national edition, available upon request.

Second Class Postage paid in Dallas, Texas. POSTMASTER: Please send address changes to: P.O. Box 221076, Dallas, Texas 75222

Here I Stand

Leaders must respond to spiritual growth needs

By WILLIAM D. HAAKE

Jesus died on the Cross for ALL the peoples of the earth. He makes no distinction among peoples when He expressed His love and forgiveness. He asks His children to "love one another" and to "go on growing" in Him.

The recent fuss and furor over the "New Christian Right" as opposed to the so-called "Liberals" . . . the SBC faux pas over Jewish prayers . . . the seemingly incessant pietistic, pharisaical, and downright un-Christian behaviour of members of the Christian community in our country . . . all of these are a monumental disgrace. They make a mockery of our supposed loyalty to Jesus Christ and His Father.

Such actions produce nothing positive for the Kingdom of God, and they leave a decidedly bad taste in the mouth of Christians who are striving to serve Jesus Christ through obedient faith. Such actions also turn off other people, who are the real object of the evangelistic and mission efforts of the Christian churches.

All of life is a sacred and divine gift from God. If you can accept this as a fact of the nature of life, then you can see that politics, economics, social problems, and every phase and facet of life comes under the direction and will of God. In this sense there is absolutely no distinction between what is termed "secular" and what is termed "sacred." EVERYTHING AND EVERYONE IS SACRED, BECAUSE GOD CREATED ALL OF IT AND ALL OF US.

The question at issue then becomes one of "How?" How should the church address the many problems that human beings, cultures, societies and nations face today?

It becomes increasingly more obvious that the methods and approaches being used by the many and various factions and divisions of the Christian community are not working. Rather, many of our present methods and approaches are a liability and a detriment to the cause of Jesus Christ.

Somewhere in the maze of ideas and concepts that comprise Christian doctrine we will find a very simple and direct solution to our problems. Our present approach is quite fragmented and results in divisiveness within the churches and between the Christian community and so-called secular society. Could it just be possible that the answer will be found in our own very personal relationship with our God through faith in Jesus Christ, His Son?

Much has been said about our "priorities." Much effort has been expended by most of the main-line denominations to re-structure and re-prioritize our expressions of Christianity. But, unfortunately, most of what has been said and written and passed out as resolutions is just so many words. It is not human words that will effectively address human problems, but the Divine Word of God expressed through human faith in action.

Human word not enough

It seems to me that our starting point must be with ourselves and our own personal relationship with God our Father. But the church spends so much time in non-productive activities that the nurture of new Christians, and the continuing nurture of long-time Christians, have all but been totally neglected.

St. Peter and St. Paul both addressed the dilemma of the new Christian, but the churches today choose to ignore their suggestions. Becoming a newly-born Christian today is like eating dinner in a restaurant. The "baby" is served some pablum and warm milk. This is exactly what a "baby" needs. Every week the "baby" is taken to the restaurant, but the menu never changes; It is always pablum and warm milk. This is fine until the child begins to get older and bigger. Then the need is for solid, adult food . . . meat and potatoes. When the child becomes an adult, pablum and warm milk are not enough; they will not satisfy.

In the church today, the questions are often asked, "Why do so many people drop out of church; why do so many new born Christians who are 'on fire' for the Lord quit coming; why are we losing membership?" The answer is simple. People drop out and quit coming when they are not fed the appropriate food for their spiritual nurture. Our churches are full of "babies" who yearn for spiritual food, but they receive none. They are drenched in pablum and warm milk which serve most effectively to quench the "fire."

Little nurture offered

In too many pulpits, only the basic ABC's of the Christian faith are preached over and over and over again. Precious little is offered to nurture the spirit and mind of the Christians in the pew. They do not grow as Jesus admonished us to do . . . they do not learn to love as HE commanded us to do. Without growth in the Spirit, and love expressed in action, Christians can never, never fulfill Jesus' Great Commission. So, by the droves, individual Christians become bored or apathetic or just stay away. They are starving to death spiritually.

Meanwhile, back at the church, the preachers and denominational executives are busy being about the business of the church . . . making pronouncements, holding meetings and bazaars, being critical of everyone who disagrees with their particular brand of "churchianity." And all the while, the people who want to grow in Christ and to express their love for others remain in the playpens of Christianity. And no one seems even to be aware of them or their hunger, nor do they seem to care.

How long will the churches — our own beloved United Methodist Church included — play games with Christianity, with our Lord, and with the immortal spirits and souls of our people? Will we wake up to the claim upon our lives for obedience to God? We claim to be a pluralistic church, we — United Methodists do! Are we really? Or are we fragmented into "divisified" and self-serving sub-denominations who have forgotten why we were saved in the first place?

Let us find out where we stand in relationship with our Lord, and then act accordingly. We may have to change and that may be painful. But, if we care to claim the name "Christian," let us be worthy of the name through our obedience and faith in relationship to Almighty God. We must nurture our people, or the church will slowly starve to death spiritually.

"Here I Stand" is a farum thraugh which readers may express their apinians and cancerns abaut issues facing the church.

This week's contributar is William D. Haake, pastor af the St. Luke United Methadist Church af Pine Bluff, Ark. and the Center Grove United Methodist Church of Sheridan, Ark. (Little Rack Canference).

Any reader may submit an article far consideratian (three typed, dauble-spaced pages maximum length) to: "Here I Stand," TM/UMR, P. O. Bax 221076, Dallas, Texas 75222.

Letter to the Editor

Christianity transcends all bounds

To the Editor:

I am disturbed by the tenor of several recent "Letters to the editor" and "Here I Stand" articles. First of all, there is hostility to "giving aid and comfort to the enemy" or treason. It seems to me that scriptural — as opposed to "folk" or "grass roots" Christianity — is precisely to be identified by its tendency to "give aid and comfort to the enemy." We have dominical command to "love the enemy" and if this is not to be just a pious phrase, then giving aid and comfort would seem to be apt expression.

Secondly, I am disturbed by the great confusion between Christian faith and ideologies, the "isms." At first glance socialism seems to be more Christian than capitalism, but in practice it has been an attempt to achieve a Christian end with unchristian means. On the other hand it is most difficult to square capitalism with Christianity as so many seem to want to do. We might be warned off this attempt by the fact that the attempt to square the two has been made only in a few of the centuries of Christian history. Our Jewish and Muslim sister faiths have been more successful, but that does not mean we should emulate them.

I am most disturbed by the current of thought which lumps God and country together. These two words are not to be uttered in the same breath. God and country are not co-equal by any means. We are right to love our country, whatever it may be, just as we are right to love our families, but if our primary, first and foremost loyalty and allegiance is not to God in Jesus Christ living with us through the Holy Spirit, we can hardly claim the title Christian. We have to make the hard choice of whom or what we will serve, not mish-mash everything together.

A lot of this controversy is on the basis of the liberal-conservative fight. In other words, it is pretty superficial. Christianity is so radical that liberals don't begin to plumb its depth. It has such a rich tradition that conservatives don't begin to plumb its depth. A Christian will be radically traditional. A Christian will really transcend the time-bound and culturally-conditioned categories, since a living God is to be served, worshipped and loved.

Richard E. Green
North East, Maryland

Teen survey shows failure

To the Editor:

Concerning TM/UMR's recent teen sexuality series, if the United Methodist Church does not say a strong, loud, resounding "no" to premarital sex, then we should change the wording on the signs in front of our churches to read "United Methodist Social Club — Come in and learn with us how to conform to the world, based on a watered-down transliteration of the gospel."

I am appalled at the United Methodist Church's humanistic approach to the problem brought out by Mr. Clapp's survey. It is evident from the results of his survey that we have failed our teenagers miserably in our churches and homes. The kind of seminars advocated in the second part of the series would make our failure complete. These kids don't need psychology lessons or anatomy lessons. They need to find and learn The Bible. They need to know what it means to be "set apart by the gospel." They need to be taught, "be not conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect" (Romans 12:2). Or maybe, "If you live according to the flesh you will die, but if by the Spirit you are put to death the deeds of the body will live" (Romans 8:13). I could go on and on because my Bible says things like that all the way through. If the seminars on sexuality that don't say "no" to premarital sex are based on scripture, I'd like to know what Bible our leaders are reading from. There is nothing in my Bible that condones premarital sex. It seems to me that to teach our teens the truth — sex is for married people — is really very simple. If we would teach that from preschool on up, just think of the difference it would make. If we would teach our teens what God has to say to us in the Bible about social issues, just think how many good Christians we would have. It seems to me that the liberals in our church need to sit down with their Bibles and do some homework.

My husband and I are parents of four young sons, and we are doing our best to maintain a good, solid Christian home. The stand that the United Methodist Church has taken recently on ERA and now premarital sex is hurting us and others like us. It would be easier for us to find another religious denomination, but as lifelong Methodists you liberals are not going to run us off.

Mimi Chandler
West Memphis, Arkansas

People do not marry later

To the Editor:

Most folks believe that it's true, but it's not. Ms. Bertha Swindall is quoted as saying that young people today face a longer period between the onset of puberty and the act of marriage than in "earlier" days (TM/UMR, Oct. 24). She says that puberty comes sooner in life and marriage later in life today, and that this places a heavier demand on modern youth's self-control.

I presume Ms. Swindall may be able to document the assertion that puberty comes sooner nowadays, even though proof may be hard to find. But she cannot document the popular misconception that people marry later, because the facts are otherwise, and they call her conclusions into question.

The U. S. Census Bureau has compiled data on this subject each decade since 1890 and annually since 1940. Their figures show that the median age at first marriage in 1890 was 26.1 for men and 22.0 for women. Those figures drop decade by decade to a low point in 1956 of 22.5 for men and 20.1 for women. Since 1956, the figures have crept upward. The last figures available to me are for 1976, at which time the median for men was 22.9 and for women 21.0, both well below the 1890 levels.

Robert W. Sledge
Abilene, Texas

Drug abuse work begun

To the Editor:

Thank you for your editorial on the continually increasing need for drug and alcohol education within our churches, and your call for all UM churches to observe Drug and Alcohol Concerns Sunday this year (TM/UMR, Nov. 7).

We at Genesis UMC in Fort Worth are doing both. Our November service focused on this concern, and a part of the liturgy that day was a call to action in aiding the recovery of chemically dependent families. Also on that date Genesis officially began a ministry of its own Drug and Alcohol Task Force, which will be staffed by four professionals in the field of alcoholism and drug addiction, and lay volunteers from both the church and the outside communities.

So we, like you, have seen and responded to the need for more alcohol and drug education and treatment within the church, and are creating a viable and ongoing outreach ministry to chemically dependent families.

Again, thank you for your concern and your support for more drug and alcohol education as a part of the United Methodist outreach.

John M. Hightower
Fort Worth, Texas

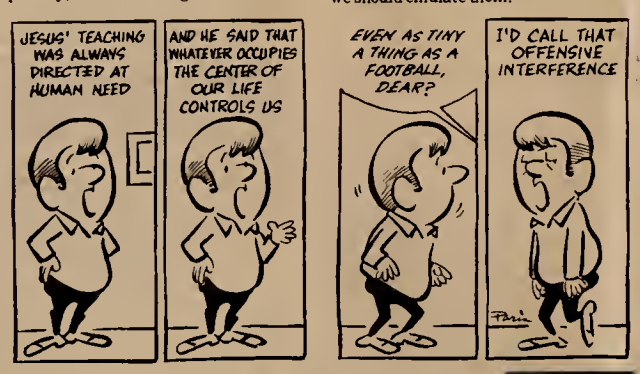
Country needs to see light

To the Editor:

I could not believe my eyes upon reading that United Methodist leaders had joined up with Mr. Norman Lear, of all people, to put down a group of fellow Christians who have been trying to help this country get back on the track of decency and morality (TM/UMR, Oct. 31).

I pray God to forgive you your judgmental attitude and let you see the light before this country goes down the drain the way ancient Rome did.

Al Webber
St. Louis, Missouri



On the TM/UMR Beat

One Christian's perspective on the Nov. 4 election results

Mr. Dunnam

Consistent with today's craving for "instant analysis," the news and opinion columns of our nation's publications are currently dominated by the perceived meaning and implications of the elections earlier this month. Given the roles various religious groups played in the national elections, it is neither surprising nor inappropriate that members of the religious community should join in the "post-mortems" (see TM/UMR, Nov. 14)

Some Christians have characterized the election results as signaling no less than a restoration of "moral sanity" to American life, while warning those who were elected to "hew the line" or face future defeat. Other Christians have characterized those same results as an unbridled "tragedy" which reflects a "frightening drift" in our society toward political repression and right-wing extremism.

I propose to offer a rather different type of post-election perspective. First of all, participating in the 1980 elections increased my sense of gratitude for being a citizen of the United States. Some of the candidates I supported won; numerous others did not. I was personally saddened by the losses suffered by some of our nation's elected leaders, and chagrined by the election of some others. And yet, as I stood in line waiting for my opportunity to vote, and then again as I watched the returns reported on TV, a single thought repeatedly passed through my mind: "Where else on earth could so many persons participate in producing such a radical shift in political leadership and direction without a single shot being fired or a single life being lost?"

Contrary to the predictions of the pollsters and the mouthings of cynical analysts, the American people were offered a variety of clear choices on November 4, and the majority expressed their desire for new leadership with unambiguous clarity.

I am encouraged by the recent statements of President-elect Reagan and Vice-president-elect Bush that they intend to serve as the elected leaders of all Americans, and be captive to no special interest group — including such groups as the "Moral Majority." I intend to pray daily for our new president that he may govern effectively and fairly. In my roles as a Christian and as a citizen, I intend to offer him and his administration periodic suggestions for fulfilling this task, as I have his predecessors.

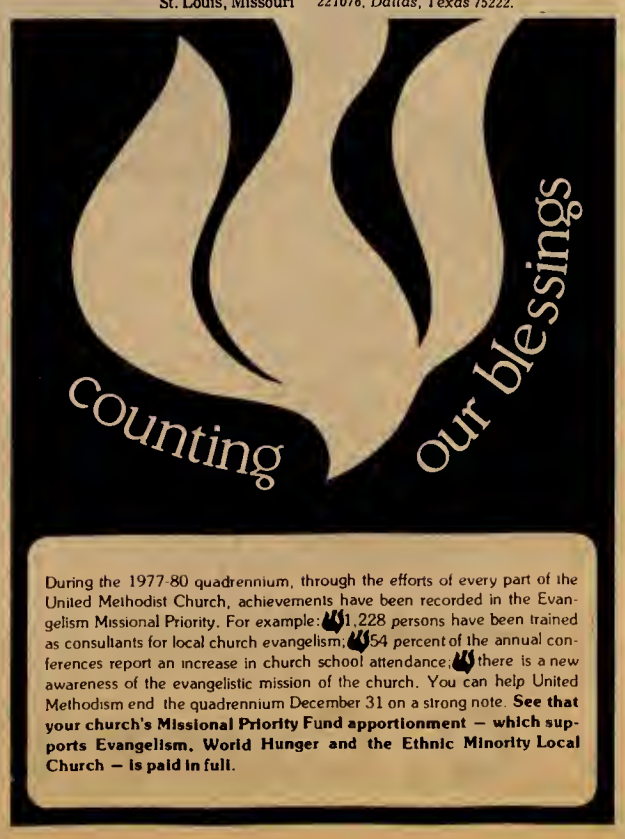
My initial suggestion to our new leader is that he not construe his mandate as one which requires total repudiation of his predecessor's policies. For example, I believe the introduction of "human rights" as an integral element of American foreign policy by the present administration was fundamentally consistent with our nation's ideals, as well as our Christian heritage, and I believe it would be tragic for this emphasis to be discarded.

I do not envy President-elect Reagan as he seeks to face and deal with the complex tasks which lie ahead for his administration. During recent years the presidency of our nation has become an extremely high-risk occupation. In order to be elected, one must offer a vision for the future which creates expectations among the electorate that are not completely attainable, no matter how well-intentioned the candidate may be.

I would not even consider suggesting that our new president should be spared the burden of criticism as the policies and directions of his administration unfold. I do believe that he should be given the opportunity to chart his course for our nation free from the expectation that his assumption of office will instantaneously produce either domestic or international disaster or a restoration of "moral sanity."

I believe an important role that we, as Christians, can play in this process is to uphold before our nation the perspective that our president is a political leader, elected by the citizenry, and not a Messiah. Salvation cannot be derived from any political leader, party or platform, but from the grace of God alone, as revealed in the life, death and resurrection of our Lord.

— SPURGEON M. DUNNAM III



During the 1977-80 quadrennium, through the efforts of every part of the United Methodist Church, achievements have been recorded in the Evangelism Missional Priority. For example: 1,228 persons have been trained as consultants for local church evangelism; 54 percent of the annual conferences report an increase in church school attendance; there is a new awareness of the evangelistic mission of the church. You can help United Methodism end the quadrennium December 31 on a strong note. **See that your church's Missional Priority Fund apportionment — which supports Evangelism, World Hunger and the Ethnic Minority Local Church — is paid in full.**

Bishops push Bible study

New program to attack biblical illiteracy of UMs

By SPURGEON M. DUNNAM III
Editor/General Manager

HOUSTON — United Methodism's Council of Bishops moved from talk to action regarding Bible study during their fall meeting here last week by unveiling two new Bible study programs and challenging United Methodists church-wide to make use of them.

In their Episcopal Address to the 1980 General Conference, the bishops stated: "United Methodism was founded upon the Scriptures, and we call upon our church to launch a great new study of and emphasis upon the Holy Bible... We, the bishops, commit ourselves to provide leadership in an intensive and continuing Bible study program."

The new curriculum resources developed in response to this call include a six-month overview course entitled "Books of the Bible: A Survey of the Old and New Testaments," and a more comprehensive, six-year, book-by-book study of the Bible entitled "Genesis to Revelation." Both studies are designed for use during a 45-minute adult Sunday School session.

26-week course outlined

The 28-week survey course — authored by Dr. John Hayes, an Old Testament professor at Candler School of Theology, Emory University, in Atlanta — will feature cassette tapes for use in each session, as well as study books for the students and teachers.

The "Genesis to Revelation" series will follow an approach designed to answer three basic questions in each session: (1) What does the Bible say? (2) What does the Bible mean? and (3) "What does the Bible mean to me, both individually and as a member of the community of faith?" The Genesis unit in this series is authored by Dr. Walter Harrelson, an Old Testament professor at Vanderbilt University in Nashville.

Bishop Joel McDavid of Atlanta who headed the committee of bishops developing the Bible study emphasis said: "There is a growing awareness of a basic illiteracy regarding the content of the Bible among many United Methodists. And there is also a need for us to study the great theological ideas expressed throughout the Bible."

The new Bible study emphasis is designed to address this need, Bishop McDavid said. "These new resources will provide a marvelous opportunity for us to help persons in our church become more clearly informed" about the "what" and "why" of our church's basic beliefs.

Both of the new Bible study series have been developed at the bishop's request by the Curriculum Resources Committee of the UMC's general Board of Discipleship, and they will be ready for use in the fall of 1981. Bishop McDavid indicated that additional information about the studies will be forthcoming through a variety of church channels between now and then.

He expressed the hope that every local church in the denomination would become involved in using these or other Bible study resources so that the functional theme of United Methodism during the next four years will become "Let's study the Bible."

Most of the Council of Bishops' fall meeting was devoted to orienting the bishops regarding the wide variety of general church programs which were adopted by the 1980 General Conference for the next four years.

In other actions, the Council of Bishops:

• Sent a letter of congratulations to president-elect Ronald Reagan via Bishop Frederick Wertz of the Washington, D.C. area. The letter assured Mr. Reagan of the bishops' "prayers and good wishes" as he "assumes the awesome burden of national and international leadership," and expressed the bishops' readiness to "respond to any invitations which you may extend for consultations and dialogues on issues relating to the complex problems facing this nation and the world."

Send messages

• Sent a message of concern to the leaders of Atlanta, Ga., and Buffalo, N.Y., in "the aftermath of the murders of six black adults in Buffalo and 11 black children murdered and five others missing in Atlanta." The message voiced special concern for the families of the victims, expressed support for the efforts of church and civic leaders to foster communication between the black and white communities, and called upon United Methodists and other citizens to support efforts — "to bring to justice those responsible for these crimes and to alleviate those conditions which give rise to such crimes."

• Approved a motion by Bishop Leroy Hodapp, of Springfield, Ill., for a committee of the council to develop "a method by which we can more openly and effectively deal with the issues facing the church, become pro-active rather than reactive in our style as a Council of Bishops, and assume the role of corporate leadership which is needed in today's church."

Cowboy theme carries over into stewardship campaign

SAN JOSE, CALIF. — Cowboy Clair Jantzen, greeting Todd Carstrom, hits the trail for the Pony Express stewardship campaign of the Alum Rock United Methodist Church here. The stewardship promotion program is widely used throughout the denomination. It is based on church members teamwork and dedication, qualities that characterized the Pony Express riders of a century ago.

CLARK LAWRENCE PHOTO

Church needs pageantry, not business

TM/UMR Staff Special

NASHVILLE — "Feeling and believing" are being sacrificed in the United Methodist Church to a Harvard Business School mentality that reveres "thinking and doing," a theology professor warned here this month.

Dr. Tex Sample, a professor of church and society at UM-related St. Paul School of Theology, told participants in the Christian Educators Fellowship conference that the strong management-orientation of the church causes a preoccupation with "calculations and management by objectives."

But, "the deepest power of religion, I think, is emotional," said Dr. Sample, who teaches at the seminary in Kansas City, Mo.

"I think the church is far too goal-oriented, and I think it ought to be more 'gather-oriented'," Dr. Sample continued. "We are so work-oriented that even if we go to a party, we don't party, we work."

Using the conference here as an example of what he means by "gathering," Dr. Sample used United Methodist annual conference meetings as examples of the "all-business and no-play" attitude which he often finds in church events.

One reason the Christian educators conference is so popular — 641 members and 197 guests came from a half-dozen countries this year — is that it is a "gathering" which allows people to make their own schedules and does not require them to attend any particular business session, Dr. Sample said.

"I'm asking for a church life of pageantry, of festival," he said. "The reason we talk about the rule of God as a kingdom and not as a corporation is because it is not business. It is pageantry," he said.

"We have a certain insanity in the church now — the Harvard Business School 'trickle down.' We all talk this."

Dr. Sample delivered about a minute's worth of corporate jargon as an example of the three-syllable language the church uses to describe its operations

First time: Council raps Soviets

World Council of Churches

NEW YORK (RNS) — For the first time in its 32-year history, the World Council of Churches (WCC) has made public an expression of concern to Russian Orthodox leaders regarding lack of religious freedom in the Societ Union.

In a letter, the World Council wrote that it is "disturbed by the coincidence of a number of cases involving Christian believers" on trial in the USSR and finds the sentences already pronounced "disproportionate with the seriousness of the crimes which have allegedly been committed."

The letter addressed to Metropolitan Juvenaly, head of the Department of External Church Relations of the Moscow Patriarchate, describes the WCC's concern regarding the trials and sentencing in the USSR of Russian Orthodox Church activists, Dimitri Dudko, Gleb Yakunin, Lev Regelson and others.

Criticized for an alleged imbalance in its human-rights concerns because of its refusal to publicly criticize the USSR, the ecumenical World Council in the past has asserted its public criticism of Soviet policies only would cause trouble for Soviet churches.

The Geneva-based organization broke with that tradition in its Oct. 1 letter, which was written by Dr. Konrad Raiser, acting WCC general secretary while Philip Potter is on leave.

Two of the persons mentioned in the letter, the Rev. Gleb Yakunin and layman Lev Regelson, had sent a message to the WCC's Fifth assembly in Nairobi, Kenya, in 1975, detailing charges of religious persecution in the Soviet Union. The charges were denied at that time by Metropolitan Juvenaly and four officials of the All Union Council of Evangelical Christians-Baptists of the USSR.

In his letter to the Russian Orthodox prelate, Dr. Raiser noted that the WCC has avoided public debate about such cases, even when member churches wanted it to, to avoid complicating the situation in which Christians must live in the USSR.

The letter also made it clear the WCC has been corresponding with the Russian Orthodox Church over the present cases since 1979.

The helpful information and cooperation of the Russian church has been of "vital importance for us in determining approporiate responses on the part of the WCC," the letter continued.

Church says thanks with fruits of labor

TM/UMR Staff Special

CADDO, Okla. — When the Lord's Acre program started here in 1950 at the First United Methodist Church, the only objective was to build a new educational plant.

Two ladies gave the proceeds from eggs gathered on Sunday to that first Lord's Acre.

In addition to the eggs, a fatted calf was sold at auction, and the proceeds from the sale plus income from the jam, jelly and butter from one plum tree, the sale of a bale of cotton raised by one member and ginned free by another, added to the total.

Since that beginning the Lord's Acre practice of setting aside the fruits of one's labor for the Lord as a symbol of thanksgiving, has helped build a new sanctuary here and provided many dollars for mission work beyond the local church.

Now, in 1980, it is hoped the Lord's Acre will harvest enough to re-roof the sanctuary.

Such is the history in one local church of what is perhaps the oldest continuous program of Christian stewardship, according to the Rev. James E. Hankins, the editor of the United Methodist Rural Fellowship Bulletin.

Mr. Hankins told TM/UMR the concern has always been to "put God's people to work for His cause." He said the Lord's Acre/Lord's Hour (the latter added to accommodate urban participants) is best limited to "second-mile" efforts and not to raise the budget.

Poor, oppressed thank National Council

NEW YORK — From the American hostages in Iran to the migrant farm workers and textile workers in the United States, the National Council of Churches received thanks in its recent meeting of the 266-member governing board.

Council President the Rev. M. William Howard called for renewed efforts on the part of Christians to identify with the poor and oppressed.

"In the current political climate . . . we will find many unpopular days," Dr. Howard told the board, which represents the council's 32 Protestant and Orthodox communions. "But we must . . . intentionally struggle to find the life of the church at its every level in the midst of the broken and the powerless victims of oppression in this world."

Previous such efforts by the council have been impressive and meaningful, said former hostage Richard Queen, United Farm Worker leader Cesar Chavez and textile union organizer Crystal Lee Sutton.

Mr. Queen thanked the council for the visits last Christmas by ministers. He was released by his captors several months ago because of medical problems.

Mr. Queen was one of 21 hostages seen by Dr. Howard when he visited Iran last Christmas to hold services for the Americans in captivity.

"Having the ministers come over at Christmas and Easter provided me the spiritual support and strength I needed," Queen said. "I owe you a real thanks."

A member of the Russian Orthodox Church, Mr. Queen described the important role his religion came to play while in captivity. "In a situation like this, your spiritual needs come to the fore. You have to look inside yourself, and what you find will determine whether you come out a wreck or a healthy human being. I turned more toward God."

Following Mr. Queen's talk the board passed a resolution expressing its concern for the hostages and pledging to "pray that this matter be resolved at the earliest time . . ." It also expressed hope that when the crisis is over the American people will "resume a more open view towards the needs and concerns of the Iranian people."

In a demonstration of the concrete meaning of Dr. Howard's words, Mr. Chavez, the famed labor leader, congratulated the churches for growing past the stage of charity, which characterized the Migrant Ministry in the '30s and '40s, and committing itself to support for the workers' own struggles.

"The milk and cookies of the thirties became the tons and tons of food that the Migrant Ministry collected for the strikers in the sixties and seventies," he said. "And the Bible classes for children became the prayer vigils during the boycott."

After the service the board unanimously passed a resolution asking its member churches to celebrate the sixtieth anniversary of the Migrant Ministry, particularly during Farm Worker Week, April 27 to May 3, 1981.

Ms. Sutton, model for the movie "Norma Rae," appeared before the board to offer her thanks for a similar effort, the council's support for the J. P. Stevens boycott.

The council first offered its backing for the consumer boycott in 1977, and has since participated in a support coalition. Reacting to the recent signing of a union contract with J. P. Stevens, the board passed a resolution rejoicing for the workers in the ten plants affected and pledging to continue its support as their struggle enters new arenas.

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Country music gives insight

People 'left behind' by UMC

By JOYCE HOPKINS
Associate Editor

NASHVILLE — The nights are long, the whiskey is good — and the women aren't. Jobs are hard to come by — and the ones you can get don't pay "nothing." Good-hearted women love fast-living men in this the kind of world often reflected in country music.

The Rev. Tex Sample, a sociologist and a professor of church and society at St. Paul School of Theology, may not approve of messages like these in country music, but he studies them to gain a better understanding of the traditions of blue collar workers in this country.

And he passes along some of their cultural messages in seminars like the ones he conducted during the Christian Educators Fellowship conference here because he feels United Methodists need to understand more about the world of these people whom he feels the denomination has left behind.

"We are becoming an upper-middle class church," Dr. Sample, who is on the faculty at the UM-related school in Kansas City, Mo., said during a keynote address at the conference (see related story elsewhere on this page).

Referring to the well-to-do people with managerial jobs and to those who may be as well-to-do financially but who are harnassed by repetitive, dull and dead-end jobs, he said this country includes both groups.

"And I think the United Methodist Church has forgotten that," he added.

"One of the things I was trying to say was if the style of the church is a middle class style" the denomination will not be able to minister successfully to people outside that class, he told TM/UMR.

He believes the intentional use of country music may help professional people understand what life is like for assembly-line workers and others in traditional "blue collar" jobs.

Conceding that when country music is bad, it's really awful, Dr. Sample said, "but when it's good, it is very good. Within country music there are songs, lyrics that capture what it is about."

Dr. Sample cited his own experience as an example of how studying of country music helped him understand his own heritage. He said he found in 1968 that his Southern kinfolks, who were supporting Gov. George Wallace, were on one side of the political fence and he was on the other. "I thought, 'I can't be all that wrong — and they can't be all that wrong, either,'" he said.

As a sociologist, Dr. Sample conducted personal surveys, talking with people who live in varied neighborhoods. He found that most working people are caught "in an achievement culture."

Explaining that blue-collar workers believe they must try to be "number one," Dr. Sample said they also understand that all persons do not have an equal chance to "make it big."

This can lead to a lot of frustration in an achievement-oriented society, and it comes out in one of two kinds of country songs.

One kind abandons all hope of achieving either respectability or any kind of conventional success. "This is the 'gettin' by' crowd," Dr. Sample said. "They are 'redneck, white socks and blue ribbon beer'."

But this group of people, whose stories are told by songs which warn, "Mamas, don't let your babies grow up to be cowboys," have their own versions of success, he said.

Even though "cowboys" follow the "get-by" ethic, Dr. Sample said, they do live by an expression of an achievement society by trying to "drink harder and love longer than anybody else."

Taking an opposite view in order to cope in a "be-number-one" society are those people represented by the second kind of country songs which reflect pride in respectability, such as the Merle Haggard number which says, "They don't smoke marijuana in Muskogee."

"This is the group of folks who settle for respectability. They buy into a conventional morality," Dr. Sample said. To take away from that, he added, puts one "on the fightin' side of me," as Mr. Haggard sings in another song.

Dr. Sample told of a bushy-bearded, hippie-looking young pastor who learned by painful experience that one shouldn't mess around with a people's respectability. He rode to his first church on a motorcycle, wearing coveralls.

"He caught withering hell," Dr. Sample said. They've worked hard to have what little they have. They want their preachers at least presentable and to represent them well.

"To do otherwise," Dr. Sample added, is "like making fun of a one-legged man."

Dr. Sample suggested, however, that people — including UMs — who consider themselves above the lower socio-economic classes may do as badly in the way they talk about "rednecks."

"We wind up calling them rednecks or buffoons, and they're not buffoons," he said. Charging that bigotry toward these folks exists in the UMC, he said something will have to be done about it, if the denomination hopes to get them into the fold.

"The only people who ought to call rednecks "rednecks" are rednecks," Dr. Sample added.

Aid for Korean dissident sought

NEW YORK (UMNS) — Efforts are underway in the U.S. to apply sufficient pressure on the South Korean government to have the death sentence of opposition leader Kim Dae Jung reversed by the time his case comes before that country's Supreme Court.

The North American Coalition for Human Rights in Korea is gathering signatures on a petition to President Carter, President-elect Reagan and U.N. Secretary General Waldheim urging them to intervene in the case which could be reviewed by South Korean President Chun Doo Hwan.

Mr. Kim is to be executed for allegedly plotting to overthrow the South Korean government. He has denied all sedition charges. His case goes to the Korean Supreme Court following a military appeals court ruling Nov. 3 confirming the death sentence.

Prayer vigils, fasts and rallies during Human Rights Week Dec. 7-14 are urged by the coalition in support of Korean political prisoners, according to Peggy Billings, executive director of Christian Social Relations for the United Methodist Women's Division and a coalition leader.

Mr. Kim's American supporters also are pushing a bill before the U.S. Congress which would threaten South Korea with a review of the terms of the U.S. — South Korean relationship (H.R. 437, S.R. 133).

The UM Board of Global Ministries in September authorized its president to urge "strong actions by the U.S. to protest" the death penalty for Mr. Kim.

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Two districts — rural Minnesota, ethnic New York — discover oneness

By DAN LOUIS
Associate Editor

Church members so different from each other they thought the only thing they had in common was being United Methodist have had their eyes opened.

On the one hand, picture 96,000 square miles of rural Northwest Minnesota, with lots of wide-open spaces and 16,101 United Methodists, mostly of North European heritage.

Half a continent away, picture the densely populated, urban Long Island West district of New York, just 450 square miles in size and containing more than 18,000 United Methodists of a dozen ethnic groups, speaking many languages: Spanish, Chinese German, Gujarata, Korean, Polish and English.

These two districts, perhaps as diverse as any two in the United Methodist Church, have had a "glimpse into the Kingdom of God" as the result of a three-year exchange program that took people into each other's homes, churches and communities.

"I saw things happen that I had forgotten could happen in the church," said the Rev. Delton Krueger, the district superintendent in Minnesota who co-initiated the unique exchange between the two districts. "I have seen real emotion just over the joy of realizing that we have a oneness in Christ."

Faith in Jesus binds together

"We have experienced connectionalism spiritually," said the Rev. Herb Detweiler, pastor of two New York churches: Hill UMC in Brooklyn and Woodlawn UMC in Queens. "It has been a magnificent experience in discovering our sameness in our diverseness. We have a new handle on connectionalism."

Marianne Wolf, a member of the Island Park UMC in Long Island West District, said aside from all that was seen and learned, the most wonderful discovery of the entire experience may have been that "despite wide diversity in lifestyles and ethnicity we are all one through faith in Jesus Christ, which binds us irrevocably together. We found we were loved before we even met and learned each other's name."

Many concerns of the UMC church began to take on new meaning as the groups came to know each other, Mr. Krueger said. He cited as an example the Missional Priorities for the UMC. He said the people from New York developed a new understanding of the battle against hunger as they came to know Minnesota farmers who are involved in that battle at the production level. And, he said, the problems of the ethnic minority local church have new meaning when one United Methodist cares about and knows another United Methodist who is part of the ethnic minority local church.

"It makes little difference that a person's standard of living has been reduced because they have to spend more to drive a long distance to buy relatively inexpensive goods, or because the goods cost more just around the corner," Mr. Detweiler said. "The problem is still fundamentally the same when they get together and compare problems."

Program began by chance

The entire exchange program had its beginning in 1977 when Mr. Krueger and the Rev. Richard Parker, then Long Island West District superintendent, struck up a chance conversation during a national training session for district superintendents. They soon discovered the extreme differences in their respective districts.

"Yet, we also were impressed with the similarities of our concerns as United Methodist Christians," Mr. Krueger said.

After months of planning, pastoral visits exchanged and letter-writing between people in the two districts, the first group traveling took place. This year, in January, 30 people from the Northwest District went to New York. In mid-October 30 people from New York went to Minnesota for a visit.

"We're not sure where we will go from here," said the Rev. Harold Zart, the present Northwest District Superintendent. "But, we are sure it will not stop here."

Mr. Zart and the Rev. Wilson Boots, the new Long Island district supperintendent, agree that many options are open. Among those discussed are more pastoral exchanges and exchanges of work teams into the districts or on neutral ground and youth exchanges in each district. Both district leaders said extending the exchange to include urban and rural districts within their own conferences also is being considered.

Council on Ministries obeys General Conference edict

DAYTON, Ohio (UMNS) — Orders from United Methodism's top legislative body provided the agenda for the denomination's agency for program coordination and evaluation here last week.

Seeking to fulfill a General Conference mandate, the General Council on Ministries (GCOM) organized a Task Force on National Strategy for New Church Development.

The task force, headed by the Rev. Charles Jordan of Chicago, said its areas of investigation will include:

Ways seminaries might give classroom and research support to new church development; intensive efforts to develop new congregations by annual conferences; leadership training and development of resources to assist conferences develop new churches and revitalize existing ones; general church agency assistance in terms of finances and expertise.

Following up on 1980 General Conference action, the GCOM received the church's new Charter of Racial Justice Policies and referred it to all of its component units and commended it to all levels of the church for implementation.

In presenting the charter, the Rev. Woodie White, general secretary of the Commission on Religion and Race, said that "in a time of clear resurgence of racism, we must focus on what is yet to be achieved in combatting it . . . We dare not stop now; we can make ours an inclusive church and help shape an inclusive nation."

The council authorized formation of an Adjunct Committee on Language Guidelines, also on reference from General Conference. It set up a task force to "explore the biblical and historical language of the Christian faith in light of the guidelines approved by the 1980 General Conference . . ."

The task force will, among other things, examine "language which may demean, stereotype or oppress persons in any way" and inquire "into the power and meaning of words, symbols and images used among the people of God."

The GCOM also elected officers during the organizational meeting:

President — Bishop Dwight E. Loder, Columbus, Ohio, episcopal leader of the Ohio West Area; first vice president — Joe N. Pevahouse, pharmacist from Henderson, Tenn.; second vice president — the Rev. Lloyd K. Wake, minister of community life at Glide Memorial Church, San Francisco; secretary — Norma I. Gonzales, layperson and professional communicator from El Paso, Texas; treasurer — Alice F. Lee, attorney from Monroeville, Ala. (re-elected).

$300 million predicted for 'second-mile'

DAYTON, Ohio (UMNS) — Contributions to the Advance, United Methodism's 32-year-old program of "second mile" giving to missions and relief/rehabilitation in the U.S. and around the world, are expected to pass the $300 million mark by year's end, the Rev. William T. Carter, director of the Advance, said here.

Mr. Carter made his forecast at the organizational meeting of the Advance Committee for the 1981-84 quadrennium. The committee, comprised of 20 members of the General Council on Ministries of which the Advance is a part, elected the following officers:

Chairperson — Bishop Joel D. McDavid, Atlanta, Ga.; vice chairperson — Lurlene Barnhardt, Charlotte, N.C.; secretary — Loretta Young, Lewisburg, W.Va.

The 1977-80 quadrennium, which will end Dec. 31, will see a quadrennial record total given to the Advance of more than $70 million, he stated. The largest single year to date was 1979 when receipts totaled $20.3 million. He noted that 21,867 of United Methodism's approximately 38,500 churches gave last year. The total number of gifts, 113,498, meant that "across the nation 113,498 decisions were made about mission by some individuals or by a congregation," he said.

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Emphasizes basic faith in 'God, Christ, the Spirit'

Hans Kung: broad, UMC-type boundaries best

By ROY HOWARD BECK
and DAN LOUIS
Associate Editors

DALLAS — Were it not for tradition, Hans Kung could easily be a United Methodist.

"I really believe in Jesus the son of God," said the controversial German theologian whose Roman Catholic Church has censured him saying his teachings violate too many boundaries.

"I'm very much for boundaries. But only on essentials. The main things are a belief in God, Christ and the Spirit."

Denominations should not make a test of faith using "peripheral boundaries," such as beliefs about birth control and the infallibility of the pope, Dr. Kung said in an interview during a convention here of U.S. Theologians and biblical scholars. Dr. Kung was censured by the Vatican following writings which, among other things, challenged the infallibility of the pope.

So why, Dr. Kung was asked, doesn't he just join a denomination like the United Methodist Church which has "theological pluralism" as a basic tenet?

Tradition, he answered.

While he is one of the world's most outspoken advocates of ecumenism, Dr. Kung said various denominations may be needed to allow people to enjoy their own traditions which are meaningful to them. Many Roman Catholic traditions are important to him, and he intends to remain a loyal Catholic, he said.

Dr. Kung's open discussion of the meaning of Christian existence in contemporary life in his books has made him what most observers believe to be one of the most widely read theologians among Christians of all denominations.

Dr. Schubert Ogden, one of the most prominent theologians within the UMC, was asked later if Dr. Kung would have difficulty fitting into the UMC if he were to choose to switch denominations.

"Not any more than the rest of us theologians," Dr. Ogden said. "I don't think of the United Methodist Church as being notable in making good use of its theologians . . . But Kung's teaching doesn't differ significantly" from an important part of the teaching occurring within the UMC already.

Such teaching falls within the liberal or revisionary brand of UMC theology, Dr. Ogden said. "It shows how a person can be a Christian as well as a modern person."

Dr. Kung addressed a broad range of issues while participating in the convention of the American Academy of Religion, the Society of Biblical Literature and the Scholar's Press Associates here as part of an extensive speaking tour in the United States. Among the views he expressed were:

• **Ecumenism:** "It's bad that Catholics can't have Communion with Protestants.

"We should acknowledge the validity of pastoral ministries of Protestant churches . . . We don't have to abolish and merge the denominations."

• **Abortion and birth control:** "Only very stupid people think abortion is a good thing in itself. The difficulty is how to avoid abortion. Catholics must do everything possible to avoid abortion. That's why the church has to speak out for birth control.

"In the Catholic church hierarchy, we haven't a good attitude about sex. So many of our major issues are sexual problems . . . birth control, forced celibacy, ordination of women.

"Too much of this derives from a lot of elderly bachelors talking about marriage when couples could say so much more."

• **Science:** Faith in human "progress" is coming to an end — not faith in God.

The faith in science, technology and industry as the provider of the ultimate has replaced God in many ways, Dr. Kung said. But the influence of that faith in science is now coming to an end.

However, it would be dangerous for the church to assume that with the passing of this faith that belief in God is the only alternative that people have.

People have come to realize that science cannot give all the answers needed for life and that against this backdrop the question of God and morality is opened anew. But we must acknowledge that answers to the question of God are in no way an answer to all the questions of today.

In the past, science and God appeared to be at cross purposes because the church and its leaders invoked God against science — because they saw it as a threat to their authority.

• **Liberation theology:** Just as the church had to start many hospitals worldwide because no other institution would meet the need, priests espousing a theology of liberation in Latin America may be the only ones who can start reform of corrupt social, economic and political systems.

"The church acts as a fire department. It doesn't stay in just one place but where needed. There are many areas now where nobody helps, where institutions aren't there. The church should act."

When other people and institutions are able to carry on the reform in Latin America, the church should allow them and look for other needs to meet.

Reform can become revolution, but the involvement of the church can soften the consequences.

"The fact there weren't executions after the Nicaraguan revolution, as usually happens, is because there are so many Christians in the revolutionary government. They freed the country but didn't continue the violence."

• **Catholic loyalty:** "I remain a Catholic theologian," he said, even though the church has stripped that title from him. "The church still allows me to be a priest, to say mass.

"I am for the pope. I fear for the authority of the papacy in the long run."

The authority of the papacy is being eroded by non-theological stands such as the one on birth control which makes no sense in a modern world.

"If 80 percent of U.S. Catholics already are outside the boundary on birth control, there's a problem" with the boundary.

• **Personal faith:** "It is not truthful or just to defame a theologian io his faith . . . After defending the cause of Christ all my life, I feel very bad about this."

• **Church involvement in politics:** The rise of "Christian-label" groups supporting primarily one political party in the United States is troubling. "I've been happy that in the U.S., churches didn't affiliate with parties.

"In Europe, there have been lots of cases where churches align with parties and guide them." That has even led to some anti-church political parties. In the last West German election, Catholic bishops were saying a Christian vote could go for only one party.

"The danger is it divides at the local level. You have people leaving the church because they are in one party and the church affiliates with another.

"The Gospel has to speak out independently of parties. The church's power is separate, as when German Protestants brought about reconciliation with Poland when the government couldn't."

"I remain a Catholic ... I am for the pope" — Kung

the church today

Treasure of mission photos found in warehouse

PHILADELPHIA (TM/UMR) — Funds to begin preservation of "a national treasure" of 250,000 photos documenting United Methodist mission work for the past 150 years were approved here recently. The collection has been stored in a warehouse in Manhattan for the last 20 years.

Approximately half of the collection provides a pictorial history of the world (circa) 1800-1935. The images are both secular and religious and come in the form of films, books, picture magazines, stereoscopic and lantern slide presentations as well as photos.

A $20,000 grant from the Education and Cultivation Division of the general Board of Global Ministries will begin basic preservation and cataloging of the materials. The division has also applied for grants from the National Endowment for the Arts and the National Historical Publications and Records commission to support this preservation effort.

Native American caucus unseats chairperson

LOS ANGELES (UMNS) — A staff counselor for the Tulsa Indian Council on Alcohol and Drug Abuse unseated Diane Moats of Los Angeles as chairperson of the United Methodist Native American International Caucus (NAIC) here Oct. 30-Nov. 1.

Ron Hickman, husband of Katie Scott Hickman who chaired the Native American Study Committee during the present quadrennium, was elected NAIC chairperson by a narrow 14 to 11 vote following a first ballot tie.

The nominating committee, chaired by the Rev. Homer Noley of Kansas City, had recommended the re-election of Ms. Moats.

Some of the Oklahomans who have been at odds with both the NAIC and the Study Committee for several years led the move for a change in leadership, a move which was enthusiastically supported by individuals from other regions. NAIC membership is composed of 40 persons, eight elected by each of five regions.

"Communications" was cited as the major difficulty of Native American ministries in the United Methodist Church — communication among Native American United Methodist congregations and individuals and communication between Native American congregations and general agencies of the church. There was also consensus that a full-time staff member would be the most important step in improving communications difficulties.

Cult activities spur UM response in Kansas

MANHATTAN, Kan. — United Methodist ministers are responding to an increase in religious cult activities on the Kansas State University campus here with a full-page ad in local newspapers and a forum last weekend.

Participants at the meeting were to hear of KSU students whom cult followers told to change their majors or who not to date or who had been taken to meetings which they did not feel free to leave.

"Cults: Their Reality and Our Response" is a seminar planned for Dec. 8-9 hy local pastors and the Kansas East conference.

The information campaign began with the ad telling how to identify and avoid cults. It named the Unification Church (the Moonies) and the Way International as cults and the KSU Bible Study as a group about which the UMs were concerned because of its parent organization.

Bishop Ben Oliphint of the Kansas Area, the Rev. Frank Dorsey, Emporia-Manhattan district superintendent, and John Stumbo, Kansas East Annual Conference chancellor, signed the petition, as did four local UM ministers, the Rev. Rod Saunders, the Rev. Kelly Bender, the Rev. Larry Wright and the Rev. Charles Bennett.

Correction

TM/UMR regrets the omission of the address for Barratt's Chapel — "the cradle of faith" — in last week's edition. The chapel is located in Frederica, Delaware.

'Worst Christmas' contests told

TM/UMR Staff Special

FOREST PARK, Ga. — Viewers offended by television advertisements that "exploit Christmas to sell" have a way to fight back this year through a new Alternatives contest to name the worst TV commercial.

Alternatives is a Forest Park, Ga., non-denominational organization which promotes ways to celebrate traditional holidays and events which more closely capture their original religious significance.

Individuals still steaming over "the worst Christmas present" they ever heard of in previous years also may enter an Alternatives contest by that name. Those who received or heard of the "Best Christmas present" in keeping with the religious significance of the holiday may nominate it in the second category of the Alternatives Christmas present contest.

Entries in each of the gift categories should include in 300 words or less an explanation of why the gifts were nominated.

Neil Alexander of the UM general Board of Discipleship's hunger and values formation department recommends the Alternatives contest as one way "to raise our consciousnesses."

"It is a way not to just get mad, but to see the absurdity" of some of the commercial trappings of Christmas, Mr. Alexander said.

The 1980 Christmas commercial to receive the most nominations will be declared the winner in that category. Entries must be received by Dec. 19. They should describe the commercial in 300 words or less. The manufacturer of the winning product advertised will be notified of the results.

All entries must include the name of the contest and category on the envelopes in which they are mailed, and should be sent to: Alternatives, P.O. Box 1707, Forest Park, Ga. 30050. Nominations of "worst" Christmas presents must be received by Dec. 10. Winners in this contest will have $100 donated in their names to the nonprofit agencies of their choice.

Charles Allen's got a secret.

(And he's telling everyone!)

Charles L. Allen, the beloved author, teacher, and pastor, whose life-long ministry has been a blessing to millions, now shares the secret to spiritual and emotional wholeness in his new book, THE SECRET OF ABUNDANT LIVING

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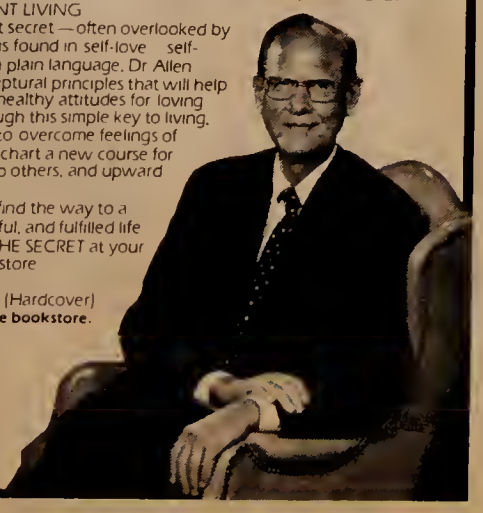

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FIRST UNITED METHODIST CHURCH OF VERO BEACH, FLORIDA — Seeks a full-time Director of Religious Education and Youth Activities. Salary plus housing in second parsonage. If preferred, other housing arrangement is negotiable. Send resume with recent photo to: Rev. Delmas M. Copeland, 1750 20th Street, Vero Beach, FL 32960. Telephone (305) 562-1900. Would like to fill position by Jan. 1, 1981

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'Pro-lifers' pick new targets after showing muscle

By Religious News Service

Elated by results of an election that swept all members of its Senate "hit list" from national office, the anti-abortion movement's political action arm has announced two new goals:

Push a constitutional amendment banning abortion through this next Congress and defeat Sen. Edward Kennedy in his 1982 Senate re-election bid.

The religious "New Right" groups (which share much common ground with the anti-abortion groups) are equally ecstatic about the power they were able to wield. Their leaders are convinced they have found a new road to travel with their ecclesiastical suitcases full of moral issues.

President-elect Ronald Reagan has said he intends to listen to the religious New Right that supported him so heartily.

Amendment approval expected

Paul Brown, executive director of the Life Amendment Political Action Committee, says he believes the new Congress will be disposed to approve the controversial constitutional amendment banning abortion. The amendment would then have to gain approval of two-thirds of the states.

"When the senators and representatives see all those people like Sen. McGovern packing up and leaving, they'll get the message," Mr. Brown observes. "Those guys are going to have enough trouble in '82. They don't need us adding to it. If they want to get a monkey off their back, the best way is to give us a human life amendment."

Sen. Kennedy's name heads the 1982 Life Amendment Committee's hit list announced by Mr. Brown the morning after the elections. Mr. Brown said five or six more names will be added as soon as certain election results can be studied. All those being added will be Roman Catholic senators or representatives who have been voting for abortion legislation, he said.

The lists of the Life Amendment group and the National Conservative Political Action Committee both contained the names of five liberal Democratic senators: Birch Bayh of Indiana, Frank Church of Idaho, John Culver of Iowa, George McGovern of South Dakota and Gaylord Nelson of Wisconsin. All lost.

The conservative group's list also included the names of two incumbents whom the Life Amendment group did not oppose: Alan Cranston of California and Thomas Eagleton of Missouri.

The anti-abortionists initially had Sen. Cranston on its hit list, but withdrew opposition when the senator's opponent, Paul Gann, also said he favored liberal abortion laws. Sen. Eagleton, a Catholic, has consistently voted against abortion legislation despite an otherwise liberal voting record.

Sens. Cranston and Eagleton won.

Human rights question raised

President-elect Reagan outlined hopes for his incoming administration at his first post-election news conference held jointly with Vice President-elect George Bush in Los Angeles on Nov. 7.

Mr. Reagan reaffirmed his support of the Republican Party Platform, including its call for an anti-abortion amendment to the Constitution.

He said he ran on and believed in that platform "and I think it would be cynical and callous of me now to suggest that I'm going to turn away from it."

The last questioner at the half-hour news conference brought up President Carter's commitment to human rights rooted in "hit belief in the Bible."

"Does your belief in the Bible compel you to make human rights a similar high priority — especially in the Third and Fourth World countries?" Mr. Reagan was asked.

He responded that everyone in the country is dedicated to human rights.

"But I think it must be a consistent policy," he said. "I don't think that you can turn away from some country because here and there they do not totally agree with our concept of human rights, and then at the same time maintain relations with other countries, or try to develop them where human rights are non-existent."

The traditional Democratic coalition of Jews, Roman Catholics, union members, and racial minorities broke apart in President Carter's dramatic loss to Ronald Reagan, according to a New York Times/CBS poll.

All faiths turn rightward

Jews, who gave Mr. Carter 64 percent of their votes in the 1976 race against Gerald Ford, were almost evenly divided in this election — 47 percent for the president versus 43 percent for Mr. Reagan. John Anderson pulled a strong 16 percent.

Mr. Carter led president Ford by 10 percentage points among Roman Catholics four years ago. This time, he garnered only 43 percent against the former California governor's 48 percent.

Mr. Carter's 1976 inroads among white Protestants receded this year too, as these voters returned to their traditional Republican preferences.

Dr. Carl McIntire, president of the International Council of Christian Churches (ICCC), declared that "the fundamentalists have been vindicated" by the election of Ronald Reagan to the presidency.

He added that "they must now proceed to do for the churches what Reagan will do for the country. The liberal religious party, including the National Council of Churches and the World Council of Churches, must now be fully exposed. Their powers were broken. One thing is clear, it is not too late to save America from communism and destruction."

During the election campaign, Dr. McIntire was critical of the Moral Majority movement of fundamentalist leader Jerry Falwell, charging that it was an attempt to promote conservative political causes at the expense of theological purity.

LOS ANGELES — President-elect Ronald Reagan and his wife, Nancy, greet well-wishers outside after attending services at Bel-Air Presbyterian Church here Nov. 9
RELIGIOUS NEWS SERVICE PHOTO

Politicians initiated 'New Right' religious groups

WASHINGTON (EP) — The idea for groups like the Moral Majority began among conservative political leaders, a chief spokesman for the New Right has said.

Richard A. Viguerie, in a debate here, confirmed widespread suspicions that the religious New Right groups are not a movement that began primarily with religious concerns and then expressed itself in a political way.

He said a handful of veteran far-right organizers recruited highly visible television evangelists to conservative politics this year.

Mr. Viguerie identified four such ultraconservative leaders as responsible for putting together the game plan which resulted in the successful recruitment of such electronic superstars as the Rev. Jerry Falwell and the Rev. James Robinson into the far-right fold.

Besides, himself, Mr. Viguerie identified the key players as E. E. McAteer, Robert J. Billings and Howard Phillips. Mr. Viguerie, the direct mail master fundraiser of New Right causes, downplayed his own initial role in the effort, saying the other three actually originated the plan.

Mr. McAteer, Mr. Billings and Mr. Phillips "had a vision" that evangelicals could be successfully recruited in 1980 to support conservative causes, including the election of Ronald Reagan as President, he said. "I was a Paul," he explained, "not one of the original apostles."

Mr. McAteer, a member of Bellevue Baptist Church, Memphis, Tenn., is a veteran right-wing lobbyist in Washington, having served earlier as national field director for the Conservative Caucus, the largest of right-wing organizations.

Mr. Billings, formerly head of the National Christian Action Coalition, an umbrella group which before last year was the only right-wing religious lobby in Washington, recently left his post as executive director of Moral Majority to join Mr. Reagan's campaign staff, where his responsibility was to win evangelical votes for the former California governor.

Mr. Billings is being touted as a prime candidate to be Mr. Reagan's religious liaison.

Mr. Phillips, another right-wing veteran, is a former aide to Richard Nixon. He founded and is executive director of the Conservative Caucus.

For months, critics of electronic preachers, such as Mr. Fallwell and Mr. Robinson, have suspected that their political involvement sprang not so much from their own initiative but as a result of a coldly calculated effort by conservative hardliners. Mr. Viguerie's open admission at the National Press Club gathering, however, is believed to be the first public acknowledgement of the strategy.

Mr. Viguerie, whose Falls Church, Va.-based direct mail operation has raised millions of dollars for a wide variety of conservative causes, including the Reagan campaign, declared repeatedly that what the New Right set out to do was "imitate the left" and rid conservatives of the image of "losers." "We're tired of being losers," he said.

He stated further that he expects the New Right to take over the national government "sometime in the immediate future" or not at all. Unless they are successful in their effort to govern before 1986, he went on, "it's not going to happen."

Boycotted General Foods defends TV 'sex policy'

WHITE PLAINS, N. Y. (RNS) — Responding to a church-led boycott, General Foods Corporation says it screens individual episodes of television programs and declines to sponsor those which do not meet its "standards of propriety."

Its products and those of two other firms are being boycotted in a nationwide campaign organized by the Joelton Church of Christ in Nashville. Since the campaign's start last spring, more than one million persons have signed cards pledging to boycott General Foods, American Home Products, and Warner-Lambert until they discontinue sponsorship of television programs the boycott organizers deem offensive.

Of the programs cited by the church campaign, three are sponsored in part by General Foods — "Three's Company," "Dallas," and "Charlie's Angels." The firm said it stopped advertising more than a year ago on two other programs on the list — "The Newlywed Game" and "The Dating Game" — because "these programs had deteriorated below our standards of good taste."

The Rev. John M. Hurt, pastor of the Joelton Church of Christ, has asserted that many programs considered offensive rank high in viewer ratings because "such offensive material has been so skillfully intermingled to some extent into so many otherwise popular programs, that millions of viewers have little choice left."

Mr. Hurt maintained that viewers "are either forced to watch such material in order to see the main part of the program, or else to do the unthinkable and leave the set off entirely a large portion of the time."

The church organized its sponsor boycott after taking a survey to determine the programs containing the highest levels of sex and violence. The survey involved adults and teen-agers worshipping at Church of Christ congregations through the country.

Mr. F. Kent Mitchel, General Foods vice-president for marketing services, said the firm's policy is "to associate its advertising with programs which are in good taste and to refuse to place commercials on programs which make gratuitous, exploitative or excessive use of violence or sexual themes or which demean human dignity or abuse particular segments of society."

At the same time, he noted that "standards of taste, propriety or value are necessarily subjective judgments and that individual views about such matters will differ."

Earlier, Warner-Lambert announced that it has a policy "not to associate itself with programs that exploit sex or violence or demean human dignity." it added that "in a pluralistic society such as ours, a considerable amount of subjective judgment is involved in matters of this sort."

American Home Products has refused to comment on the boycott.

'Electronic church' denounced

Methods compared to selling indulgences

NEW YORK (RNS) — Some fund-raising techniques of the "electronic church" violate basic Protestant principles, says a leading Lutheran theologian.

On another front, the National Council of Churches, reporting that increased giving to major Protestant denominations fell behind the inflation rate last year, has called for a study of the competition from financially successful broadcast evangelists.

The Rev. Richard John Neuhaus said the appeals for money by many radio and television evangelists encourage a kind of "work righteousness" rejected by Martin Luther and other Protestant founders.

"These media preachers set up a tit for tat relationship with God," said Mr. Neuhaus. "They say 'give' to them and God will bless the giver, and they ignore the central Reformation teaching that salvation is by God's grace alone."

Mr. Neuhaus, an author and lecturer, made his criticism here in an address at St. Peter's Lutheran church and in a subsequent interview.

"The electronic church," he said, "is in danger of turning Christianity into a cargo cult. Contributions to the evangelists become a kind of magic trigger to win God's favor. This is an odious peddling of the Gospel, a prideful assertion of our human desire to control God."

The theologian speculated that were Martin Luther around today he would attack the fund-raising methods of media evangelists as vigorously as he did the medieval bishops who promoted pilgrimages and indulgences as means of salvation.

Indulgences were dispensations from sin and guilt sold like trinkets by some clerics in Luther's day. Opposition to them helped to spark the Protestant Reformation in the 16th century.

"One television program I heard," Mr. Neuhaus said, "claimed a soul would be saved for every dollar sent in. That is the same appeal used by the indulgence sellers Luther denounced. It seems that many people, medieval and modern, are not prepared to accept salvation as a gift. They think it must be bought by good works or contributions."

Mr. Neuhaus was for 17 years pastor of Brooklyn's St. John the Evangelist Lutheran Church. In addition to writing and lecturing, he is now affiliated with St. Peter's church.

"Despite the somewhat inexact round numbers, a quick roundup of some religious broadcasters' revenues in the so-called 'electronic church' indicates why some communion leaders within the national council are raising questions," the National Council report said.

According to those "round numbers," the organizations of seven of the television preachers received a total of $284 million in donations in 1978, and several were projecting huge increases in 1979. One of the latter was the Rev. Jerry Falwell, founder of the politically conservative Moral Majority, whose Old Time Gospel Hour reportedly went from revenues of $32.5 million in 1978 to $50 million last year.

"Mainline churches look at the flood of funds to some of these other religious organizations and wonder what is happening," said Peggy Shriver, who coordinated the national council's research into denominational finances. "Are these dollars that the mainline churches could never have attracted anyway? Are these funds serving purposes that mainline churches should applaud?

"Are the successes of some of these groups (the television evangelists) signalling some failures, or inadequacies, in the mainline churches and their approaches to ministry and stewardship? This is an area of research that needs to be explored soon."

'Dear Deborah'

Parents share cult concerns

Dear Deborah:

My husband and I are just finishing the process of deprogramming our 20-year-old daughter from a Moonie captivity. It has been a harrowing experience and we feel that we ought to be shouting from the housetops to all good persons to fight this pernicious cult and others like it.

Before anyone asks, yes, we do feel guilty about the fact that our child was not, apparently, well enough grounded in her faith to see what she was getting into. But feeling guilty is not enough. Does it make sense to you that in a democratic country like ours that a mother and father have to resort to using an underground type or rescue mission, all very hushed up (for SAFETY), must trust these strangers to de-program our child, must constantly worry about our daughter's stability or being lured back? None of this makes sense to us.

Our daughter wanted to come back to us or we would never have got her back. She says others want to get out but no one cares enough to rescue them. That a so-called religious group can hold persons against their will is incredible!

Christians who really care ought to do a couple of basic things to help stop these cults. First, renew their own Christian vows and let their friends and their friend's children know by words and deeds what it means to be a Christian. Second, refuse to give money, even tiny amounts, to cult beggar-solicitors — don't support these cults in any way.

Thanks for listening to us. If our speaking up can help keep even one child from joining one of these cults we will feel rewarded.

Unsigned

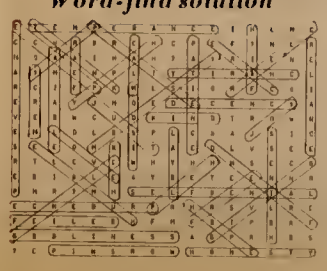
Dear Unsigned Parents:

Your words of warning are important. So many parents have been unwilling to share this kind of experience and that, of course, is understandable, for it is painful indeed. Your warning about supporting the cults with money is well taken for it is so much easier to just give some change into the hand of some attractive young person than to refuse. How about taking time to stop and talk to a solicitor — ask if they need help in getting free of the group they are in?

One of the approaches of cults is to pick up hitchhikers and then take them to one of their youth camps. Parents and young people should be aware of this practice.

Readers are invited to write to Deborah for answers to personal problems in living the Christian faith and life. Write: "Dear Deborah" P. O. Box 221076, Dallas, Tex. 75222.

Word-find solution



Pastor inspires rock music

KINGSPORT, Va — Two hundred fifty carefully selected rocks were washed and dried, painted with a large "1" on them and sprayed with acrylic plastic (so they would not shed sand) for use in the worship services at Glen Alpine United Methodist Church.

Just prior to the sermon entitled, "The Sweetest Rock Music Ever," ushers were called up to the front of the church to distribute the rocks to the congregation. The sermon was based on Jesus' refusal to stone the adulterous woman.

"I hear a great deal of condemning going on. Almost everyone I meet has a rock in his/her hand ready to throw it with the slightest provocation," said Rev. Gene Kirk, the pastor of Glen Alpine.

"That's where the rock with the I on it comes in. This is the 'first rock,' the No. 1 rock to be thrown by someone with no sin in his or her life," Mr. Kirk said.

"Then," he said, "everytime you are just about ready to condemn someone, go pick up that rock, that 'first rock' and squeeze it real hard, and ask yourself in all honesty, 'Am I really all that pure and all that good?'

"Then put back the rock on your shelf. The sound of you putting the rock in its place is sweet "Rock Music" in the ears of the compassionate Jesus.

KINGSPORT, VA — The "Rock Group" includes the persons who helped Rev. Gene Kirk prepare 250 sandstones for use in an unusual worship service. They are, left to right, Martin Kirk, John Kirk, Joyce Clark, Steven Kirk and Karen Kirk.
HOLSTON UMR PHOTO

Papal visit to Germany plagued

ROME (RNS) — Pope John Paul II's upcoming visit to West Germany, the first by a head of the Roman Catholic Church to the birthplace of the Protestant faith in 200 years, is causing a good deal of controversy.

German Protestants are angry over a book published in connection with the papal visit under the aegis of the German Catholic Bishop's Conference. The book, a "Short German Church History," contains a chapter which characterizes Martin Luther, the 16th century religious reformer, as a man whose "uncontrolled," anger and polemics made him "blind to the Catholic truth."

Unexpected snags have also appeared concerning the setting in which the pontiff should meet West German Chancellor Helmut Schmidt.

Some Germans, both Catholic and Protestant, have criticized the expense German taxpayers will have to bear for the 5-day visit (Nov. 15-19), estimated at anywhere from 1 million to 10.6 million dollars.

Msgr. Aloys Klein, of the Vatican's Secretariat for Christian Unity, described the psychological climate of West Germany on the eve of the pope's visit as "miserable."

The question of where the pontiff will meet Chancellor Schmidt also created problems. The West German leader assumed the pope would follow the custom of other heads of state and meet with him at the chancellery in Bonn, but the Vatican, responded that for reasons of protocol, this would be impossible. (The Vatican, officially, has yet to recognize the existence of two Germanys.)

After much diplomatic arranging, a castle outside Bonn was chosen as the meeting place between the two heads of state.

Msgr. Klein told journalists that Protestant leaders were angered over the pope's decision, for reasons of time and trip organization, not to meet with representatives of the Evangelical Church in Germany (EKD), a federation of Lutheran, Reformed and United Churches in West Germany.

The cleric added that the EKD leaders were also disappointed because they had expected a different sort of papal trip to Germany with more inter-faith encounters, considering the ecumenical nature of the country.

The other major source of controversy over the papal visit is money.

At the press meeting with Msgr. Klein, Mr. Stehle showed journalists the slim brown book, calling it "a counterproductive gesture" and added that it "underlines all that divides us rather than that which unites us."

Characteristics of a Christian word-find

All 40 of the words listed below can be used to describe a Christian, and each one can be found in the puzzle by looking up, down, forward, backward, or diagonally. Circle each one as you find it. (Find the answers elsewhere on this page.)

E	T	E	M	P	E	R	A	N	C	E	I	H	L	M	C
C	C	H	R	B	R	C	H	C	P	E	F	T	N	L	R
N	O	A	A	I	H	A	H	T	A	Y	R	I	E	N	E
A	Y	M	E	N	P	L	I	Y	T	I	R	A	H	C	L
R	C	I	F	P	K	M	L	S	I	O	N	F	C	O	I
E	R	A	Y	J	M	O	E	D	E	C	E	N	C	Y	A
V	E	D	W	C	U	D	K	I	N	D	T	R	O	W	N
E	N	L	D	L	O	S	P	L	C	B	A	J	S	I	C
S	E	E	O	N	K	I	T	A	E	D	L	V	S	E	E
R	T	L	C	V	E	W	H	Y	H	H	N	S	E	C	G
E	S	I	B	L	E	A	Y	O	E	T	E	E	N	N	R
P	H	R	T	H	M	S	E	L	F	D	E	N	I	A	L
E	C	N	E	D	U	R	P	O	H	R	S	V	L	R	E
F	E	I	L	E	D	H	F	M	F	O	I	P	O	A	F
G	O	D	L	I	N	E	S	S	A	G	P	R	H	D	S
Y	E	P	I	H	S	R	O	W	H	O	N	E	S	T	Y

Amiable	Fear (of God)	Holiness	Loyal	Pray
Belief	Free	Honesty	Meek	Prudence
Calm	Friend	Hope	Mercy	Reliance (on God)
Care	Gentle	Humble	Modesty	Self-denial
Charity	Giving	Joy	Patience	Temperance
Clean	Godliness	Just	Peace	Thank
Decency	Happy	Kind	Perseverance	Wisdom
Faith	Help	Love	Praise	Worship

Louisiana Methodist Children's Home News

EDITOR'S NOTE:
This page is a Louisiana Conference edition of the Louisiana Methodist Children's Home News which is a quarterly publication of the agency. If you wish to receive the newsletter free of charge you may simply contact the address below or call (318) 255-5020.

"Louisiana Methodist Children's Home News" is published quarterly by the Louisiana Methodist Children's Home, 901 S. Vienna, (P.O. Drawer H) Ruston, LA 71270.

Terrel J. DeVille, Executive Director
Douglas Williams, Editor

The truth about those we serve

By TERREL DE VILLE,
Executive Director

As I travel throughout our state and meet with various individuals and groups within Louisiana United Methodism, I cannot help but notice the considerable amount of confusion that exists regarding the children and families served by Methodist Children's Home. In order for our friends and supporters to understand our agency's program and its various needs they must first understand some basic facts about those we serve. I am taking this opportunity to acquaint you with the persons who turn to MCH for assistance.

Listed below are several misconceptions regarding children and families served. I have tried to clear up these areas of misunderstanding so that you the reader may have a better idea of our agency and what it seeks to do.

MISCONCEPTION #1. MCH serves orphans and other children without families. **The truth** is that almost all the children and youth at our agency have families with whom we are working. Whenever possible MCH staff seek to involve parents, siblings, and other family members in plans concerning the child's future. For various reasons MCH is able to work with some families to a greater degree than others. Nevertheless, all work done with the child is done from the perspective that he/she is not an isolated individual but is instead a member of a family unit with which he/she must have some kind of relationship.

MISCONCEPTION #2. MCH serves only children from one section of the state and only from Methodist homes. **The truth** is that MCH is open to all children and youth who are of age to attend public school and who are not sufficiently handicapped so as to require special programs and facilities. In other words, our agency serves children and families throughout Louisiana without regard to race, religion, ethnic origin, social, or economic status.

MISCONCEPTION #3. The children and families served by MCH are primarily poor people and/or those suffering economic hardship. **The truth** is that persons served by our agency represent a cross section of the community ranging from poor to wealthy in their economic status. The majority of families with whom we work may best be described as belonging to the middle class of American society. Families are asked to contribute toward the cost of care for their children as they are able.

MISCONCEPTION #4. The children and youth in the care of MCH are there because they simply need the food, shelter, and clothing, which the agency provides. **The truth** is that the children and families served by us have a variety of needs. Their problems, like many of ours, are often complex. Some of these problems are listed below. Please remember that some children and families experience several of these problems.

1. **Divorced Parents:** Many children at MCH have gone through the agony of separation from parents due to divorce. This can even be more painful than losing a parent by death.

2. **Mental Illness and Emotional Problems of Parents:** MCH serves some children whose parents have emotional problems ranging from mild to severe. Alcoholism and drug dependency are included among others.

3. **Emotional Problems of the Child:** Some children have experienced emotional problems which have necessitated their removal from the family unit and placement within a stable atmosphere where counseling and other therapeutic help can be received. These children are not in need of placement in psychiatric facilities.

4. **Behavioral and Social Adjustment Problems of the Child:** These problems can be related to emotional problems but not necessarily. Such children have difficulty following the rules of their homes, schools, and communities. Such children are sometimes referred to as being "ungovernable" and "out of control." Most of these children would not benefit from placement in a juvenile correctional facility. A structured setting like MCH and confrontation regarding unacceptable behavior will often help the child learn how to control his behavior.

5. **The Abused or Neglected Child:** MCH serves children and youth who have suffered from a variety of abuse. Some abuse takes the form of neglect by the parents. Parents may neglect a child's physical needs, his emotional needs, or even his need for supervision and controls. More serious abuse may take the form of physical and sexual abuse. Youth as well as younger children are often subject to such abuse.

6. **The Orphaned or Abandoned Child:** There are very few true orphans in American society today. However, MCH does serve a number of children who have been practically abandoned by their parents. In these cases the agency must find some other resource for the child other than the family that has abandoned him/her.

MISCONCEPTION #5. Most of the children at MCH are younger children. **The truth** is that the majority of our children are adolescents. The largest number of children we serve are between 12 and 16 years of age. This is because many problems of the child and family which can either be successfully coped with or even ignored during childhood can no longer be handled without outside help when the child reaches adolescence. This age is a troublesome enough period for most children and families, and it is even more traumatic for those children and families who have already been experiencing problems.

Although the agency serves a large number of adolescents, it continues to offer care to those younger children who have problems and needs that can best be met by the MCH program.

I hope that the above information has proven helpful to you in enabling you to have a clearer picture of what MCH is all about. Your questions and concerns regarding our agency and program are always welcome. Please feel free to write or call us at any time.

Shown above are some MCH youth clowning around at a Ruston nursing home this past summer. The youth participated in a clown ministry workshop led by Debbie Hunt and Betty Mrdja who are students at Centenary School of Church Carrers and who served as summer workers at Methodist Children's Home.

Emergency Care and Evaluation Services receive new home

By JOHN ALLEN
Associate Director

Emergency shelter care and the evaluation program are not new programs to MCH. They were established in January of 1978. At that time, the programs were housed in two separate buildings - one for girls and one for boys. Since that time we have found a need to make these programs more structured and more supervised for children. In order to meet this need, it was decided that the programs could be combined into one intake house with both boys and girls living in this same residence.

The house chosen for this purpose was originally built as the infirmary around 1954 and was used as a staff residence after there was no longer a need for an infirmary at the agency. This house needed to be remodeled in order to house six girls and six boys for the emergency shelter care and evaluation programs. The renovation began in June of 1980 and was completed in October. This house has been remodeled in such a way that it allows bedrooms and baths for six girls on one end of the house and bedrooms and baths for boys at the opposite end.

In establishing this program it was necessary for us to set up a shift type staffing pattern in the house. Staff are awake and on duty in the house 24 hours per day. There is always provision made for double and sometimes triple coverage of staff in the house in order to have proper supervision.

Supervisor for the intake house is Diane Madison who has been with the MCH child care staff since her graduation from Louisiana Tech in 1979. Working with her on the day shift is Gloria Evans who had been with the MCH food service staff since 1962. Another longtime employee, Lonnie Davis (with MCH food services since 1967) is working the afternoon and evening shift. Working with her is Brian Arender a student at Louisiana Tech. Two other Tech students, Dara Bourne and Lisa Catanese are working the night shift.

The doors for the emergency and evaluation programs were again opened on October 14. By October 20th, 8 of the 12 beds for children were filled. This is evidence of the great need for these types of programs in the state of Louisiana. What do these programs provide? MCH emergency shelter care seeks to respond immediately to crisis situations requiring temporary shelter for children and youth. This could result from the break-up of a family, child abuse, death of a parent, or many other situations that could be classified as a crisis. While a child is in our emergency shelter care program, he or she attends school on our campus while we work with the agency or persons who placed that child with us in order to assure a more permanent placement for the child at the end of the emergency stay.

Our evaluation services enable the MCH staff to assist a child and his parents or guardian in making positive plans for his future in the midst of crisis, turmoil, and conflict. All children who are referred to MCH for residential group care must first be admitted to the agency's evaluation program. The evaluation lasts approximately 14 days. At the end of the evaluation period, the MCH staff makes its recommendation concerning the best possible placement for the youth. If placement at MCH is not offered to the child, the MCH evaluation team suggests alternatives to the parents and/or guardians.

MCH continues to reach out its arms to children and families in need. These two programs and their new home are another way in which we have found that we can help both families and children in our state.

Memorial donations from June 23 through October 31, 1980

MR. G. W. ACKLIN: Jane & Phil Rice, Harvye Lewis, Miss Charlotte Lewis
MR. E. D. ADAMS: Joanna Cochran, Mr. & Mrs. Eilbur Allen, Mr. & Mrs. Charles H. Jones
MR. WILLIAM ADAMS: Delma and Serece Devine
MR. C. A. ALEXIUS: Mr. & Mrs. Floyd Burgess, Mr. Don Boulet, Mr. & Mrs. Sam Dauzat, Mr & Mrs. R. C. Boulet
MR. I. J. (JOE) ALLEN: Mr. & Mrs. W G. Tudor, Mr. & Mrs. Dallas Henry, Mr. Charles Traina, Mr. W. Jackson Emmons, Mrs. Grady Jones
MR. TOMMY ALLEN: Mr. Jimmy Love
MRS. MAUDE ARCENEAUX: Mrs. Lorene Owens
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Contact
Rev. Doug Williams At MCH
For More Information.

Once again MCH is offering a chance for individuals or groups to assume the cost of Christmas gifts for the children and youth. The Christmas sponsorships which have proved popular in past years will be available again in 1980.

Sponsorships for children in grades 6 and below can be assumed for $25.00 while sponsorships for youth in grades 7 and above will be $40.00. Sponsors will receive a special Christmas thank you letter for their donation.

Due to the relatively high turnover of children in care and the number of children that may enter the MCH program as late as Christmas week, Christmas sponsorships can be accepted until December 21 However, potential sponsors are encouraged to request their sponsorships as early as possible. This will ensure that both the sponsor and the child will be well taken care of before the Christmas rush.

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LOUISIANA UNITED METHODIST

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Good Samaritan Offering

When light shines

ED. NOTE — the following is the second of a series of articles to help prepare you for the Good Samaritan Offering, which will be taken in all local churches on December 21st. The article is written by Rev. Douglas Williams, Jr., chaplain at the Methodist Children's Home in Ruston.

Emergency Shelter Care. What Do These Words Mean To You?

For 11 year old Darryl they mean a friendly smile by a professional child care worker who meets him at the Methodist's Children's Home intake center at 7:00 p.m. Earlier that same day Darryl has been removed from his home by a social worker from the state office of protective services. In has come to the state's attention that on more than one occasion Darryl's father has been physically abusive to Darryl while under the influence of alcohol. Darryl's mother, afraid of her husband, has stood by and watched her son beaten excessively for little or no cause.

Methodist Children's Home (MCH) has been able to respond immediately to Darryl's need because of its emergency shelter care program. Up until recently, Darryl could not have been admitted into care until the necessary social summary, testing, and interviews, had been completed. At that time, a decision would have been made as to whether Darryl's best interests would be served by his admission to residential group care at MCH.

In the meantime, Darryl would have faced either remaining in an unsafe home situation or else being placed in a temporary living arrangement until he could be evaluated by the MCH staff.

However, on this evening Darryl is able to move, with his few clothes packed in a paper sack, into an attractive and comfortably furnished room in the newly renovated intake center at MCH. He does not have to wait to be evaluated. As soon as the worker from the protective services office received a temporary custody order from the court, she was able to notify the MCH emergency shelter care program that she needed care for Darryl. And MCH was able to tell the worker to bring Darryl at once.

Before the protective service worker leaves the MCH intake center, Darryl is already making friends with the 14 year old boy who is sharing the room with him. This boy came to MCH several weeks ago during an emergency not too different from Darryl's situation. Now this young man is in the process of being evaluated by the MCH staff for possible placement in the MCH residential group care program.

Perhaps after Darryl stays a couple of weeks in emergency care his protective service worker will request MCH to evaluate Darryl for residential group care also. Or perhaps Darryl will be moved to the home of a relative or a foster family who will provide a safe and loving environment for him.

Regardless of what happens next, Darryl is safe for the present time. He has been given immediate relief from a situation which no child should have to endure. Darryl has found a temporary shelter from the stormy events of his young life. And all of this has been possible because Methodist Children's Home has been able to meet the emergency while it was still an emergency.

Both evaluation and emergency shelter programs are housed in the former infirmary which was recently renovated to serve as an intake house. The nature of this facility along with the 24 hour supervision by child care staff provides an environment that is well structured and secure for children coming into these programs. Not only is the child taken better care of, but MCH staff members have an opportunity to closely observe the child and discover his/her various needs.

Children in the emergency and evaluation programs are offered many of the same services (medical, educational, recreational) provided to those children in residential group care. The MCH social service staff maintains close contact with both the child and the parents or guardians during this time. While children are in the emergency and evaluation programs MCH assists those persons responsible for the child in making positive plans for the child's future. This may or may not include the

possibility of the child entering residential group care.

Emergency shelter care. To some persons these words may only be the name of another service offered by Methodist Children's Home. For the staff at MCH, these words mean a new and better way of serving the needs of those who turn to them for help. For the MCH administration, these words mean that increased funding must be secured in order to guarantee that this program will continue to function in an effective manner. And for Louisiana United Methodists and other friends these words mean that they will be asked to renew and increase their committment to the MCH program and goals.

But most of all, for Darryl, these words will make a big difference in how well he will sleep tonight.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drower 3057
Boton Rouge, Lo. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference.

The congregation of FUMC, Springhill, recently held a Spiritual Renewal Encounter with the Rev. Cecil Williamson from Starkville, Miss. as the evangelist. Rev. James O. Evans, pastor of the church, Rev. Sam Holladay, and I. L. Park were the General Task Force Chairman. Shown above l. to r., are Rev. O'Conner, I. L. Park, and Rev. Evans.

Alexandria churches hold mission rally

Dr. J. Harry Haines, Associate General Secretary, the United Methodist Church Board of Global Ministries and Chief Executive of UMCOR, will speak to a missions rally at Horseshoe Drive UMC, Alexandria, a joint gathering of the Sunday School Classes of FUMC, Alexandria, the morning worship service in that same church, and a men's prayer breakfast November 30 and December 1st. He will also address a district preacher's meeting on Monday morning.

In charge of the relief and rehabilitation programs of the church in 62 countries, Dr. Haines has also served as chairperson of Church World Service, Treasurer of International Voluntary Services, former missionary to China, former Asia secretary, member of the World Council of Churches, the Commission on Inter-Church Aid, and of Refugee and World Service.

New Pension Program

Caring through pensions

"18,000 ministers in the United Methodist Church are retired. They and/or their survivors receive $5 million a year in pension benefits. That averages between $300 and $325 a month. These are all career persons who dedicated their lives to ministry in the United Methodist Church. In a double digit inflation economy, this is an embarrassment to the denomination. They are people with two college degrees who work from 75-80 hours a week, and who, at retirement, had to move out of the parsonage and find housing on their own, and receive pension benefits."

With these words Mr. Paul Hornung, General Secretary of the General Board of Pensions, introduced reasons why the Church found it necessary to formulate a new pension program and better benefits. The occasion was a Regional Meeting, held in Dallas, for teams from various surrounding conferences. The purpose of the meeting was to give the information necessary so that annual conferences may gear-up for the new program.

According to Mr. Hornung, the present pension program of the 73 conferences have a total unfunded liability of 600 million dollars. The unfunded liability is caused when conferences attempt to fund back pension years, while current inflation drives up the cost of living, so that increasing benefits to meet inflation increases the unfunded amount.

Some conferences, including Louisiana, have had capital funds programs to assist with the problem. While all of them have been successful programs, none of them have been able to completely solve the problem. The 1980 General Conference passed a new Pension Program which is designed to solve the matter.

The program will offer four important new features: 1) it will be a denomination-wide ptan which covers all of the ministerial members; 2) there will be a significant improvement in benefits; 3) there will be no unfunded liability after 1981; and 4) the program will be consistent with Erisa (the initial for the federal law which is called Employee Retirement Income Security Act).

The important feature of the new program is that the present pension program of each conference will be held at the 1982 level and back funding will be paid over a 40 year period. At the same time a new program will be begun which will be funded as it is done. Beginning in 1982, the local church will pay the pension for its own minister, and the minister will pay an additional amount. That will mean that pension will be paid in two ways: past service years will be apportioned to the churches as they have been in the past; payments to service years after 1982 will be paid directly to the General Board of Pensions; and, the whole program will be fully funded by 2021.

It is expected that there will be a number of workshops in the annual conference to fully explain the details of the program as soon as possible. A number of important decisions concerning this new program will be made at the Annual Conference session in June 1981. In the mean time, the Conference Board of Pensions will be studying and making preparations for those proposals.

Those attending the Regional Workshop in Dallas were Tracy Arnold, Clyde Averette, Donald Hall, Kirby Vining, J. J. Caraway and Byrl Moreland.

Centenary College Offers January study week

Ministers of the Conference have recently received a mailing from Centenary College announcing a new study program to be offered January 12-16th.

The new program for continuing education, passed by the General Conference, is just now being developed by the Conference Board of the Ordained Ministry. Under the proposal, each Conference must adopt its own requirements and program. But officials at the college, anticipating the need, have already developed a pilot program.

Two courses will be offered to no more than thirty students; and those completing the program will receive two (2) units of continuing education credit. Anyone who is interested should contact Dr. Robert Ed Taylor, before December 1st.

Dr. Lee Morgan, Brown Professor of English, will teach a course entitled, "Religion and Literature." According to the bulletin which was mailed, the primary focus of the course will be on images of Christ and fiction, and the hope is to encourage ministers to utilize literary resources in their teaching and preaching.

The companion course, taught by Dr. Brian Kovacs, Associate Professor of Sociology and Religion, will be entitled, "Old Testament Interpretation In Pastoral Relationships." Dr. Kovacs expects to focus on applying Scripture to the practical problems that arise in everyday pastoral relationships.

Those who enroll will be expected to take both courses and to make extensive use of the college library.

United Methodist Men's Club meet

FUMC, LAFAYETTE

Recently, the Methodist Men of FUMC, Lafayette, held their monthly meeting. Speaker for the meeting was the Rev. W. O. Lynch, Jr., pastor of the church. Mr. Lynch spoke about "The Administrative Board of First United Methodist Church."

The club held election for new officers. Those elected were; President — Will Kirchner; Vice-President — Chipper Jasper Hamm; and Secretary-Treasurer — Eddie Miller.

Outgoing officers of the club were: President — Kenny Curtis; Vice-President — Will Kirchner; and Secretary-Treasurer — Eddie Miller.

For the December meeting, the club plans to hold a Christmas Party for the needy children of the Lafayette area. The party will be held at the church.

VINTON UMC

A United Methodist Men's group has been organized at Vinton UMC. They held their first meeting in the church fellowship hall. A chicken gumbo supper was prepared by Jack Schanz and served cafeteria style. Don McCaughey, a local artist and member of the church, displayed some of his drift wood paintings and detailed the process of several of his bronze sculptures. A donation from the meal went to the Carolyn and Robert Brannon Fund. The group outlined various ideas it might adopt in its structure, discussed a project of visitation of the male shut-in of the church by UMM members and set VINTON UMC — the third Monday of each month as a regular meeting date.

Officers are Michael O'Quinn, President; Maurice Mueschke, Program Vice-President; Larry Hare, Attendance Vice-President; Gerald Cormier, Secretary-Treasurer; and Jack Schanz, Chief Cook. Others attending the first meeting were Wallace Hanna, Don McCaghey, Richard Fontenot, E. E. McCullen, Floyd Kimball and Rev. Raymond Crofoot. John W. McKenzie, President of the UMM at McGuire UMC in West Monroe, assisted and guided the organizational structure of the group.

Judicial Council decision rendered

During the Annual Conference, last June, while the report of the Commission on Equitable Salaries was being given, there was a dispute on whether one of the items in the report was constitutional. A request was made, and sustained, that the Judicial Council review the item in question. The Council has met in the Fall Session, and we received the following statement of opinion from the secretary, Dr. Hoover Rupert. We print it in its entirety, because the request came from the Conference session.

DECISION #489

IN RE: Constitutionality of Equitable Salary Plan Provision Dealing With a Refusal by a Full Time Pastor of a Ministerial Appointment Above the Equitable Salary Level.

DIGEST

The Judicial Council cannot render a declaratory decision or review the request of the Louisiana Annual Conference as an appeal because the request does not fall into any of the prescribed situations in which the Judicial Council may assume jurisdiction under the Discipline.

STATEMENT OF FACTS

A report of the Louisiana Annual Conference Commission on Equitable Salaries contained the following paragraph.

h. If a full time pastor refuses to accept an appointment that will raise that person's salary above the Equitable Salary level of the Conference they shall be removed from the Equitable Salary role.

Upon motion, the Chancellor was asked to rule on the legality of the paragraph. The Conference Chancellor ruled that the paragraph was constitutional. A motion was then made that the Annual Conference request the Judicial Council to make a declaratory decision as to the constitutionality of the paragraph in question. The motion was carried.

JURISDICTION

The Judicial Council lacks jurisdiction in this case.

ANALYSIS

The authority of the Judicial Council to render a declaratory decision stems from Par. 2615 of the 1980 Discipline. Such authority permits the Judicial Council to act regarding ". . . the constitutionality, meaning, application, or effect of the Discipline or any portion thereof or of any act of legislation of a General Conference . . ." The action of the Louisiana Conference does not fall into that category. (See Decisions 29, 255, 301, 434).

Under Par. 2612 of the Discipline there is a provision for the Judicial Council to ". . . pass upon and affirm, modify, or reverse the decisions of law made by bishops . . . upon questions of law submitted to them in writing in the regular business of a session . . ." The request before the Judicial Council does not meet that criteria.

In Par. 2611 of the Discipline the Council is authorized to ". . . hear and determine any appeal from a bishop's decision on a question of law . . . when said appeal has been made by one fifth of that conference present and voting." The record does not indicate that a decision was made by the bishop. Hence, the matter at hand does not fall within the scope of the provisions of Par. 2611 of the Discipline. (See Decision 230).

DECISION

For the reasons set forth above the Judicial Council does not have jurisdiction in this case.

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Youth Service Fund 1980 Deadline Almost Here! December 31 is the deadline for all Youth Service Fund (YSF) contributions for 1980. This year's goal is $7,000. Laura Echols and Rebecca Allred (shown above) encourage each local youth group to participate in YSF, the missions fund of United Methodist Youth. This year's projects include the Methodist Home Hospital, Science Education Project on World Hunger, and seed money for the improvement of Camp Brewer.

Editorials

Court ruling on Ten Commandments should be accurately understood

There is once again a clear and present danger that a decision by the United States Supreme Court dealing with religion and the public schools will become the focus of public controversy and misunderstanding. If the past is repeated, as appears quite possible, this misunderstanding could easily become the subsequent basis for unnecessary new anti-religion restrictions in our nation's public schools.

The decision in question struck down a 1978 Kentucky law which required that a copy of the Ten Commandments be posted in all public school classrooms (see related story on page 4).

Unfortunately, the national wire of Associated Press led its report about this decision with the statement: "The supreme court has outlawed the posting of the Ten Commandments on classroom walls in public schools."

This misleading report was compounded in at least one major metropolitan daily newspaper by an equally inaccurate and inflammatory headline appearing above it: "Commandments ripped from class walls."

It is through such careless reporting of volatile issues that erroneous impressions in public understanding are created. In far too many instances, the public — including elected officials — never really understand the actual court ruling, and future public policy is developed on the basis of the misunderstanding.

We are still living with the effects of misunderstandings which developed following a 1962 Supreme Court ruling dealing with public school prayer. That ruling barred mandatory prayers prescribed by the state in public school classrooms. It did not "ban prayer" per se, and certainly not "voluntary prayer." And yet, we can still witness instances of public officials running successfully on the basis of a pledge to "restore voluntary prayer" to our public schools. And we could no doubt, discover without difficulty thousands of public school officials across the nation who have banned legitimate religion-oriented subject matter from their classrooms based on a false understanding of that 1962 decision and a similar 1963 decision related to Bible reading in schools.

The latest supreme court ruling concerning the Ten Commandments could readily become the basis for more of the same sort of misunderstandings unless the media, the public, and those who administer public school policy get their facts straight and refuse to act on the base of false information.

An accurate understanding begins with the knowledge that courts normally issue rulings on specific, narrowly defined issues rather than broad, general issues. One should consider as suspect any report that a court has "outlawed prayer" or "outlawed the Ten Commandments." In the most recent case, the Supreme Court did not "outlaw" the Ten Commandments from the classrooms of Kentucky or anywhere else. It did not even prohibit all instances of posting of the Ten Commandments in public school classrooms. It simply — and we believe correctly — ruled that it is unconstitutional for the state to require the posting of a document that is "plainly religious in nature" in all public school classrooms.

Those of us who are Christians might long wistfully for days past when prayer, Bible reading, and the like were standard fare in many of the public schools of America. Our nation's highest court has done its constitutional duty in striking down such mandatory religious observances in public schools, the cost of which is borne by Christian and non-Christian tax-payers alike.

We can best fulfill both our civic and Christian duty by refusing to overreact to this most recent ruling, and by likewise leading others to react to it in a rational manner. We can encourage the public news media to do a more responsible job of informing the public about such important and emotionally-charged issues as this. We should also alert to and call into question any instances of overzealousness on the part of teachers and administrators who might use this decision as a basis for curtailing the legitimate integration of information about religious values and beliefs into the public school curriculum.

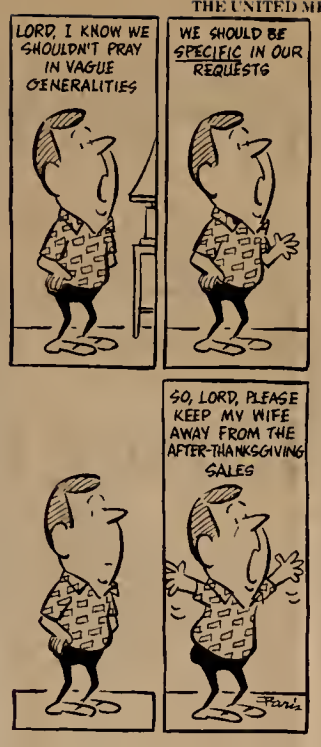
Welcome to readers of new local editions

With this issue, TM/UMR welcomes as new readers approximately 1100 member families of the **East Heights UMC in Wichita, Kansas** (Kansas West Conference) and approximately 150 member families of the **Crystal Springs UMC in San Mateo, California** (California-Nevada Conference).

These are the most recent additions to more than 300 local churches across the U.S. which publish special editions of this newspaper — combining local church news with annual conference and general religious news and opinion, and mailing it as one paper directly to the homes of the church's members.

To our new readers in Wichita and San Mateo we say "Welcome." We hope you will find your new church paper interesting and informative, and that you will join with other readers in providing feedback through such columns as "Letters to the Editor."

And to our continuing readers across the church, we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."



Here I Stand

Current actions in Catholic Church create future ecumenical concerns

By MARVIN E. REPINSKI

The United Methodist Church is not untouched by the current developments in the Roman Catholic Church. What has begun in Vatican II and the ecumenical movement is without doubt going to take on some very different shapes and forms. The future shape of the Christian community will, it seems now, be a consequence of events now being born. A new pope, John Paul II, has occasioned a kind of rare acclaim with the media itself offering nearly unheard of praise. In fact, in the Pope's American visit earlier this year, we witnessed an almost uncritical praise that has come from quarters that have not always responded to religious leaders with such enthusiasm.

But now a switch. A kind of unexpected event took place a year ago with the attempt to muzzle a most popular and competent Roman Catholic theologian, Hans Kung, who is just completing a lecture tour in the U.S. (See TM/UMR, Nov. 14). Few of the major newspapers of the Western world have failed to not only report the censure of the Swiss theologian, but many, along with the newstype magazines, have given analysis and commentary to this event.

Reponse is Christian concern

The response of Rome to Fr. Kung is, I believe, not just a Roman Catholic inter-house squabble; it is a Christian Church concern. This is, indeed, a development that is now on the agenda of Protestants, we in the U.M. Church, and to all persons who have prayed and searched for truth with freedom and integrity within the new context of faith, the ecumenical dialogue. The gains that have been made must not be surrendered and the response of Christians world-wide can enable us to renew discussion. Our non-comment, our silence as Protestants, to the Kung event would be to reveal a lack of commitment to the state of the larger treasury of faith and practice. To respond to the action of the Vatican is the continuation of that Protestant principle that always calls for reform and renewal when it has the courage to do it.

The concern I have, is, I believe, shared with the majority of persons who are attempting to keep informed on the inter-church developments in our time. My personal interest is heightened through the contact I had with Fr. Kung's scholarly and effective teaching as was demonstrated at the Harry Emerson Fosdick Preaching Convocation in New York City during the Fall of 1978. To engage in one-to-one conversation with him, which for me began on the sidewalk in the shadow of Riverside Church, and to continue during the days he was delivering a series of lectures, is to be in the presence of a gentle grace and a mind that is unrelenting in its own honesty.

Concern deepened

My concern for the outcome of this debate is deepened by a further experience. In completing course work for the M.A. degree in Theology at St. John's University, Collegeville, Minnesota (the primary source of liturgical renewal within the Roman Catholic Church) it was my privilege to study with some of the front-rank scholars of the Roman Catholic Church in the U.S. I think it has to be said that the views and methodology advanced by Kung do not depart from the broad stream of studies being done by major theologians within his denomination. Within the parameters granted by Vatican II, and the openness in scholarly pursuit that is reflected in innumerable theologians of our time, both Catholic and Protestant, I do not sense in Kung's writing that which merits his being singled out from a body of scholars who are exploring many similar themes with a like posture: faith in search of understanding.

A final personal consideration prompts my response. I too am conscious of "roots" and continue to probe my ancestry, to reassess the memories of grandparents reared in the Catholic Church of Poland. My pride is naturally elevated with the pomp and circumstance surrounding Pope John Paul. But my studies of Christian-Marxist struggle and the knowledge of a present day heroic church in Poland gives me pause. I can only guess and interpret like others. But my guess is that we are dealing with issues of temperament and translation.

Note where Pope is coming from

Let us be reminded that conviction, strength of will, and a character hardened to its kind of integrity by a life-long process of growth in leadership can also express itself in winsome graciousness. But we are wise to really note of the Pope where he is coming from. Notwithstanding every ecumenical bone of goodwill in my body, I point to the issue of John Paul's own temperament. It is not one that at the present state will best serve the interests of free inquiry, democratic process, and a shared collegiality that many of us desire.

There is also a process of translation by which I see for the present Vatican, the application of a kind of style and manner of being the Church in one situation, being made to serve the interests of the church world-wide. I do not believe it will work.

To attempt to lead a world-wide community with a kind of understanding born of a faith under pressure, and in a minority position (which is the case of Cathalicism in Poland) may speak to same need and gain the enthusiasm of scattered pockets within the church. It will not serve the interest of the ecumenical dialogue that many of us pray will continue. I wish to add my voice to many others, who, while respecting the office and person of the Papal Chair, encourage reconsideration of the case now being made toward one of the servants of the Church, both Catholic and Protestant, Hans Kung.

"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns about issues facing the church.

This week's contributor, the Rev. Marvin E. Repinski, is pastor of the Central Avenue UMC in Duluth, Minnesota (Minnesota Conference).

Any reader may submit an article for consideration (three typed, double-spaced pages maximum length) to: "Here I Stand," TM/UMR, P.O. Box 221076, Dallas, Texas 75222.

My Witness

Christians can find 'Pearl of Great Price' by following Paul's spiritual journey

By BARBARA LAFLIN

"I have learned to be content in whatever circumstances I am."

Paul's total life was a consummation of these words. Who as Christians can proclaim and lay claim upon this scripture in their lives today? As my heart dwelt upon this thought I yearned to speak its blessed truth. May I but humbly open the heart of Paul to expose how he could speak and maintain such depths in Christ.

Paul was a man apart from Jesus. Though astutely grounded in the word of the Jewish faith, he had never touched the "Truth of Jesus' Life." Why? Because Paul (originally Saul of Tarsus) was enveloped in the greatest sin of all — self! He was a Pharisee, proud of his obedience to the law. Bound by his own pious, proud heart, he could not see beyond himself. He was in bondage to self — which is separation from God. But in God's Grace — He reached down to touch this man on the road to Damascus. At that instant, Paul saw with new eyes, his "total empty shell of nothingness" and the overwhelming magnitude of God.

Then began the spiritual walk of Saul of Tarsus. The walk which finally led him to speak the words written in Philippians 4. What happended to this man in the years following Damascus? What happened to bring him to the place where he could rejoice and sing praises in prison — where he could find joy when hungry — where he could, in that time and place as God led him, walk to his death with words of love for Jesus? What was the secret he spoke of in verse 12 that he had found?

I recently read the life story of Watchman Nee, one of the great spiritual leaders in China. After years of teaching — preaching — proclaiming the saving grace of Jesus throughout the world, he too was thrown into prison for 20 years in communist China. In 1973 he died there. But before his death his last letter to the outside world proclaimed his "Joy." Joy after 20 years in prison? How? How have the many saints from the time of Pentecost until now lived and died in the power of joy and praise and peace?

Paul found golden key

"And you will see Me and find Me, when you search for Me with all your heart." (Jeremiah 29:13)

Here was the secret, the golden key to wisdom that Paul found. He saw the great "Treasure" of heaven that day on the road to Damascus. He then knew within his heart nothing of this life could compare to it. Nothing he had ever known — or seen — or touched could take ahold of his heart again. From that moment on he sought with the intensity of all his inner world the "Fullness of the all Loving-All Glorious Jesus."

Thus too, the story of Watchman Nee was that of a lifetime of seeking with all his heart. Standing on the Word — being filled with the Spirit. The great saints of old — the great saints of today — have found that precious key through the saturation of the Holy Word of the Gospel of Jesus Christ.

New treasure portrayed

But there was a second key that Paul found. He portrayed this key as he spoke the words, "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me." (Galatians 2:20)

Paul had died to self — self thoughts — self pleasures — self goals — and allowed the total glorification of Jesus in him to abound. Because of this immense love for Jesus, he cared not only for himself but for the fulfillment of the end purpose which was "Christ Himself." The purpose of attaining to the very status of the manhood of Jesus in which Paul could then reach the heights of doing God's Will! Only as Paul came to the place in his spiritual life that all was given to God through Christ, could God then give back to him the power — the boldness — yet the peace and wisdom it took to "feed the sheep and tend the lambs of Jesus." Thus the second key was love. A love to a Master — a love to a God which made sacrifice a sweet smelling oil unto the altar of life!

Oh Christian saints of today, seek for this love — This Pearl of Great Price. Seek and search — read and dig. As you draw nigh to that spiritual experience of meeting Jesus on the road to your Damascus you too will find the joy and praise and peace in the prisons of your life.

"I have learned to be content in whatever circumstances I am." Paul doing the will of God through the indwelling of Jesus. No higher life can man ever live on earth than this!

"My Witness" is a column through which TM/UMR readers may share meaningful experiences of the Christian life.

This week's contributor, Mrs. Robert Laflin, is a member of Olsburg UMC in Olsburg, Kansas (Kansas East Conference).

Letters to the Editor

Dissenting opinions need to reach leaders

To the Editor:

Now that the corporate body of United States citizens has been heard through the ballot box, the majority of Americans can hope for changes in national policy. This is possible only because of the existence of a visible opposition party which provides alternative leadership for dissatisfied voters.

This is in sharp contrast to the operation of the United Methodist Church. From the smallest corporate unit, the individual church, to the General Conference, no organized opposition to hierarchical policy is allowed to exist.

Charge conferences are ill-attended because alternate spokesmen for inarticulate laymen are unknown. From personal experience I know that my church's TM/UMR edition allows no lay comments averse to ministerial goals to be printed, not even those from called congregational meetings.

So it goes on up the administrative levels. The powers-that-be nominate and elect their henchmen for the upper level conferences. Actually, the structure of this church provides no method of measuring the breadth of agreement or dissent among its members.

Though it is refreshing to read the thoughtful letters of dissent published in TM/UMR, I do not read that the hierarchy is responding to these isolated examples of demurral. It is time that some mechanism be established to inform our leaders of our composite lay opinions.

May I therefore respectfully request that you print addresses of your correspondents, and ask that your busy readers drop a postcard of approval or disapproval to the ideas the writers have espoused. The transmittal of these "votes" to proper authorities will allow them to assess how well they are representing the nine million United Methodists whose voices are not heard at any level of church ruling bodies.

Jesus came to set people free. As a member of the Fourth Estate, the bastion of freedom, your support of this small effort to promote equal representation mirrors your reputation.

Jane Clausen
Midland, Texas

EDITOR'S NOTE: We do not, as a matter of policy, print full addresses of those whose letters and articles are published. We believe many persons would not write letters for publication if they thought they would consequently be bombarded with personal responses. TM/UMR invites the comments of other readers regarding this policy.

Mainstream did vote

To the Editor:

In Mr. Beck's article, headlined "religious right ratings aid defeat" (of Senators McGovern, Bayh and Nelson), several references were made to the need for "mainstream believers" to get more involved in politics. We did — and we voted them out!

K.E. Smith
Baton Rouge, Louisiana

UMC is not always right

To the Editor:

I would like to take issue with Bishop Armstrong's remark, quoted in your Nov. 14 issue: "It seems like United Methodists, with everybody else, forsook their Christian idealism at the ballot box, voting their self-interest instead of the social-interest of the church."

What gives him the right to judge, what power does he have to look into the hearts and minds of people and evaluate the present or the future? I have been an active member of the United Methodist Church for a lot of years, and I have found that the UMC is not always right, nor does it have all the right answers; neither does any other organized church. We are all just a part of Christ's church, striving to be and to do what God in Christ has called us to be and do. Just because a person is a Methodist, a Baptist, or a member of another denomination does not necessarily qualify him for national leadership.

John the Baptist came preaching: "Show forth fruits worthy of repentance." Well, for the past several years we have not seen many "worthy" fruits coming out of Washington, D.C. So why not try somebody else, and come next election, if we have not picked any apples, we can again chop down the trees.

Thank God our government is of, by, and for the people, and not just the United Methodist Church.

Mrs. Guy D. Sawyer
Little Rock, Arkansas

Thanks for impartial report

To the Editor:

Thank you for the article by Dan Louis (TM/UMR, Nov. 7) concerning the recent meeting of the governing board of the National Council of Churches. Mr. Louis gave impartial coverage of the United Methodist delegation's views of the important Middle East policy statement that came out of that meeting.

Despite several public press reports to the contrary, the policy statement was even-handed, and attempted to speak from a Christian perspective to this crucial situation.

Wilfred Bailey
Dallas, Texas

An incredible statement!

To the Editor:

A statement in your Oct. 31 issue, under the headline "UM Bishop comments on hostage release," caught my attention. Here it is: "Though many pressures will continue to plague the strife-torn nation of Iran, Bishop White said it will be important to the Iranian leaders that they not be seen as having been forced to release the hostages."

Where has Bishop White been since Nov. 4, 1979? Doesn't he know that the Iranians have refused to release the hostages for one whole year? Isn't that a long enough time to convince the world that they are keeping the illegally-seized hostages for as long as they darned well please?

After these terrorists seized more than 50 American citizens, they thumbed their noses at the U.S. government, the United Nations, the World Court, and several other nations, including some of their own Arab brothers. Yet the good bishop suggests that the Iranian leaders should not be seen as having been forced to release the hostages! Incredible!

Let's hope leaders of the UM Board of Global Ministries don't read about the good bishop's concern for the Iranian leaders and decide to send United Methodist aid dollars to these terrorists.

Alvin P. Ziegenhagen
Enderlin, North Dakota

Credibility gap widened

To the Editor:

This letter comes to express a word of deep appreciation for the ministry of the United Methodist Reporter. I believe that it was raised up of God for a special ministry in this day. I thank you for the closest to objective reporting that we have in our church.

I write, also, to thank you for your coverage of the report by David Jessup. I especially appreciated your editorial which was a plea for the church to deal with it fairly, squarely, and openly. In my judgment our church leaders have chosen, rather, the path you warned them not to take: To discredit it, ignore it, or in what ever other "ostrich complex" they chose, to hope it would go away.

Mr. Jessup has been attacked for his immaturity, the brief tenure of his church membership, his shoddy workmanship, his audacity to raise questions and even the unheard of posture of making such a report without talking to church leaders about it first. I believe that these are all moot issues.

The issue is that there is a credibility gap. It may be that some of the accountability legislation that was passed by General Conference came in part as a result of Mr. Jessup's work. It certainly came as a result of laity and pastors who feel they can no longer trust those who are in leadership.

This credibility gap will only widen until we come to the day that our pluralism means that we recognize that there are persons who will not much longer tolerate their tithes and offerings going to areas of work and ministry that they cannot agree with, and give them room to support that with which they do agree.

I believe that history will record that Mr. Jessup's report did the United Methodist Church a positive service. It probably speaks for far more of the church membership than those in leadership believe.

Robert D. Snyder
Akron, Ohio

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Donald Small, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Sharon Mielke, Managing Editor; Joyce Hopkins, Dan Louis and Roy Beck, Associate Editors; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS964500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Denomination faces world missionary shortage

NEW YORK (UMNS) — Just when it appeared the demand for U.S. missionaries was drying up, the United Methodist Office of Missionary Personnel (OMP) last month put out the longest "help wanted" column in several years.

The most urgent need is for pastors willing to do frontier work in Brazil, teachers and doctors for the newly independent nation of Zimbabwe, fraternal workers for Berlin, and professors of Bible and Christian ethics and English teachers in various Asian countries.

According to Mission Personnel director Avery Manchester, his office has at least 50 openings outside the U.S. and at least 30 within the continental U.S. Most of the latter are in ministries to children and youth or in community development.

The World Division missionaries are on three-year appointments, contract teachers on two-year contracts. Most of the appointments start in February or July.

In every case the missionary must be able to work under national leadership, Mr. Manchester pointed out.

Pastors greatest need

The largest number of openings is for pastors, he stated. For example, pastoral couples are requested by the Methodist Church in the Caribbean and Americas. Brazil wants a pastor with an agricultural background, pastor-evangelists to develop new churches, a couple to work with Japanese immigrants and another couple to join an ecumenical working group. The Methodist Church in Kenya requires a pastor to work a circuit.

English-language congregations seeking pastors are located in Hong Kong, Kinshasa, Zaire, San Juan and Ponce, Puerto Rico.

The new seminary at Wembo Nyama in Central Zaire needs someone with competence in French to teach courses in Bible, Christian ethics and church history. Gbarnga Theological Seminary in Liberia is also seeking a professor of Bible who is mature and willing to abide by church rules in matters of lifestyle.

Bishop Abel Muzorewa, head of the United Methodist Church in Zimbabwe, has written the World Division that his church urgently needs three physicians, eight teachers in English, science, math and commercial subjects and an agriculturalist trained in community development.

World Division can help

"The World Division's budget can support part of these requests," said the Rev. Isaac Bivens of the Africa Desk, "but to do it all we will have to have additional money through the Advance."

Persons with some theological training and conversational German are being sought to serve as parish workers in West Berlin for a two-year period. The salary is subsistence level but there are opportunities to learn about East-West political, economic and church-related issues.

In addition to recruiting missionaries for Third World churches, the personnel office also screens applicants for teaching jobs at Woodstock School in Mussoorie, India, and for Christian institutions in Japan. For the latter, teachers of English conversation must possess a college degree and an active church relationship.

The National Division needs new personnel for church and community ministry in Alabama, Iowa, Kansas, Nebraska, North Carolina and Wisconsin. Red Bird Mission needs physicians, a midwife and a dental hygienist and the conference needs pastors. Registered nurses are requested in New Mexico and Texas.

Posts in community are open in Mississippi, Missouri and Texas. Alaska needs pastors and a campus minister. Youth serving ministries have openings in Georgia, South Carolina and Texas.

The Office of Missionary Personnel is located at 475 Riverside Drive, Room 1373, New York, N.Y., 10115.

Few UM seminaries push ministry to aged

By ROY HOWARD BECK
Associate Editor

Few United Methodist seminaries are making a concerted effort at equipping ministers to work with the burgeoning over-65 population.

Although most schools expect their regular course offerings will increasingly include the specific needs of older adults, few seminaries have definite plans for bringing that about, a TM/UMR survey also found.

The growing over-65 segment of UMC congregations has a vital stake tn what the seminaries do in that area, according to several participants at a recent White House mini-conference on the spiritual well-being of older people (see TM/UMR Nov. 14).

The pastor often establishes the framework for how well older people are integrated into the leadership and programs of the church and whether their special psychological, physical and spiritual needs are met, the conferees said. Ministers of all denominations are "generally inadequately trained" to do that, they suggested.

A TM/UMR survey of the 13 UMC-related seminaries found many of them are "next door" to universities or gerontology (study of aging) centers where considerable expertise in the field of aging is available. But few of them systematically tap those resources.

Improvements claimed

Nonetheless, despite the lack of much organized effort to add the aging emphasis to courses, ministers coming out of the 13 seminaries are better prepared to work with the elderly than at any time in history, school spokesmen asserted.

"We know our seminaries are not doing the job they should be doing, but neither is anybody in society," said the Rev. Donald Treese, top executive of the Division of Ordained Ministry in Nashville.

The division, part of UMC's general Board of Higher Education and Ministry, is responsible for seeing that the denomination's standards are maintained in ministerial training. The issue of aging-emphasis in the schools hasn't received much attention in the meetings of the 27-member board that sets policy for the division, Dr. Treese said.

"It takes time to improve a seminary," he said, "But I do believe that ours are moving toward providing training which is very, very, relevant toward understanding the needs of the aging."

He said he really is less concerned about the ministers coming out of the seminary today than the large number who attended seminary before the improvements came, he said.

Those ministers should take advantage of expertise that is available at the nearest UMC nursing homes as well as various kinds of workshops, he advised. St. Paul School of Theology in Kansas City, for one, has begun offering these in some cities.

Emphasis independent decision

Rather than being a result of concerted all-seminary efforts, most improvements seem to be due to individual professors' independent decisions to include more emphasis on the needs of older adults in existing courses, according to the persons interviewed.

TM/UMR called the dean's office of each seminary and either talked with the dean or to a professor who was designated spokesman by the dean or his office.

Around a third of the spokesmen felt their schools were doing an adequate job and anticipated little change in their approach to gerontology.

According to roughly another third of the school spokesmen, restrictions of money and time prevent a great deal more emphasis on older adults, even though ministerial students would benefit from it.

"Every minority is pushing for its claims to be met by the seminaries — homosexuals, handicapped, elderly, races," said Dr. James E. Kirby Jr. of Drew University Theological School in Madison, N.J. "We have a limited amount of time. That's our dilemma. It's not that we're not interested.

"One problem is that there are very few elderly persons in our student population to push for such studies" while other minorities are better represented, he added.

A little less than a third said they feel the subject of aging deserves much more attention in the schools.

"There is not nearly enough movement toward doing more," said Dr. Homer Jernigan of Boston University School of Theology. "Our students more and more are going to be dealing with aging congregations. They need to be better prepared."

"It's not at all what it should be; the problem is economics," said Dr. Edward Wimberly of Gammon Theological Seminary in Atlanta.

All but a couple of the schools now have one or two elective courses dealing with aging, death and dying. Most are taught by pastoral care professors.

"I wouldn't expect those courses to be the answer because very few students take the electives," said Dr. Philip Wogaman of Wesley Theological Seminary in Washington, D.C. "And the students who take them probably already are sensitive to the problems."

Those students are important, though, as many will become specialists in the field, Dr. Leroy Howe of Perkins School of Theology in Dallas explained.

"The insights coming from them will feed into the local pastors in general...sharpening their skills and wisdom.

"But in the long run, the future is going to be with the equipping of ministers in general," he added.

Three approaches in use

How can schools do that? Efforts fall within three courses of action:

• Add a specialist to the faculty.

St. Paul School of Theology in Kansas City has garnered national recognition for being the first seminary of any denomination to put a full-time professor of gerontology on its faculty. Dr. David Oliver moves in and out of required courses specifically relating topics to older adults. (see TM/UMR Nov. 14).

Other seminaries expressed admiration for the program, but said the cost probably prohibits them from considering emulation of it. St. Paul started its program a year ago with the help of a grant.

• Use experts from other academic centers.

Some professors integrate these experts as guest lecturers in the required courses. Most seminaries indicated, however, that they aren't doing nearly as much as they could.

"You need a coordinator," Boston's Dr. Jernigan said. "You need somebody on the faculty to spearhead and promote the use of the resources available." But faculty members already are laden with areas of responsibility, he said, and it will take an extra push from the outside to get things moving.

Several seminaries have professors who have become — through reading and other informal study — limited experts on aging, adding that perspective to their required courses. They sometimes are the best kind of experts to have in a seminary class, some of the spokesmen contended.

• Coordinate teaching and field experience with nearby nursing homes and retirement centers.

United Theological Seminary in Dayton is the most noteworthy example in this category, mainly because of the efforts of Dr. Kenneth Pohly and an adjunct faculty member, Dr. Charles Peckham.

A large percentage of the students use the UMC-related Otterbein Home in nearby Lebanon, Ohio, where Dr. Peckham is program director. They combine field work with courses taught in the center by Dr. Peckham who has doctor's degrees in divinity and gerontology.

"With few exceptions, our students in their first year are with some kind of service agency that works with older people," said Dr. John Wagner, acting dean.

Methodist Theological School in Delaware, Ohio, has several students each year who participate in the Otterbein program, too.

Students in other seminaries do field work in nursing homes and hospitals, but they constitute a much smaller percentage of their student bodies.

'Religion from outer space'

Sci-fi carries message

By JOYCE HOPKINS
Associate Editor

NASHVILLE — When Darth Vader meets Obi-wan Kenobi and later Luke Skywalker in the "Star Wars" film series, it is more than good entertainment, according to the author of the "Gospel According to Peanuts."

Robert Short told participants at the Christian Educators Fellowship Conference here earlier this month that the science fiction movie blockbusters have strong Christian messages, too.

While including "Close Encounters of the Third Kind" and "Superman" among his examples of "Religion from Outer Space," Mr. Short said:

"It's really the 'Star Wars' series that gives us our closest encounter with Christian reality — a genuine transcendent element in the unseen Force and in its representatives, Obi-wan Kenobi and Yoda, and their duel with the forces of evil."

Robert Short

Of the science fiction films making the rounds, Mr. Short indicated "Star Wars" is most likely to carry a message to young people in particular, if only on a subconscious level.

"Kids subliminally will get a lot of morality, an almost Christian-based ethic" from "Star Wars," he said, echoing the words of George Lucas, who created the "Star Wars" motion pictures.

Mr. Lucas, Mr. Short explained, said stories like "Star Wars," in which good fights to overcome evil, give young people "a moral anchor" in a society which does not provide clear guidelines on what is right and what is wrong.

"I hope he's right," Mr. Short said. "Kids and older people are seeing these 'Star Wars' films like nothing else."

Describing films like "The Empire Strikes Back" and "Star Wars" as modern parables, Mr. Short said they can be used as Jesus used parables to teach moral lessons.

Mr. Short said that the second film in the "Star Wars" series, "The Empire Strikes Back," contains messages with some of the clearest religious implications. In this film, Obi-wan Kenobi and the little creature Yoda, who trains Jedi knights, represent the forces of good against the evil Empire, which is personified in Darth Vader, a Lucifer-like character who dresses all in black.

Lord Vader, who was once a Jedi himself, betrayed his brother knights and perverted the powers of the Force for his personal gain, power and vanity. The Force is the mystical power based on faith which allowed the good knights to perform superhuman feats.

More virtuous characters include Luke Skywalker and Princess Leia, who often dress in white. Both are young, idealistic, good and equally skilled and courageous in fighting the Empire.

During Luke's training to become a Jedi, Mr. Short finds a strong analogy to the power of faith found in Matthew 17:20.

Yoda is trying to convince Luke that if he believes he can raise an "X-wing fighter" out of the swamp on faith, he will be able to do it. After Luke fails, Yoda not only lifts the large spacecraft out of the bog, but brings it onto shore, with a wave of his hand.

An astonished Luke kept saying, "I don't believe it!" Yoda replied, "that is why you fail."

"Genuine belief is a rare commodity today," Mr. Short commented. "That is why Star Wars is valuable. It is creating a modern metaphor to speak to young people" about faith.

"Science fiction appeals to us because it seems based on aspects of knowledge in which we already believe, explained Mr. Short, who has done doctoral work at UM-related Garrett Evangelical Seminary in Evanston, Ill. He has a master of divinity degree from UM-related Perkins School of Theology in Dallas.

Referring to church membership losses and to the number of people who have lost their faith in God, Mr. Short explained the growing popularity of science fiction.

"By crowding God out of our lives, we've lost a sense of what it all means. We're looking for anything good," he said.

Mr. Short cited a British survey revealing more people over there believe in visitors from outer space than in God.

"Science fiction is a new astrology. People are looking to the stars for something to believe in, for someone to look up to," he said.

The fight between evil Darth Vader, left, and Obi-wan Kenobi (actor Alec Guinness) personifies the ancient conflict between good and bad in a scene from "Star Wars," a film series that author Robert Short said has strong religious implications.
RELIGIOUS NEWS SERVICE PHOTO

Asian Americans seek membership rise

By JOYCE HOPKINS
Associate Editor

SAN FRANCISCO — The official caucus of Asian American United Methodists this month formalized plans to counter their membership decline in the denomination and to increase their number by 24,000 by 1984.

Over 50 Asian American leaders on UMC boards and agencies reviewed the National Federation of Asian American United Methodists plan, called "Ripe for Harvest," which defines ministry goals among Asian Americans in the U.S. for the 1981-84 period.

During a conference here which brought this group together for the first time, the UMs approved plans calling for an increase in Asian American congregations by 150, in keeping with the Ethnic Minority Local Church (EMLC) priority approved by the 1980 General Conference.

The Rev. Jonah Chang told TM/UMR that the 24,000 membership increase goal represents about one percent of the Asian American community in this country. It includes Chinese, Japanese, Koreans, Filipinos, Pacific Islanders and Southeast Asians.

Mr. Chang is executive director of the national federation which is separate from the denomination but receives major funding from the denomination's general Commission on Race and Religion.

Explaining that this increase is not unrealistic, Mr. Chang said that the United Methodist Church has a tradition of involving Asian Americans.

"The United Methodist Church has had the largest number of Japanese and Koreans in membership of any denomination and the largest number of local churches in this country. In the distant past, this was also true of the Chinese — but no longer," he said.

"We are losing Asian membership because we have not really been focusing on the ethnic minority local church," he added.

Mr. Chang said non-Christian Asian Americans especially are targeted for evangelism. He said this drive will involve local United Methodists congregations in the Asian American communities.

"We keep hearing of Methodists in Southeast Asia and in Hong Kong, but the Methodists from there do not necessarily join the United Methodist Church" when they arrive in the United States, he said.

Mr. Chang said many Asians go to more conservative denominations, such as independent Baptist churches, because of their theological leanings.

The "Ripe for Harvest" plan, referring to Asian Americans in this country, lists a number of other goals for the quadrennium beginning in January:

• Establishing 150 new Asian American congregations and building 50 new church facilities;

• Raising an endowment fund of $5 million for church expansion projects including campus ministries and financing seminary education for Asian Americans;

• Enlisting 200 new Asian Americans for the ordained ministry, recruiting 10 new Asian American campus ministers, placing 10 Asian Americans on the faculties of at least 10 of the 13 UM seminaries, and promoting the election of another Asian American bishop;

• Developing new resources for all ages and publishing a hymnal supplement with an emphasis on Pacific and Asian American resources (a sampler of 20 hymns is available for $4 from the federation, 330 Ellis St., Room 508, San Francisco, CA 94102);

• Adopting "200 prisoners of conscience" which includes developing "sister church" relations between U.S. Asian American congregations and those in countries such as the Philippines, Korea or Taiwan as well as offering support to political prisoners in Asian countries.

Federation hits bishop's words

EVANSTON, Ill. (UMNS)—A widely circulated report questioning some aspects of United Methodist funding, and published remarks of a bishop concerning a film, drew sharp criticism from leaders of the Methodist Federation for Social Action (MFSA) here this month.

According to a report supplied to United Methodist Communications, the 15 members of the MFSA executive committee present for the meeting also reiterated their support for the Equal Rights Amendment, backed the Polish workers' organization Solidarity in its current struggles, and planned for a national assembly next July in Lincoln, Neb.

Leadership of the "Good News" movement was criticized for its role in publicizing the so-called Jessup report circulated earlier this year by a Silver Spring, Md., layman. MFSA termed the report a "right-wing attack on the mission giving" of the denomination and said it, and its circulation by Good News, is "part of the strategy of right-wing elements within and outside the church who malign and misrepresent the church for their own narrow purposes." (Good News is an unofficial evangelical movement within the UMC.)

Bishop Finis A. Crutchfield of the Houston Area was sent an "open letter" taking him to task for his comments concerning the film "Controlling Interest," which has been used in mission study classes. Writing in the Texas Annual Conference TM/UMR edition, the bishop characterized the film as a one-sided attack on multinational corporations, U.S. government leaders, national foreign policy and the armed forces.

Leaders of the MFSA, which is not related officially to the UMC, told the bishop that criticism of the "evils of capitalism" has come "from many quarters, Marxist and non-Marxist" and "there are many Christians throughout the world, including many in the EUB/Methodist traditions, who feel Marxism is a tradition of social criticism from which we as Christians can learn."

Ways to beat the 'Advent devil' told

NEW YORK (RNS) — One effective way of beating the "Advent devil" which strikes during the hectic month before Christmas is to set aside a regular family "quiet time" during Advent, says actress and storyteller Mala Powers.

"There is so much rushing around during the holiday season. It has become the busiest time of the year," she said.

"We want to read Christmas stories, we want to have time to anticipate and feel the awe and wonder of the Christmas miracle. But we're so busy. We don't have time . . . And so Christmas passes, and nothing has happened to us inside."

Ms. Powers said the German expression "Advent Teufel" (Advent devil) personifies this problem. "It is the devil that comes to try to keep people so busy in outward affairs that they lose sight of the real meaning of Christmas. It doesn't allow people time to experience the rebirth of the Christ within themselves."

Families can overcome this problem if they will just "drop everything" at some regular time each day during the pre-Christmas Advent season and come together for a while, said Ms. Powers, who has researched Advent traditions and practiced them for her own family.

"Each family will find things that work best for them," she said. "They can open and close with a prayer, light candles. Someone can read a Christmas story. They can listen to a Christmas carol. If they use an Advent calendar, a child in the family can open the window for that day. They can have discussions . . ."

Ms. Powers said she got interested in Advent celebrations some 18 years ago when her son was a child, and she wanted "Christmas to be something more for him than just opening presents."

"I then discovered Advent calendars," she said. "My son would open a window, and we'd have a 'quiet time.' It gradually grew into a family celebration. Then other people heard about it and became interested . . ."

She has continued to add new Christmas stories to her collection.

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U.S. high court strikes Kentucky Ten Commandment law

WASHINGTON (RNS) — Kentucky's law requiring the posting of the Ten Commandments in the state's public schools was struck down here by a U.S. Supreme Court that had not even heard oral argument in the case.

Basis for the majority ruling in the 5-4 decision was that the law had a religious, not a secular, purpose.

Nine years ago the court established a three-part acceptability test for state laws dealing with religious questions: they have secular, not religious purposes; their "primary" effect could not advance nor hinder religion, nor could they foster excessive government involvement in religion.

Two of the dissenters, Chief Justice Warren E. Burger and Justice Harry A. Blackmun (a United Methodist), objected to the majority ruling on technical legal grounds, saying the high court should have heard arguments before announcing a decision. Justices Potter Stewart and William H. Rehnquist objected to the decision itself.

Bishop urges support for Jewish community

HOUSTON (UMNS) — The United Methodist Church's Council of Bishops heard an appeal from one of its members for his colleagues to demonstrate public support of the Jewish community.

"Because of a resurgence of anti-Jewish symptoms and actions in the U.S.A., I request each bishop to be aggressive in putting the world on notice that our solidarity with the Jewish community continues," Bishop Roy C. Nichols of New York urged.

Bishop Nichols, speaking at the close of the council's semi-annual meeting here this month, called upon each bishop to "cultivate positive relationships between the Christians and Jews in your episcopal area."

World Council protests arrest of Filipino official

GENEVA (EPS) — The World Council of Churches acting general secretary sent a strongly worded protest to President Marcos of the Philippines for the arrest without charge of a council official.

Dr. Konrad Raiser called for the immediate release of Sen. Jovito Salonga, who is being held in a Manila medical center where he had gone for periodic treatment for injuries received in a 1971 bombing incident.

Sen. Salonga, a member of the council's Commission of the Churches on International Affairs (CCIA) may receive no visitors.

Sen. Salonga was one of the signers of an opposition document, "A Solemn Agreement for the Liberation of the Filipino People." The document stated:

"Never in our history have the evils of corruption and bribery, of intimidation, torture and coercion, as well as the deceit, ineptitude, arrogance and profligacy of the politically powerful, grown to such horrifying proportions as they have during the eight years of the Marcos 'New Society.' "

Iliff president to go to Duke Divinity School

DENVER — The Rev. Jameson Jones, president of Iliff School of Theology for 11 years, is leaving that post here to become dean of the UM-related Duke Divinity School in February.

Jameson Jones

During his tenure at Iliff, the UM-related seminary has grown from 110 students to the 1980 record high of 375. In addition to faculty increases, the school is completing a $6 million program which is paying for a new building, improving Iliff Hall and the Ira J. Taylor Library and endowing five faculty positions.

Iliff board chairman R. S. Doenges has appointed a search committee to aeek a replacement for Dr. Jones.

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St. Luke's Houston gets bishop in residence

ST. LOUIS, MO. — Robert E. Goodrich Jr., the recently retired presiding bishop of the Missouri Area, United Methodist Church, will become "Bishop in residence" at the 6,000-member St. Luke's United Methodist Church in Houston Dec. 1.

The senior pastor at St. Luke's, Dr. Walter Underwood, worked as an associate pastor at Dallas' First United Methodist Church during a portion of Dr. Goodrich's tenure.

Dr. Goodrich's primary duties will be in St. Luke's extensive television and radio ministry, both externally to the community and internally within the building. He pioneered Methodist media work in Texas in the 1940s and 1950s, particularly in television.

Dr. Goodrich holds the all-time record for being selected to deliver three-month segments of the nationally-syndicated Protestant Hour.

Strict school guideline set for religious themes

WALDWICK, N.J. (RNS) — In a struggle which has pitted Christians against Jews, Muslims and other non-Christian residents, the board of education here has approved a set of guidelines for observance of religious holidays in public school classrooms.

The Waldwick board voted to adopt the policy after four hours of debate during which several residents threatened political reprisals if the alleged overemphasis of religious themes continued in the classroom.

The board declared in its policy that religious themes could be included in class instruction throughout the year, "if presented as part of an educational program, but may not be used to advance or inhibit any religious point of view." The policy also permitted a limited celebration of religious holidays in the context of "a broad cultural study appropriate to the season . . ."

Resurrected agency elects officers

NEW YORK (UMNS) — The United Methodist Church's newly formed General Commission on Christian Unity and Interreligious Concerns convened in New York last month for its organizational meeting and elected Los Angeles Area Bishop Jack M. Tuell as its president.

Barbara R. Thompson of Silver Spring, Md., former president of the Commission on the Status and Role of Women, was elected vice president; and Margaret Sonnenday of St. Louis, Mo., was chosen secretary.

In a reorganization of national agencies of the church in 1972, what had been the Commission on Ecumenical Affairs became a division of the General Board of Global Ministries. The 1980 General Conference voted to re-establish the ecumenical agency as an independent commission.

The Rev. Stephen Sidorak, a peace activist — not a pacifist.

Coalition warns of threat

'Ground Zero' tells dangers of nuclear war

WASHINGTON (RNS) — Religious, academic, labor, veterans, and scientific groups joined with a former CIA director here to announce the formation of a new coalition to warn the public of the dangers of nuclear war.

Called "Ground Zero" and endorsed by the United Methodist general Board of Church and Society, the non-partisan group plans television programs, publications and workshops.

Its efforts will include a week in April 1981 bearing its name which will focus on the issues of nuclear war.

Heightened public awareness of the nuclear threat resulting from the Iran-Iraq war has produced an ideal "teachable moment," said the Rev. J. Bryan Hehir, justice and peace specialist for the U.S. Catholic Conference.

At the same time, he said, there are three assumptions that have kept most people from giving much thought to the prospect of nuclear war — that it might be survivable, that it is so unthinkable it will never happen, or that it is inevitable and cannot be stopped by the force of public opinion.

Father Hehir said these assumptions lead either to paralysis or overconfidence. To overcome such attitudes, Ground Zero will encourage participating organizations to contribute their expertise without promoting particular stands on single issues such as SALT II.

Former CIA director William E. Colby noted that "public concern, government responsibility and tough negotiation" led to a ban on the use of poison gas following World War I. He said the nuclear threat represents "a different dimension of danger" which renders public input all the more crucial.

The assumption of Ground Zero is that "informed citizens are the key . . . so that a gradual consensus can be reached," Mr. Colby said.

According to Herman Will, head of the United Methodist Divison of World Peace, "If people realize what nuclear war is about, it's likely a lot of people will get involved" in the activities of Ground Zero.

"Many younger people who weren't around when the last nuclear bomb was dropped don't realize what it was really like," he said. "The next bomb will be much more advanced than the primitive firecrackers we used to use," he stated.

Mr. Colby warned that a "limited strike" of nuclear weapons to demonstrate a country's strength or resolve is a real possibility, especially since six nations now have nuclear capability and nine or 10 others are on the verge.

Organizations represented at the meeting here included the National Council of Churches, Union of American Hebrew Congregations, National Education Association, American Veterans Committee, and the United Auto Workers.

Will to peace drives Utah pastor

By JOYCE HOPKINS
Associate Editor

SALT LAKE CITY — The Rev. Stephen Sidorak spent his seminary days as a young man without a cause — in fact, sometimes even chiding his classmates for theirs.

When he was appointed to Centenary United Methodist Church here two years ago, events that in one sense began 35 years ago evolved which would change this — and give Mr. Sidorak his first crusade.

It is his fight to stop the nuclear arms race that will take him half a continent away next week on a speaking tour as founder of Utah Clergy and Laity Against the MX.

The "MX" refers to the MX missile and its basing system proposed for some 25,000 square miles in Utah and Nevada on which 200 missiles carrying 10 hydrogen bombs each would be shuttled among 4,600 shelters.

Mr. Sidorak's tour, sponsored by Clergy and Laity Concerned (CALC) with which the Utah group is expected to merge, starts in Baltimore (Dec. 1) and includes Washington D.C. (Dec. 2), New Haven, Conn. (Dec. 5 — and his 31st birthday), Boston (Dec. 9) and New Hampshire (Dec. 10).

Speaking at Riverside

He will be at Riverside Church to participate in "An Evening for Peace" during his Dec. 3-4 stay in New York City.

The speaking tour really began two years ago, however, in Mr. Sidorak's Salt Lake City church, when member Dick Sherwood came to talk to him about the profoundly painful effect being one of the first pilots over Hiroshima and Nagasaki after the atomic bombs fell in 1945 continued to have on his life.

"He told me," Mr. Sidorak said, " 'You're my minister, and I want to talk with you about what I have gone through so you can understand'."

Mr. Sherwood, who was a 21-year-old first lieutenant in the Army Air Corps when he flew over what was left of Hiroshima in August 1945, after the first A-Bomb went down, still is unable to speak of the experience without tears coming to his eyes.

Taking a summer class

Prior to Mr. Sherwood's visit to him, Mr. Sidorak and his wife, Alexis, who until recently was associate pastor at First UMC here, had taken a summer course on the works of Thomas Merton at Iliff School of Theology in Denver.

Taught by Sister Luke Tobin, a personal friend of the Trappist monk and a peace activist herself, the class included a look at Merton's causes, including nuclear-related issues.

"I remember when it dawned on us," Mrs. Sidorak said. "There was a moment when I remember looking at Stephen and Steve looking at me, and he said maybe this is something we should be involved in."

When they returned to Salt Lake City, they took an increased interest in the MX Missile Information Center.

Mr. Sidorak said the Merton course raised his awareness, but Mr. Sherwood's story stirred his conscience.

A year after hearing his parishioner's eyewitness account of the devastation of the two Japanese cities, Mr. Sidorak said the MX missile system was proposed for his part of the country.

Hearing only silence

"Dick Sherwood comes up to me and asks, 'Do you realize what's happening here?' " Mr. Sidorak recalled. "And then it hits you — nobody is saying anything."

Mr. Sidorak then began writing letters to Congressional representatives. He organized rallies to inform the public about the MX missile system proposed for their states.

And a peace activist — emphatically not a pacifist — was born.

Recalling a Utah newspaper headline which referred to him as a "pacifist," Mr. Sidorak said that's a misplaced label because he is not for immediate disarmament.

"I'm not for a unilateral disarmament. I favor a moratorium on nuclear armament manufacture. I favor a controlled reduction of nuclear weapons under a systematic procedure of inspection that ensures both sides uphold the bargain," he explained.

Organizing a vigil

To further this cause, Mr. Sidorak organized a peace vigil outside the Federal Building here, which began last month. Since then, volunteers have passed out more than 7,000 leaflets warning of the danger of nuclear war.

It is scheduled to end this week, after 40 days, "the biblical metaphor for a lifetime and a time for testing," Mr. Sidorak said, explaining the length.

"The federal employees are getting increasingly angry at us," he said on the 27th day of the vigil. "We are getting to people."

In an earlier inter-religious conference in the Utah Clergy and Laity Against MX sponsored series, "The Arms Race and the Human Race," Mr. Sidorak had called for a statement from the Church of Jesus Christ of Latter-day Saints (Mormon) leadership against location of the MX system in the area.

During the third conference earlier this month, two of the speakers joined Mr. Sidorak and the Rt. Rev. E. Otis Charles, Bishop of the Episcopal Diocese of Utah, in the first meeting he has had with elders from the two ruling bodies of the LDS church. The church, which is the dominant religion in Utah, has not made a formal statement, but now is considering the question.

Group wants draft sign-up abolished

CHICAGO — A national interfaith coalition of church people has called on President-elect Reagan to "honor your campaign commitment by publicly stating your intention to issue an executive order abolishing draft registration during your first week in office."

The organization, Clergy and Laity Concerned (CALC), sent the letter last week and its 40 offices around the nation are circulating copies of the letter in the form of petitions to be sent later.

Among the 40 original signers from many denominations were Northern Illinois UM conference leaders, the Rev. Martin Deppe of Board of Church and Society, Dr. Willie Clay and Linda Groetzinger.

The 1980 UMC General Conference passed a resolution calling on President Carter to rescind his policy of registering youth in peacetime.

The idea is to have appeals from church people pouring into Mr. Reagan's transition office until he reacts, said Ron Freund, Midwest coordinator of the organization which began as an anti-Vietnam War group.

Mr. Freund noted that the next round of registration is to begin Jan. 5. "We're hoping Reagan will announce his opposition now so Carter will stop the next round.

Conferences' ratification remains

Board okays newspaper name change

By SHARON MIELKE
Meneging Editor

DALLAS — A proposal to change the name of United Methodism's largest newspaper was approved here by its governing board last week.

The Texas Methodist/United Methodist Reporter has maintained a dual identity since 1972 when the newspaper, which now has a weekly circulation of more than 500,000, launched a national edition called The United Methodist Reporter.

A study of the possible replacement of the dual identity with a single name was called for a year ago by the paper's directors. The special study committee recommended that the study be continued for another year, but a surprise substitute motion by a North Texas conference board member requesting immediate action was made and, after discussion, unanimously approved.

The six annual conferences in Texas receive the publication under the name The Texas Methodist while the other 37 conferences served by TM/UMR receive their editions under the name The United Methodist Reporter. More often than not, the content of the general news pages are identical except for the name.

Conferences to ratify

The proposal which will require a constitutional change in the United Methodist Communications Council — of which TM/UMR is a part — will be forwarded to the seven annual conferences in Texas and New Mexico for ratification. As the legal owners of the newspaper, two-thirds of these conferences must approve the proposed change. If they approve, the change likely will be implemented during the latter half of 1981, according to the Rev. Spurgeon M. Dunnam III, editor-general manager.

The Rev. Robert M. Walker of Dallas, who made the substitute motion, said, "the present dual identity, while it has served a useful purpose, is cumbersome and confusing." He said the name "The Texas Methodist" does not correctly reflect the national scope of the paper or the correct name of our denomination since 1968.

"I see no way in which the content or identity of the paper will be harmed in any way by the simplification of its name," Mr. Walker said, "and I see nothing to be gained by another year of study."

Wayne Sellers of Palestine, Texas, and chairman of the TM/UMR board, said he has done a total "about face" since first considering the idea. He said his initial reaction was "never." He noted, however, that he has come to realize that the paper's name has changed numerous times during its 133-year history, and that the Reporter is a much more accurate name describing the paper today.

"All of us owe a debt of gratitude to the conferences of Texas and New Mexico for leading the way in the development of such a publication, and there is no intent to deny its Texas roots," said the Rev. Wayne Williams of San Jose, Calif.

While emphasizing that the proposed name change was properly a matter for the conferences in Texas to decide, he welcomed the pending change as another step in TM/UMR's growth as a truly national publication with a multiplicity of distinctly regional and local identities.

The 49 directors of the paper's board heard reports of continued growth as more than 350 separate editions — conference, district, and local church — are produced now during a typical week. Circulation has increased by 40,000 during the past 12 months. Growth in annual conference and local church editions accounts for most of the increase.

A budget of $4.6 million was approved for 1981. Directors also re-elected Mr. Dunnam as editor/general manager. They also approved a procedure for changing administration of the newspaper should this position become vacant.

Other council divisions include the Media Division, which carries out news services and Church Resource Systems (CRS) programs primarily for the Texas and New Mexico conferences, and the Agency Services Division which provides advertising agency-type services on a fee-basis for church agencies and institutions.

The Rev. Robert L. Robertson was re-elected Director of the Media Division and executive director of the council, and the Rev. Jack McGee was re-elected as chief executive of the Agency Services Division.

Television won't compete

A joint session of the three divisions heard the national director of the UM Television Presence and Ministry fund raising campaign say that the television ministry would not compete with but would complement church newspapers and local church ministries.

A. LeRoy Lightner of Maplewood, N. J., said the printed page offers complementary values of permanence and depth to the fleeting images on the television screen.

While local church ministries of the sacraments, worship, counseling and other functions cannot be provided by television, Mr. Lightener said, television is raising expectations of worship.

"Members expect to hear better preaching, better singing and to have the service end on time."

Asked to describe the type of programming that eventually will be produced after $25 million is raised to launch the TV ministry, Mr. Lightener said programming will be diverse in format but faithful to United Methodist theology and social principles. Dramatic programs, news shows, audience participation and debate formats were cited as examples of the diversity.

"We will not try to copy or imitate the electronic church," he said.

He said he doesn't anticipate any problems with raising the $25 million if UMs understand the dream of a TV presence and ministry as approved by the 1980 General Conference. Mr. Lightener urged the directors here to help members in their conferences to understand what the Television Presence and Ministry is about.

To that end, he said, United Methodist Communications already has asked staff to begin production on a sample telethon in support of an outreach program of the church and a series of spot announcements.

Asked if he foresaw the eventual creation of a United Methodist network, Mr. Lightener said, "We can dream."

The Mass Communications Fund

Thank You For Supporting MasCom

United Methodists have supported the Mass Communications Fund strongly in the 1977-80 quadrennium. Continued support is needed right through the end of this year. Your gifts have made possible many communications ministries, such as **Connection,** the award-winning radio series of Christian witnessing, better local church newsletters and a Special Services staff to tell the church's story in secular media.

Next year MasCom becomes a part of the World Service Fund. To all the other reasons you have to support World Service, you can now add communications ministries.

For more information, write United Methodist Communications, 1200 Davis St., Evanston, IL 60201.

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The United Methodist Reporter

LOUISIANA UNITED METHODIST

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l Samaritan Offering

Retired Ministers Homes

The Retired Ministers Homes Board is a third institution involved in the Good Samaritan Offering. Indications are that this need will escalate more every year.

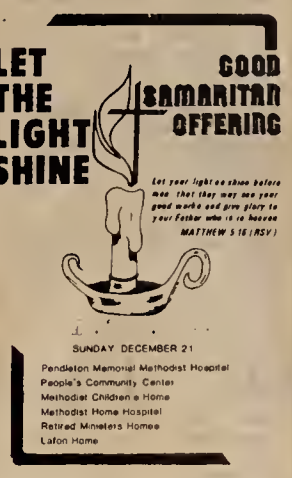
A computer analysis shows that 63% of the ministers in Louisiana UM churches are past the median age of 47. 106 of them were born in the 1920's; 108, in the 1930's. While no careful breakdown of that number has been done, most of these 214 ministers will be retired by the year 2000. Add to that the rising cost of housing and the fact that many of them will come to retirement with no funds for housing. Most ministers have spent their entire ministry in churches where the salary they received was too small to allow a down payment on a home.

According to Rev. James L. Adams, chairperson of the Retired Ministers Homes Board, surveys indicate that 16 ministers will need housing, which they cannot afford to purchase, within the next five years.

At the present time, there are 54 ministers and/or their spouses living in homes that have been provided by the conference. They pay a monthly rent based on 3½¢ a square foot, with the stipulation that the total not exceed 25% of their income. This money is used for maintenance, etc. Normally it would not be sufficient; but many retired ministers, accustomed to a lifetime of fixing-up United Methodist parsonages, do a lot of painting, repairing, and sprucing-up on their own. This "extra mile" effort saves in maintenance costs.

The typical home has 2 bedrooms, 1½ baths, living room, dining room/kitchen, utility room, carport, central air and heat, and carpet. The homes are in different parts of the conference. In fact, there is at least one in each of the nine districts. In some instances, the retired minister or spouse is employed part-time as a staff member in a near-by church. But in most cases, they simply share the love and goodness which come from the life they have spent in the church. Their witness radiates and reflects from the community where they live.

A portion of what you give to the Good Samaritan Offering will be used to help build another home, someplace in the conference where it is badly needed. It will provide shelter for a family which has given years of selfless service to the church. More than that, it will provide another community with elder statespersons who have come to maturity filled with confidence and happiness and hope. There are countless areas in the state where persons will tell you, that confidence and hope are contagious.



Chapel construction to begin soon

ED NOTE — this article was taken from the October issue of the NEWSLETTER, published by the La. Interchurch Conference. Many of you are among the Christians in La. who contributed to build an interface chapel at Angola. We thought you would want to celebrate with your counterparts and other denominations in the state, that a dream has became a reality. Rev. James L. Stovall is director of the interchurch conference, which sponsored the project.

The churches and individual Christians throughout La. have contributed $297,000 for the building of an interfaith, multi-purpose chapel at the La. State Penitentiary at Angola. The recent extraordinary session of the La. Legislation appropriated $120,000 for the chapel.

Representatives of the Division of Administration, the Department of Corrections, and the La. Interchurch Conference are working together to begin construction as soon as possible. The Louisiana Interchurch Conference and the La. Baptist Convention are expected to contract for the chapel and the State will pay the amount they have appropriated under a participatory agreement. The architect's plans are complete, the location has been decided, and request for bids can be made within weeks.

This chapel will be a witness to our state that we of the church believe that the power of God can reach and change the life of any person. Also, it will be a witness to the state that we of the church believe that programs of education, counseling, and vocational training, as well as programs of spiritual rehabilitation, should be provided for prison inmates so that they can return to our communities as responsible citizens.

Ponchatoula UMY

'Lightshine' produced

By LYNETTE POTTER

The youth of Ponchatoula FUMC first started concentrating on "Lightshine" in January of 1980. They practiced each Sunday evening until June, when they concentrated on the drama part of it. The date for the production was set for July 15th, and it was a great success. The program was advertised in the local paper, and the house was packed. In September, the youth were invited to the St. Joseph's Catholic Church of Ponchatoula to do "Lightshine." The bulletin at the Catholic Church the next Sunday stated:

LIGHTSHINE — a jay to behold!

"The UMYF put an an excellent religious musical production last Wednesday night. It was a jay to behold thirty talented and well-coached singers and dancers perform. The cast was directed by Kay Butler, Joan Potter and Eva Navard." "As I left the gym, I was convinced of two things: (1) the youth group at the United Methodist Church deserve our sincere congratulations. (2) the ecumenical spirit is very much alive in Ponchatoula."

LIGHTSHINE journeys with a Mime as she searches through the beatitudes for the secret of happiness. She meets many characters — some happy, some sad — and as you go with her you meet many types of music — some humorous, some serious. As LIGHTSINE ends, the music, Mime, and characters come together to complete the puzzle of happiness.

The cast of LIGHTSHINE include: Kathy Eason — Mime, Sarah Mitchell — Meek/Mime's Shadow, Scott Dufreche — Teacher, Jeff Powell — Man, Tracy Todd — Alpha, Penny Potter — Beta, Kendall Jackson — Apprentice, Brett Butler — Drummer, Lynette Potter — Mercy, Trey Neil — Chorus 1, Robin Potter — Chorus 2 and Woman C, Angela Koger — Chorus 3, Susan Parker — Woman A, Donna Hutches — Mourner, Steve Frahm — Speaker, Sharon Navard — Delta.

There was a few cast changes made for the second production because some college students had to go back to school. Those changes include: Melissa Miller — Alpha, April Powell — Beta, Barbie Butler — Delta, Angela Koger — Woman A, Jude Wilson — Voice & Caller.

The Chorus includes: Todd Bacon, Barbie Butler, Brett Butler, April Corkern, Steve Frahm, Donna Hutches, Kendall Jackson, Angela Koger, Scott Koger, Johnny Kolwe, Melissa Miller, Trey Neil, Lynette Potter, Robin Potter, April Powell, Jeff Powell, and Jude Wilson.

The musical background included: Penny Potter — guitar, Chris Bacon — piano, Barbie Butler — bells, Brett Butler — bongos, Sharon Navard — harmonica, Jude Wilson — organ.

Again, some changes were made in the second production. Those include: Jeff Miller — guitar, Barbie Butler — harmonica, Paige Marshall — tambourine, Betsy Darouse — drums.

Members of the cast for "Lightshine" from Ponchatoula singing one of the songs in the program called "He Felt The Whip."

Recruitment of ministers urgent conference need

By BYRL MORELAND

The most urgent single need of the Louisiana Conference is recruitment of ministers. This, at least, is the opinion of the Larger Cabinet: the nine district superintendents and the three directors of the Area Office.

The occasion for this statement was a Jurisdictional Consultation held for conference staffs and cabinets at Mt. Sequoyah. It was the result of looking at many complex problems and needs and then designing priorities to them.

When this concern was tested on the computer, it was confirmed. The median age of ministers in the Louisiana Conference is 46. This, by the way, is only slightly lower than the median age for the total conference.

If that does not frighten you enough; 63% of the ministers are over 46, and 37% are below.

But even more disturbing:

106 ministers were born in the 1920's
108 ministers were born in the 1930's
69 ministers were born in the 1940's
28 ministers were born in the 1950's

If there ever was any doubt, that doubt has been undone. The concern of the Larger Cabinet ought to be mirrored by a greater concern on the part of the churches; lest soon there be no ministers to assign. We urgently need to do something about the recruitment of ministers.

A musical group from Baker UMC provided the message for a UMY sponsored Sunday evening worship service at Zachary.

Stacy Morrison, Bobbi Marino, and Eileen Traficante were caught enjoying BBQ at the Chuck Wagon dinner held recently at St. Paul's UMC, Harahan. The dinner was held in conjunction with the Pony Express, a program to aid churches in obtaining estimates of giving from their members to meet the church budget for the coming year. Paul W. Carter is the pastor.

Nashville, Tennessee — Dr. Alfred L. Norris (right) stands next to the United Methodist Publishing House's symbol, the Circuit Rider, with John E. Procter, president and publisher. Norris is a new member of the United Methodist General Board of Publication, the governing body of the publishing house, which met here.

Norris, pastor of Mount Zion UMC, New Orleans, is president of the Greater New Orleans Federation of Churches and is chairperson of the La. Conference Board of the Ordained Ministry. Norris and 16 other new board members had a two-day orientation session before the board meeting was held.

The publishing house, official publisher, manufacturer, and distributor for the United Methodist Church, had annual sales of over $52 million for the year ending July 31, 1980.

Around the conference

SHREVEPORT — The Veterans Administration Medical Center is now scheduling choirs to carol each evening, December 15-19th. Choirs and youth groups interested in participating in the caroling program should call the chaplain's office.

• • •

BATON ROUGE — Mrs. Inez Chrisentery was the guest speaker at Ingleside recently. Mrs. Chrisentery spoke on the General Conference. Rev. Fred Shirley is pastor of the church.

• • •

JENA — Dr. Vela Cleveland will be a special guest at Nolley Memorial UMC. She will speak to the Adult Sunday School Classes during the Sunday School hour, be a guest at a covered dish supper that evening, and speak at the evening worship service. Rev. James Adams is pastor.

• • •

BATON ROUGE — Rev. George W.C. Calvin, Sr., has been invited by the General Board of Discipleship — Division of Lay Life and Work, to serve as a resource person and "Basic Church School Belief," in the Chicago South District of the Northern Illinois Conference Ethnic Minority Consultation for Men in the Local Church.

• • •

NEW ORLEANS — "The Church in a Changing Community" was the theme for the celebration of the 110th year anniversary of St. Matthew UMC. Speaker for the occasion was Rev. Norman Francis pastor of the St. Stephens Baptist Church. The court was presented by Mrs. Geni Butler, coordinated for the event. Members of the court were: Master St. Matthew-Christianity — Joseph Medice, Jr.; Miss St. Matthew-Love — Miss Karen Johnson; Mr. St. Matthew-Faith — Michael Smith. The court was crowned during Homecoming Day celebration. The leaders for the event were Mrs. Vera M. Johnson, chairperson, Joseph Medice, Sr. and Mrs. Elizabeth Amacker, co-chairpersons. Rev. Bernard Smith is the minister.

• • •

MINDEN — Bishop J. Kenneth Shamblin will preach a series of services at FUMC November 30-December 2nd. Rev. James M. Poole is pastor of the church.

• • •

BATON ROUGE — Dr. John C. Holbert, Assistant Professor at Perkins School of Theology, SMU will present a course on Genesis, "Drama of Beginnings," November 30-December 3rd, at the Jefferson UMC, Baton Rouge. Dr. Holbert was a member of the La. Conference while he served as the Associate Minister at University UMC Lake Charles.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference.

Correction

The CRS catalog recently circulated in the annual conference edition of the United Methodist Reporter listed an incorrect price ($129.95) for the new long-play Superscope cassette recorder, Model C-202LP. The price is $99.95. Church Resource Systems, P.O. Box 990, Dallas TX 75221.

Of Special Interest
On the Inside Pages

Editorial

Support for UM reconstruction in Zimbabwe urgently needed

In a special message prepared for TM/UMR and addressed to United Methodists in this country Bishop Abel T. Muzorewa, episcopal leader of the United Methodist Church in Zimbabwe, has issued an appeal which he clearly views as being of critical importance to the future of that church.

Bishop Muzorewa has been known best to United Methodists here for his leadership role, both inside and outside the church, in efforts to reach a peaceful and just resolution to the 14-year struggle for independence and black majority rule in the former nation of Rhodesia.

With the realization of independence, the election of a black majority government and the end of fighting earlier this year, Bishop Muzorewa has turned his primary attention to the rebuilding of the UMC in Zimbabwe. He said the church there now "is faced with a very serious but extremely costly task of reconciliation, rehabilitation and reconstruction."

In spite of favorable reports about the economy of the country and relative quiet among some still-armed guerilla factions, Bishop Muzorewa said unemployment is widespread and tensions remain high.

"The reconciliation task involves members of families, racial and tribal groups, of other denominations as well as political opponents. And yet, we thank God that in our own church we have already experienced spiritual landmarks when we realize that although our membership and attendance were disturbed, many of our people have given more to the church during this year's annual Harvest Thanksgiving than when the church was functioning in the past," Bishop Muzorewa said.

By the end of October, he said, $36,000 had been raised compared with $30,000 when the civil war was still in progress last year. This he described as commendable "when one stops to think about the financial damages and losses suffered by people whose national minimum wage was about $30 ($48 U.S.) per month."

Bishop Muzorewa cites the task of reconstruction as monumental and involving "the rebuilding and repairing of churches, schools, clinics, parsonages, as well as spiritual reconstruction through evangelism, Christian education and stewardship."

He said the "final and realistic figure we now need is $1.5 million for reconstruction of our church. Any figures quoted before can be ignored."

The UMC in Zimbabwe is calling for urgent help, he said. "We have to look to you, or else we will not make it alone, for it is absolutely impossible for the church to put the buildings back in shape without help, in spite of the spiritual vitality, strong will, and enthusiasm which characterizes our church."

The concluding paragraph of his message begins, "Therefore, Christian friends our appeal to you for reconstruction is very urgent."

Bishop Muzorewa's appeal for help in reconstructing church life in Zimbabwe comes in the midst of a disappointing response to a United Methodist Committee on Relief special appeal which was issued in April, and re-issued in October, to aid this effort. To date, this appeal has provided a response of less than $100,000. UMCOR officials have described this low response to the needs of our sister church in Zimbabwe as "a mystery."

If the low response should be related to Bishop Muzorewa's past political involvements, it should be noted that most of his attention is now being devoted again to the needs of his church and its members. His present approach is basically non-ideological, and he is seeking to preach a message of reconciliation and redemption to persons of all factions. He has stated that "50 percent of the people of Zimbabwe are baptized Christians," and others are receptive to the gospel. He has also expressed the belief that the UMC in Zimbabwe can re-emerge as a powerful force for Christ and for his nation if sufficient interim assistance is provided.

We, like many United Methodists, have stood by Bishop Muzorewa during the long ordeal he and his fellow citizens have faced. United Methodists have invested too much in the Zimbabwean struggle for liberation from minority rule to ignore the urgent needs of the church there today as it stands on the brink between desolation and a promising future. We urge United Methodists to respond immediately and generously to the UMCOR appeal for Zimbabwe as an investment in the future of United Methodism in that nation of 7.1 million people. Contributions to this appeal may be sent to UMCOR, account number 199456-0, 475 Riverside Drive, New York, N.Y. 10115.

Here I Stand

Doing the work of an evangelist must give people a vision of God

Miss Smith

By E. FRANCES SMITH

"Do the work of an evangelist," said Paul, as he pens a farewell message to Timothy. The same imperative is laid on us.

We know that United Methodism is one of the strongest denominations today because of the bountiful seeds of evangelism which our circuit-riding forebears sowed across this land. We are disciples, too, of a Master who was an evangelist as well as a teacher. It was easier for our fathers to evangelize than for us.

But what sort of evangelism is it to be? We must adjust our tactics to a different type of individual from earlier days.

Roughly speaking, the objects of the older evangelists were, first the down-and-outs, the drunkards, the jailbirds, the scum of society. You will recall that Wesley's first preaching was in the prisons about Oxford. Secondly, our fathers did much of their evangelistic work in reclaiming back-sliders — men and women who had had Christian upbringing but whose love of things spiritual had grown cold.

Our evangelistic fathers worked out techniques suitable to their task. What is our object of evangelism? The back-slider is still an opportunity for us, but he is relatively easy beside another type individual — numerically much greater. They are not the foes of society. Instead, they travel in the best society. They are not the back-sliders because they have no religious upbringing to slide back from. They are the sophisticated pagans. This kind of individual is too well-educated to be stampeded emotionally. They are harder to convert than the delinquents our fathers worked on. They are harder to redeem because they do not have the devout remembrance of a Father's house to call them back home. We are faced today with trying to convert second and third generation pagans.

No easy converts

I have read, but not recently, that one of our United Methodist leaders is quoted as having said, "We already have all the easy converts." But while these modern sophisticates are ignorant, they are intelligent. They can think. They are in need, though they may not recognize it as a religious need. They may think their anxiety is caused by Russia, or the bomb, or business uncertainty. Actually, they are spiritually displaced. They have no religious homeland.

Once, however, people had the hope and heroism of a high faith to offset their fears. Their troubles were seen always in the context of an ultimate belief.

Imperative begins with vision

"Do the work of an evangelist." An imperative of evangelism must begin with a vision of God. The process of evangelism, I believe, means a revision of our psychology. What better way is there for us doing the work of an evangelist than of giving people a vision of God as He is revealed in Jesus Christ? How much better it is to point people away from self to the vision of the Highest!

"Do the work of an evangelist." It begins with the vision of the Highest. The test of evangelism is moral obedience to Christ. The test of evangelism is not church membership, though if a person is converted he will want to join the church.

Listen to Christ speaking: "Ye are my friends, if ye do whatsoever I command you."

"Not everyone that saith unto me, 'Lord, Lord,' shall enter into the Kingdom of heaven: but he that doeth the will of my Father which is in heaven.

"If ye love me, keep my commandments."

"Why call ye me, 'Lord, Lord,' and do not the things which I say?"

"If any man will come after me, let him . . . take up his cross and follow me."

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

Note rings clear

This note rings like a bell throughout the New Testament.

The last imperative of evangelism is this: It must eventuate in education. The first step in evangelism is to convert; the second is to instruct.

"Push out into deep water," said the Master of old to his baffled disciples, "and let down your nets. In that word is the secret of success.

Let evangelism be adjusted to the conditions of a new generation. Let it begin with the vision of the Most High and end in moral obedience to His Son. And in God's own time — the triumph of the Wesleys will live again.

"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns about issues facing the church.

This week's contributor, Miss E. Frances Smith, is a member of the Avondale UMC in Jacksonville, Florida (Florida Conference).

Any reader may submit an article for consideration (three typed, double-spaced pages maximum length) to: "Here I Stand," TM/UMR, P.O. Box 221076, Dallas, Texas 75222.

Welcome to readers of new local church editions

With this issue, TM/UMR welcomes as new readers approximately 225 member families of the First UMC in Aurora, Illinois (Northern Illinois Conference) and approximately 700 member families of the Christ UMC in Salt Lake City, Utah (Rocky Mountain Conference).

These are the most recent additions to more than 300 local churches across the U.S. which publish special editions of this newspaper — combining local church news with annual conference and general religious news and opinion, and mailing it as one paper directly to the homes of the church's members.

To our new readers in Aurora and Salt Lake City we say "Welcome." We hope you will find your new church paper interesting and informative, and that you will join with other readers in providing feedback through such columns as "Letters to the Editor."

And to our continuing readers across the church, we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

Letters to the Editor

Santa Claus called one of 'biggest hoaxes'

To the Editor:

In the Bible it is written many times that it is a terrible sin to tell a lie, yet little children are told the most fantastic lies about Santa Claus.

Santa Claus is not a fairy-tale person but a very real person to little children because from babyhood they are taught to believe in him. They see pictures of him, read about him, sing about him, see him "in person," talk to "him," have their pictures made with "him," write letters to him, are told they receive gifts from him, and are told, "you'd better be good," because of him. After believing all these falsehoods many have said, "I felt terrible when I learned the truth about Santa Claus."

On the two days when Christians pay special homage to The Lord Jesus Christ, millions of His followers join in foisting upon innocent, trusting children two of the biggest hoaxes in history: Santa Claus and the Easter Bunny. We are to blame when even one child says, "God is like Santa Claus, He is your dad," or "Santa Claus is magic, and God is magic, too," or in tears after hearing the truth, "I do not believe you. I'm going to write to Santa Claus right away and tell him what you said," or "I know there is a Santa Claus because my dad told me so and my dad would not lie," or when after learning the truth two very upset and unhappy children asked their parents, "Why did you tell us there is a Santa Claus when there is not a Santa Claus?" Would Jesus tell falsehoods to little children?

Children are taught to associate Santa Claus with God then learn there is no Santa Claus. Doesn't this bad experience make it hard for them to believe in God? God is truth. Is it right to celebrate Jesus Christ's birth and His resurrection with falsehoods to little children?

Thank you for reading this letter. If you agree, after you take it to the Lord in prayer, please use your influence. Could you please publish this in the United Methodist Reporter?

Mrs. C. J. Wallace
West Point, Georgia

Sexuality stand missing

To the Editor:

In the series of articles on teenage sexual attitudes and behavior (TM/UMR Oct. 24, 31, Nov. 7) I noticed that the UMC does not take a firm stand on human sexuality.

I know that the Roman Catholic Church and even the Mormon Church take a stand on sexuality. Why doesn't the United Methodist Church take a stand? In the articles you printed there was no definite stand stated. It seems to me that the UMC has to take a stand on the "changing morality" in order to help those in need. I am a United Methodist and I really want to know what is the UMC's stand on human sexuality. I would appreciate an answer as soon as possible.

Cheri Brannan
Wainut, California

EDITOR'S NOTE: The United Methodist Church does take an official stand on human sexuality. It is found in the UMC's Social Principles, p. 90 of the 1980 "Book of Discipline." Related positions are affirmed in other parts of the Social Principles section on "the nurturing community." Our articles were not intended to suggest that the UMC "takes no stand," but that there is a variance between that stand and the attitudes/behavior of many United Methodist youth and adults.

Seminar content questioned

To the Editor:

Dr. Conn's position in opposition to the church's taking a firm stand against premarital sex is symptomatic of a deep sickness that afflicts our denomination (see TM/UMR, Oct. 31). The sickness is that of apostasy, a falling away from the clear teaching of our blessed Lord Jesus Christ and the Apostles as recorded in the New Testament. It is alarming that Dr. Conn with his views is editor of junior high resources for our United Methodist Publishing House.

Dr. Conn said, "Some people want the church to say a strong "no" — to be a bulwark against changing morality." Those of us who accept as authoritative what our Lord taught answer, why not? Why can we not be as definitely against fornication as the New Testament is? I am not speaking of a few isolated proof texts. The list of texts against fornication is a lengthy one. Christ specifically included fornication among "these evil things" that "defile a man." The Apostles and elders of the early church, in their conference at Jerusalem (Acts 15) insisted that the Gentile converts abstain from unchastity. St. Paul included licentiousness in the "works of darkness" which the Christian was to cast off. He warned in Galatians 5:19, 21 that those guilty of "immorality, impurity, licentiousness . . . shall not inherit the kingdom of God." He taught in I Corinthians 6 that the fornicator "sins against his own body," which is meant to be "a temple of the Holy Spirit." Paul's warning against fornication is a common theme in his epistles. St. Peter's teaching is consistent with St. Paul's in both of Peter's epistles. Near the end of the book of Revelation which John received from Christ we are told that outside the Heavenly City will be "the dogs and sorcerers and fornicators and idolaters."

Apparently the time has come when United Methodist parents cannot assume that what is taught in a United Methodist human sexuality seminar is consistent with New Testament ethics.

Robert B. Mussman
Springfield, Ohio

Church needs to set ideals

To the Editor:

Your Nov. 14 editorial on the Christian attitude regarding sex is in your usual fine style and content. I like especially your summary of the substance of what the church should teach, and your urging that the church needs to set forth its ideals (and standards) in the area of sexual activity.

Not only the church, but also Christian parents need to do this. We have failed as a church and as church members to help youth to see the values in Christian marriage. We have let secular society determine the standards that guide our church youth. We have a clear task ahead of us in this matter.

Walter N. Vernon
Nashville, Tennessee

Pre-marital sex concept called obsolete for today

To the Editor:

In your Nov. 14 editorial concerning teenage sexuality, you made the following statement: "The church should feel no reluctance to issue a clear call for abstention from pre-marital sexual intercourse."

The concept of "pre-marital sexual intercourse" is obsolete in our society. It assumes that all people will get married and have sexual relationships in marriage situations. The institution of marriage is not suitable for some people. Many people, such as myself, are choosing not to marry. Does this make us ineligible for sexual relationships for our entire lives?

Surely Christians do not advocate marriage for the sake of sex. How can single adults cope with their sexual urges? Masturbation is not enough.

Kathy Locklin
Del Rio, Texas

TM/UMR appreciated

To the Editor:

Your excellent paper with its fine reporting has me looking forward to each issue.

The article by Tom Goodhue headlined "Worship should reflect feminine side of God," (TM/UMR, Nov. 14) was most appreciated as was your series of articles on teenage sexuality.

Barbara Mader
El Paso, Texas

Use of scripture to prove God's femininity incorrect

To the Editor:

In the Nov. 14 issue of the Reporter a "Here I Stand" article written by Tom Goodhue, headlined "Worship should reflect feminine side of God," caught my eye.

While I agree that the general church does not place the importance on women in scripture and family that women fully deserve, I also find the author to be in error regarding his use of scripture to prove God's femininity.

Mr. Goodhue's usage of Genesis 1:27 is incorrect. This scripture deals with completion of creation of male and female. Had Mr. Goodhue used the 26th verse instead, his viewpoint might have been completely different. To quote, "Then God said, 'Let us make man (read that, Man) in our image, after our likeness.'" Following this, in Genesis 2:18-25, the Lord then says, "It is not good that the man should be alone; I will make him a helper fit for him."

Proverbs 31:10-31 expresses a woman's virtues, while Ephesians 5:21-33 places the order of family as God intended it to be.

In his wisdom, God created man first, the name women in and of itself shows God's intent for co-life as loving beings, one to another.

No scripture points to God as a female or feminist. I believe that such viewpoints as those expressed in this article lead unknowledgable Christians astray. Such viewpoints lead to the Satanic destruction of family through the condoning of and support of ERA, Satan's most subtle attack upon the family.

Might I suggest that while God intends man and woman to be one in Him, God is neither male nor female, and that any future such articles be more fully researched, scripturally, prior to publication.

Len Buchtel
Chesterfield, Missouri

Stewardship gimmicks hit

To the Editor:

This is to protest the various stewardship promotional schemes which are proliferating around us. One of the more recent ones is labeled "Circuit Rider," and follows the "Pony Express," which should be laid to rest as well. Its mercenary approach, inanely fabricated and crassly cloaked in scripture, makes a travesty of Christian commitment. Let us make Christian stewardship a genuine experience.

Ruth P. Armington
Williston, North Dakota

On the TM/UMR Beat

Are our friendly intentions apparent to church visitor?

Mr. Beck

I lost my innocence in the world of advertising at a tender age during annual family treks to visit our relatives in Arkansas.

Oil companies back then still publicly were in the business of encouraging more gasoline consumption. Their TV ads competed on every level, but I remember best their solemn assurances of clean restrooms.

I can assure you, though, that in all those years of travel between the Missouri Ozarks and the sandy, piney woods around Texarkana, clean restrooms were about as common as a straight stretch of road across those Boston Mountains.

And the stations sporting the biggest "clean restrooms" signs were just as likely as the rest to have filthy facilities.

Permanently cynical about the subject, I simply don't think much about it any more — until somebody at TM/UMR's annual board meeting last month mentioned a campaign of United Methodist spot announcements on TV (see related story in this issue). Telling a mass audience that "we are here and care" sounds great to me. I think I'd like to see all Americans get a strong invitation to visit one of our churches.

The idea does remind me, however, that oil company intentions in headquarters offices, TV advertising and local signs didn't do a bit of good until somebody in the local gas station picked up a mop and scrub brush and attacked the task in the restrooms.

Do visitors to United Methodist congregations find a warm, caring community? My own family — once again in the process of trying out churches in search of a home — can say from lots of past experiences that it is far too common for a first-time visitor to experience a chilly reception.

We've been introduced to Sunday School classes and then at the end of the session paused near the door while the entire class passed by without saying a word. Efforts to converse with others after a worship service sometimes are brushed aside as people rush to the nursery or to get home in time for the kickoff.

I do not believe that most church members intend to be unfriendly. I'm sure most are delightful people to know once a visitor becomes a member of the church. And I'm sure most have lots of other legitimate things on their minds besides ascertaining who the visitors are and making them feel welcome.

My family needs the church and will continue looking or going back until we settle on a church home. But I wonder how many people give up? I wonder how many of those seven or eight million Americans who list their church preference as "Methodist" but who aren't members of a local church gave up after the first unsatisfactory visit?

Theology, social philosophy, programs and any number of other things about which we UMs like to debate with each other certainly are important. In searching for a way to turn around the UMC's long downhill slide in membership, however, I believe no single effort probably could be so effective as a conscious attempt by all congregations to be caring hosts to visitors — the easiest outsiders to bring into the fold.

I'm convinced that the exciting growth in my previous church home in Cincinnati was largely the result of lay persons who eagerly shared their enthusiasm for the church with all who came. The excellent church program would not have drawn all the newcomers without that.

Many of those unchurched people claim they know God. What they don't know is a caring community through which the love of God is manifested and in which they can be nurtured.

Churches can declare their friendliness on marquees or from the pulpit. Conferences can institute advertising campaigns to let outsiders know what they're missing.

But if we lay people don't embrace the visitors on their first visit, the resulting disillusionment may be a lot more serious than when an Ozark youth discovered the hypocrisy of guaranteed clean restrooms.

—ROY HOWARD BECK

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; Business: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; Conference Editions: Donald Small, Assistant Editor; Local Editions: Kay Fielder, Assistant Editor; Editorial: Sharon Mielke, Managing Editor; Joyce Hopkins, Dan Louis and Roy Beck, Associate Editors; Otto Nall, Contributing Editor; Production: Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS554500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Retirees hitch travel trailers and skills to expanding nomadic mission

By ROY HOWARD BECK
Associate Editor

When it came to removing the shivers from a drafty, Mexican migrant camp in El Mirage, Ariz., old age showed its stuff.

Older Christians, their productive work lives supposedly terminated by retirement, once again proved to be the essential ingredient in making something good happen.

The government cared that the migrant cabins weren't insulated. It provided a grant. But the money didn't cover all the cost of materials.

Members of the Lakeview United Methodist Church in nearby Sun City took compassion and offered to buy the rest of the materials.

But there wasn't enough skill, money or time in the migrant camp to provide the labor for the project.

Nomads roll in

That's when a nomadic band of retired couples rolled across the desert horizon to the rescue. They were members of the RVICS, which is pronounced "riviks" and stands for Roving Volunteers in Christ's Service.

They took up their tools and, within a few weeks, added energy efficiency and comfort to the migrant workers' quarters.

"The migrant workers had tears in their eyes when we left; they couldn't believe we would do all that for them and not charge anything," said Henry H. Schaeffer, the United Methodist layman who, with his wife, founded RVICS.

When Mr. Schaeffer of Sibley, Ill., retired from the grocery business a few years ago, he felt the way a lot of people do: It didn't make sense that all his years of experience should be put on the shelf, never benefitting others.

Retirement, in fact, has freed the Schaeffers and dozens of others to be the missionaries they'd never previously had time to be. With lots of time and supported by social security and pension checks, they've been able to use their seasoned skills to fulfill myriad needs across the nation.

After three-plus years

After three and a half years, RVICS has completed 37 projects in 17 states. Most involved church-related camps, schools and children's homes.

More than 70 couples have attached their travel trailers and Christian commitment to the RVICS group.

The volunteer ministry grew so large that RVICS has operated two caravans since last January. Mr. Schaeffer leads RVICS-East which primarily moves up and down the East Coast, including Appalachia. The Rev. Ed Thomas leads RVICS-West which works the West and Southwest. Members can move from one group to the other.

Numbers vary. After the Christmas break, 18-20 couples plan to return to RVICS-East and 15 to RVICS-West.

United Methodists still constitute about one-third of the members of RVICS, all of whom must subscribe to a common statement of faith. But RVICS doesn't work on many UMC projects anymore.

Mr. Schaeffer, contacted recently at a project on Merritt Island, Fla., had to be prodded to give the reason. He reluctantly said he had contacted a few people in United Methodist general agencies and asked for help in locating projects. "I hate to say it, but it's been disappointing that no interest has been shown by the agencies."

Many of the projects today involve Christian Alliance, Baptist and nondenominational properties, he said.

"It's quite a process of submitting a proposal for them to accept," said the Rev. Warren Willis, head of camps for the UMC's Florida Annual Conference. "You've got to assure them of enough work — they keep busy and do a tremendous job. You've also got to keep the women busy . . . While the men were refinishing pews at the youth camp at Leesburg, the women made a big drawcurtain for a stage and did a lot of sewing repairs."

These are not big-hearted people who perform work that looks like it was free, Mr. Willis emphasized: "It is excellent work by highly skilled people. They have a standing invitation to come back here any time."

Sponsors are required to provide only parking space and utility hookups for the trailers near the project, and the materials.

How to schedule

Mr. Schaeffer, who arranges all schedules for both groups, said he prefers that no project last longer than three and one-half weeks because the retired couples want to continue sightseeing in different locations. The men work three and one-half days per week; the women, four mornings. RVICS generally disbands for December and two summer months.

Mr. Schaeffer presently is seeking more volunteers to start two Midwest caravans that would operate between Minnesota-Wisconsin and Texas. His headquarters are at 105 No. Madison St., Sibley, Ill. 61773. Persons wishing to become associated with RVICS or to solicit RVICS help with a project may write him there.

"We find that working and traveling with RVICS doesn't cost any more than if we stayed home," he said. "We have no utility bills or parking rental.

"We have wonderful Christian fellowship — a Bible study one night each week, a hymn sing and praise session one night and table games one night."

Some of the RVICS members had spent quite a bit of time just trailering before. "They are so happy now to be doing something productive," Mr. Schaeffer said.

"We've had people with poor health join us and become very healthy . . . Many of their home churches consider them to be home missionaries."

A lot of them, he said, say being over-65 is the happiest time of their lives.

Not-so-retired Christians build a bridge across a mountain stream at a Bible conference grounds in Northern California.

Background scenery constantly changes, but RVICS' homes — shown here near the Navajo Methodist Mission School in New Mexico — remain the same.

RVICS PHOTOS

Mr. and Mrs. Henry Schaeffer, United Methodist lay people who founded RVICS.

MGM fire spotlights issue

Churches need to correct safety problems of own

By SHARON MIELKE
Managing Editor

LAS VEGAS — Lessons in fire safety could be learned by local churches from the fire disaster here at the MGM Grand Hotel, say ministers on the scene and church insurance experts across the country.

While the typical United Methodist church building is not directly comparable to a high-rise hotel, all agreed in interviews with TM/UMR that more attention should be given to fire safety procedures by local congregations.

What to do in case of a fire is the question people are asking here, said the Rev. Jerry Blankinship, a UM hospital chaplain.

"A local church should have a plan for evacuating its building, have persons in charge trained to take charge and conduct drills," Mr. Blankinship believes.

"If you know what to do and have rehearsed it in advance, when an emergency happens, an automatic response takes over and there is no panic." He said survivors of the hotel fire were those who were disciplined and who had a plan.

Albert Shea, a loss-control expert with Atlantic Mutual Insurance, said any church which has a Sunday School should conduct fire drills. Atlantic Mutual is the underwriter for the UMC's general insurance program which covers some 5,800 local churches.

"The benefit is primarily for the teachers and persons in charge, so they will know what to do," Mr. Shea said.

Mr. Shea said individual members and church officials can apply two common sense guidelines to any meeting area in their building:

"How would I get out of here?" and,

"Is there more than one exit?"

The worst possible situation is for a meeting area to have only one exit—which usually isn't a problem with sanctuaries, Mr. Shea said; but basements, balconies and classrooms frequently are problem areas.

Asked about precautions to be taken by traveling youth groups staying in churches unfamiliar to them, he said, "Always have two ways out." There should be no exceptions to that rule.

"We've been lucky, rather than careful," said a UM official who has responsibility for hotel arrangements for other church travelers—board members of a UM agency. "In the future, we will be careful to check out fire safety standards," said Raoul Rodriguez of the general Board of Global Ministries.

Mr. Shea added that travelers should always check out fire escape plans in any hotel, and know two escape routes.

But another problem he often encounters in church buildings is that second exits — where they exist — are blocked or unmarked by lighted exit signs.

"We frequently find exits blocked by stacks of folding chairs or blackboards or debris," Mr. Shea said.

Unlighted exit signs also are frequently lacking, he finds. "Battery operated systems which kick in when the house current fails are best," he suggested.

And, he sometimes finds that churches worried about vandalism keep the doors locked on Sunday morning as well as the rest of the week. That is a "no-no," he said.

Asked what are the leading causes of church fires, Mr. Shea said vandalism and arson are big problems, but that faulty electrical wiring and heating units are also high on the list.

"We would love to see smoke detection systems in all churches," he said, "and, particularly in unfrequented areas where fires can start and go unnoticed."

Smoke detectors are low-cost and should be within reach of the most budget-conscious board of trustees.

LAS VEGAS — Medical personnel assist victims of a disastrous fire which swept the MGM Grand Hotel here Nov. 21. United Methodist ministers served as volunteer chaplains offering comfort and assistance to distraught families at the Convention Center, above, in the hospitals of the city and at switchboards set up to answer inquiries from all over the world.

RELIGIOUS NEWS SERVICE PHOTO

Locating relatives

Chaplains assist after blaze

TM/UMR Staff Special

LAS VEGAS — A 7:20 a.m. emergency call summoned chaplain Jerry Blankinship to Sunrise Hospital here Friday morning, Nov. 21. It was the first word he had of the MGM Grand Hotel fire and what kind of day was ahead.

"Between 8 a.m. and 4 p.m. we saw 231 people arrive by ambulance," he told TM/UMR. He is a United Methodist minister who is the Protestant chaplain at the city's largest hospital.

"The Roman Catholic priest and I met each arrival. Some asked us to call their family or their pastor; some requested the sacraments. We gave comfort to those who had lost family members," he said.

In the rush to get the hotel fire victims to the hospitals, he said, husbands, wives and children frequently were separated and taken to different hospitals.

"An important part of our function was to locate family members at other hospitals to relieve this big worry," he said.

One of Mr. Blankinship's first acts when he came in that Friday morning was to call up the volunteer corps of clergy in Las Vegas, each of whom usually works in the hospitals one day per month. During the emergency, however, the volunteers came in to do follow-up work with the patients after they were admitted to the hospital.

The volunteer corps included several UM ministers.

The Rev. Raymond W. Moore of First UMC counselled and comforted victims at Sunrise Hospital where most of the smoke inhalation victims went. He later conducted the funeral for the security guard who had died saving others' lives.

The pastors reported that UMs employed by the casinos were not believed to be among the victims of the fire but a chef killed in the kitchen was the father of one church member.

The Rev. Richard Petersen of Trinity UMC helped answer the telephones at the Suicide Prevention Center where calls about family members or friends were directed from all over the world.

"We had to check and cross-check lists of victims, find out where they were and notify callers," Mr. Petersen said.

Asked if their churches were involved in other ways, the pastors reported that the community as a whole offered food, clothing and other kinds of help, such as the services of nurses and nurses aids who were off-duty coming in to help.

Mr. Blankinship said he felt pretty good about the way the people and city's clergy responded to the crisis, but in an evaluation session several days later, the clergy found room for some improvements.

One idea discussed was forming a "clergy emergency corps," reported Mr. Petersen. "One thing we could have done was to be at the site of the fire working with the fire department to help family members find each other. The fire department doesn't have time to do that," he said.

Clean water tablets, blankets go to Italy

NEW YORK — One million water purification tablets and 4,100 blankets were sent to Italy after the devastating earthquake last week, said Dr. Paul Morton of United Methodist Committee on Relief's office of specialized ministries.

"Things were still pretty much in a state of confusion there," Dr. Morton said. "They were still involved in basic rescue operations."

Saying an UMCOR appeal later is likely, Dr. Morton said the tablets were sent in response to requests from the Italian government and the Red Cross. The blankets were available through Church World Service.

UMs take message to airwaves

By ROY HOWARD BECK
Associate Editor

KANSAS CITY — The tracks of Catholics and Baptists are still fresh on the airwaves here, but area United Methodists are ready to leap into TV with an advertising campaign of their own.

From two days after Christmas until Feb. 1, the Missouri-Kansas metropolitan area here will be exposed to 223 30-second TV spot announcements asking people to let United Methodist churches help them.

This is part of what appears to be a trend in the last two years of the UMC reaching out to the public by way of TV, according to Bruce Mosher, producer with the public media division of United Methodist Communications. The last swell of such campaigns was in the late '60s, he said from his New York office.

Each Kansas City ad will include, "We are here — we care. We are the United Methodist church in your community." One pictures an aerial view of the busiest intersection in Kansas City, talking about hurry, worry and the need to find direction.

All spots include a telephone number for persons to call. Trained volunteers will answer the phones and record the caller's concern, said the Rev. Stacy Ollar Jr. of Bristol Hill UMC on the Kansas side of the metropolitan area. "The nearest church will be given the name within 24 hours.

"We're doing this to lift up the church's image and as part of an evangelistic thrust."

Deciding how to fashion the campaign definitely was influenced by the knowledge that TV viewers already this year have seen a Catholic "We're family" campaign and a Baptist "God loves you, Missouri" campaign, Mr. Ollar said.

Seeing the Missouri-oriented Baptist ads on Kansas TV sets ("We wondered if God loves us in Kansas, too," Mr. Ollar quipped), led the Kansas East and Missouri West Annual Conferences to design a TV campaign together.

Mr. Mosher said the Western North Carolina conference, which earlier produced a series of ads using mimes, is preparing another campaign. So is the Virginia conference. The two Indiana conferences and UMC's Southeastern jurisdiction ran major campaigns last year on TV, billboards and in newspapers.

"Some invite . . . others give warm strokes," Mr. Mosher said. He is attempting to stockpile copies of all the ads so other areas can use them. He says he soon will offer a video cassette containing many of them, in addition to some others his office has produced.

"We warn conferences not to raise expectations higher than what they can fulfill," he said, recalling a multi-media effort by another denomination in Los Angeles which touted its churches as friendly. Too many people visited the churches and found the claim to be untrue; the results were disastrous, Mr. Mosher said.

Church interest in Muslims on the rise

By DAN LOUIS
Associate Editor

DALLAS — Before the Iranian revolution and subsequent seizure of the American hostages, a National Council of Churches Task Force on Muslim-Christian relations was virtually unknown.

"It might have presented as many as four programs a month prior to the revolution," said the Rev. Byron L. Haines, task force director.

"But now we are presenting three-to-five programs a week — mostly to church groups."

Dr. Haines, who was here recently for a three-day Conference on Muslim-Christian Relations at Perkins School of Theology, told TM/UMR that "as Christians we still have not realized how crucial the issue of religious pluralism is. They (other religious groups) have to be dealt with and it will become even more crucial that we do so effectively in the future."

Because of the increasing interest, the National Council of Churches established the task force in September, 1977.

If the Christian church, or U.S. government and business, is to ever be successful in developing meaningful relations with the Muslim world, Dr. Haines said, it will be necessary for them to develop a more complete understanding of the feelings of the Muslim people. They want to do business with the Western world, but they have some very strong feelings that stand in the way.

"They feel the Western world has taken advantage when they were weak," he said. "This is true to a great extent because of our missionary efforts. When we went into their world and built hospitals and schools we saw those as benevolent expressions of our faith. The Muslims see them as means to buttonhole them and preach to them with the intention of conversion.

"The church must change its way of doing evangelism in the Muslim world," Dr. Haines said. "I can't say just how we should go about the effort, but the traditional way will not be successful . . . I would guess we would do best by living out our expressed beliefs among the Muslims.

"The Muslim sees no need for conversion," he explained. "The Muslim sees Christianity and Islam as a common faith, only perceived from different perspectives. The Muslim will disagree with Christians, but not with the Christian faith or with Jesus."

Dr. Haines said the Islamic faith holds that Jesus, considered a prophet, is the only man ever to have given perfect obedience to the will of God.

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GIGY loves to attend school which is near the Christian orphanage in India. Newly-accepted at the orphanage, we promised her superintendent we would seek a sponsor for Gigy. The child's father is named Joseph and he is a fisherman. Life is a day-to-day struggle for him as he tries to support six children.

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Inmates need help to send families 'Merry Christmas'

NORTH LITTLE ROCK, Ark. — Bart Lackey of First United Methodist Church here has a mission: to collect at least 4,000 Christmas cards with stamped envelopes in time for them to be mailed by Dec. 23.

The "cards with stamps" drive is so that each prisoner in the Arkansas State Prison System will have at least one to send to his or her immediate family. By state law, the prison chaplains may give each prisoner up to five cards and five stamps, but no money is available to make the purchases.

Explaining that the state has no money for providing the cards nor do the prisoners have any place to buy them, Mr. Lackey said the Christmas card ministry is one way to maintain a link between the prisoners and the families they left behind.

Mr. Lackey said this is not the first year the "one card, one stamp" goal for each prisoner has been set.

"Every year it's been attempted, but we have never been quite able to raise that number of stamps," he said.

The Rev. John Hagan, chaplain at Tucker, a first offenders' prison, asked volunteers for help in the project which will benefit prisoners at all the state's prisons, Mr. Lackey said.

Those who wish to help may send Christmas cards and/or stamps to Mr. Lackey at 6800 Ponderosa Dr., North Little Rock, Ark. 72116.

Soviet church leader defends recent trials

GENEVA, Switzerland (RNS) — Replying to unprecedented public criticism by the World Council of Churches (WCC), a Russian Orthodox leader bas defended the recent trials of Russian Orthodox dissidents, saying that "leniency" was granted "in all instances wbere the accused admitted to their guilt and showed repentance."

Metropolitan Juvenaly was responding to a letter from Dr. Konrad Raiser, acting general secretary of the WCC.

In that letter to the Russian Orthodox leader, Dr. Raiser had broken with a 32-year tradition of the WCC not to make public any criticisms of Soviet religious policies on the ground that to do so might endanger the churches in that country. The letter had expressed concern over the recent trials and sentencing of several Russian Orthodox activists in the Soviet Union.

Two priests, one laywoman and three laymen (all Russian Orthodox) were arrested by the government for alleged anti-Soviet activities. The activities leading to the arrest appear to be their criticism of Soviet restrictions on religion.

The criticism came in the form of speeches, letters and articles smuggled to the West.

Churches legally must register with the government. To register, they must accept several restrictions, one of which is a ban on religious education for children.

In his response to the WCC, the Russian Orthodox leader added that "unfortunately, many aspects of the life of our society, including human rights and questions of religious freedom in particular, are often reflected by Western information agencies in an extremely distorted manner . . ."

He said he did not think the trials and convictions were "likely to provoke a mood of antagonism in Soviet society, directed against the life of the church; indeed, throughout the above-mentioned trials neither accusations nor criticism were voiced against our church as a whole, nor against its representatives."

He noted that one of the priests, the Rev. Dimitri Dudko, publicly confessed his anti-soviet activities last June on TV, after which the government reduced his sentence. The original sentence was five years in prison and five years internal exile. Today, he is serving in Juvenaly's own diocese near Moscow while the investigation of his case by the government continues.

Some observers, however, believe the confession was made under duress and that Russian Orthodox leaders are unable to speak forthrightly about the issue because of their dependence on the government for the allowance of the church's existence.

'Something I can do for my country'

ATTLEBORO, Mass. — "It's something I can do for my country!" says Irene Oswald of her "career" as an election poll worker in local, state and national elections since 1939.

Mrs. Oswald, shown above checking names and addresses on the master list at the front door, is a member of the Hebron United Methodist Church. Arriving at the grange hall before 7 a.m., she didn't expect to leave until after 11 p.m., according to an article in the Southern New England conference edition of TM/UMR.

She said this year was her last. Co-workers helped celebrate her 41 years of loyal service with a cake and a big box of chocolates. BILL WHITING PHOTO

Rights backing urged

Nobel winner describes non-violent Christian acts

Compiled from news releases

MADRID, Spain — Constant, intercessory prayer for the review conference in process here on human rights implementation is one of several ways to work for human rights being urged by Christian leaders.

Leaders of the Conference of European Churches also requested at a recent meeting in Helsinki that its 112 member denominations reflect on the problem of nuclear armanents as part of their task in supporting the Helsinki Accords on buman rights.

National delegations, including the United States and the Soviet Union, in 1975 agreed to five human rights in the "final act" of the Conference on Security and Cooperation in Europe in Helsinki.

Five human rights agreed upon

These include the right to leave one's country; the right to establish and maintain religious contacts between citizens of different countries; the right to teach children their religious traditions; the right to maintain one's religious beliefs in dignity, free from persecution; and the right to maintain houses of worship.

Another voice for human rights will be raised in Madrid by 1980 Nobel Peace Prize winner, Adolfo Perez Esquivel of Argentina. Passing through the U.S. on his way to Madrid and then to Oslo, Norway, where he will receive the award Dec. 10, the Roman Catholic layman met the press at a conference arranged by the National Council of Churches in New York.

Mr. Esquivel said the world primarily takes notice of violent revolt against repressive Latin American regimes while quiet — but much more widespread — non-violent resistance goes unreported.

For his own part, Mr. Perez said his commitment to non-violence was rooted in Christian faith and that, with political violence now coming from all sides in Latin America, he was concerned that "those who are oppressed today do not become the oppressors of tomorrow."

When asked about the apparent union of peasants, workers and some church leaders in support of political violence in El Salvador, Mr. Perez acknowledged that "there are grave situations that present themselves when no other alternative is possible."

However, he insisted on the efficacy of "other roads to solutions" that were non-violent.

Responding to a journalist who said, "In a world where there are many partisans of violence, how do you advance the cause of nonviolence?" Mr. Esquivel answered:

"I often think of it as the struggle between the elephant and the ants. There are many more ants than elephants. It is important to organize small groups which can struggle and discover their own identity and their interrelationships. Liberation is not down the road in the distance. We are liberating ourselves day by day.

The 48-year-old architect and sculptor said his non-violent philosophy was sorely tested in 1977 when Argentine military police arrested and imprisoned him without charge. In more than a year of captivity, he reported that he had been tortured and denied drinking water for one-week periods.

Through that experience, Mr. Perez said he learned more of Christ's suffering and decided that "very humbly we've got to learn how to forgive, not forgetting, but working to see that it never happens again."

The Nobel award has lent some legitimacy to the small, largely unpublicized human rights movement in Argentina which has been condemned by the military government and subjected to a news blackout by state-controlled news organizations. Since Argentina's military seized power in 1976, international human rights groups estimate that 6,000 to 15,000 persons have "disappeared" after being detained by state security forces and most are presumed dead.

Church 'quasi-silent'

Although many lay Christians as well as Roman Catholic priests and religious have protested these arrests, and have participated in the human rights movement, Mr. Perez spoke of a "quasi-silence" at official levels of the Catholic Church.

Mr. Perez said the support of churches in the United States was "very important" to the work of his organization and he urged them to undertake the same kind of human rights programs in this country that they have aided in Latin America.

the church today

Bishop Webb to lead retreats on spiritual formation

NASHVILLE (UMNS) — The Upper Room bas appointed Bishop Lance Webb, recently retired from Iowa Area leadership, as a consultant in the area of spiritual formation. He will help to meet a steadily increasing number of requests for field development of devotional life programs.

According to Maxie D. Dunnam, world editor of The Upper Room, Bishop Webb will lead retreats and conferences on prayer and spiritual formatioo using two models be designed, which promote the disciplines of the Christian life.

The bishop has been co-chairperson of the World Methodist Commission on Worship and Liturgy and is the author of several books, the latest being "Onesimus."

He will continue to reside in Pompano Beach, Fla., and may be reached either there (3210 Spanish River Drive) or througb The Upper Room, 1908 Grand Ave., Nashville, Tenn., 37202.

Regional fund-raisers sought for television campaign

NASHVILLE — "We bope to find up to five persons who can communicate our dream, develop local leadership, and have experience in raising capital funds."

That describes the essential qualifications needed for several regional directors of the $25 million United Methodist Television Presence and Ministry fund-raising campaign. A church-wide search has been announced hy the national campaign director, A. LeRoy Lightner.

Those interested in this two-to-three year assignment sbould write for a detailed job description and application form to: Mr. Lightner, United Methodist Communications Building, 810 Twelfth Avenue South, Nasbville, Tennessee 37203.

Deadline for applications is December 31, 1980.

Funeral guide available through federal grant

WASHINGTON (RNS) — Funeral and burial costs average $2,500 today. Not infrequently they rise to $5,000. The typical American family may spend more on a funeral than any single expenditure other than houses, cars and college.

Yet few people are prepared when death comes to their family. More surprising, religious people rarely turn first to their church or synagogue as they make the initial hard decisions about funerals.

As an aid to clergy and religious leaders who want to be able to provide useful information to their congregations, the Consumer Funeral Information Project, under a federal grant from the Administration for Aging, has designed a resource booklet called: "A Multitude of Voices: Funerals and the Clergy." (It is available for $1.00 from CAFMS, 1828 L Street NW, suite 1100, Washington D.C. 20036. More than 100 copies: 50 cents each.)

Anita Bryant tells gays she wants to 'live and let live'

NEW YORK (RNS) — Anita Bryant, the professional singer and homosexual civil rights foe, says she now favors a "live and let live" public policy on homosexuality.

"The answers don't seem so simple now," she said in a Ladies Home Journal interview. "I'm more inclined to say live and let live, just don't flaunt it or try to legalize it."

Ms. Bryant became a national spokesperson for many evangelical Christians and others opposed to gay rights ordinaoces, after sbe led a campaign which defeated a gay rights bill in Miami in 1977.

"As for 'gays'," she said, "the church needs to be more loving, unconditionally, and willing to see these people as human beings, to minister to them and try to understand."

Alan Walker: Zimbabwe in desperate need

SALISBURY, Zimbabwe — The destruction in Zimbabwe is far greater than the world realizes, the director of evangelism for the World Methodist Council said at the conclusion of his visit here.

The Rev. Alan Walker of Australia said he was impressed by two things: the extent of the destruction and the progress made in five months toward national unity and oew hope.

"The trail of burnt-out and ruined bouses, shops, schools and churches is tragic," he said, and "far greater in country areas."

He said the early achievements since independence and the promise of the future "deserves increased assistance from the world."

Dr. Walker, in a statement released at the end of his tour, said the Christian churches have a vital role to play in reconciliation and reconstruction of Zimbabwe — two fundamental ingredients in the nation's future.

He called on the churches of the world to assist by adopting special projects which would contribute to the welfare of the people and the reconstruction of the nation.

Facbonalism continues to be a problem, Bishop Abel Muzorewa told the United Methodist Council of Bishops last month in Houston, Tex. "It is like sitting on a volcanic mountain."

At the top level of government, the bishop who once was the prime minister declared, leaders of various factions "do not trust each other." At lower levels they actually "hate each other. Therefore, there are periods of violence with people shooting at each other."

He said church life in Zimbabwe had been severely damaged by the war and political upheaval, but asked the bishops: "Tell the people in your area that the churches in Zimbabwe, in spite of dungeon and fire, are alive."

Noting a decline in church attendance, he said "the chaff has been blown away by the winds." True Christians remain in the churches, despite the upheaval, he added.

Meanwhile, it was reported from Geneva that a former assistant to Bishop Muzorewa who broke with him three years ago had been named to a high government post in Zimbabwe.

He is the Rev. John W. Z. Kurewa, 47, a United Methodist educator and minister who broke with Bishop Muzorewa over what he felt was the bishop's failure to support the liberation movement.

Relief plans for Polish elderly told

By JOYCE HOPKINS
Associate Editor

NEW YORK — The winter in Poland will be a cold and lean one with a food shortage caused by heavy rains and the flooding of fields which cost the country 50 percent of their harvest this year, according to Dr. J. Harry Haines.

Dr. Haines, associate general secretary of the United Methodist Committee on Relief (UMCOR), related the "critical situation" in that country. He returned last month from a trip there as chairman of Church World Service, the relief arm of the National Council of Churches.

"We are planning an emergency shipment of heavy winter clothing and blankets to homes for the elderly (in Poland). There are 60,000 people in them," Dr. Haines said.

The food shortage "coordinated with the strike and you've got a critical situation," he said. He met with officials of the Methodist and other churches while in Poland.

Asked how local churches might help in the relief effort, Dr. Haines said Church World Service will need additional warm clothing and blankets.

Local churches or individuals may write Church World Service in New Windsor, Md. 21776 for specific information on how to meet these needs.

Spoon saga traced to stormy day

TM/UMR Staff Special

PHILADELPHIA — When the female members of the Tremont Street Methodist Episcopal Church in 19th century Boston learned that the women of India needed belp, they got busy.

They organized a meeting on a March day which was almost as stormy as the reactions of the men in their church when they learned the women not only wanted their own missionary society, but wanted to handle the money as well.

To mark this organization of the Women's Foreign Missionary Society (WFMS), about a half-dozen silver spoons were cast, and in this event, the contemporary part of the saga is centered.

The United Methodist Women's Division is collecting objects symbolic of the history of the women's organization and while it was known such spoons, with the "March 23, 1869" WFMS organization date on the handle existed, no one knew where.

Ruth Baker of Trinity UMC in Columbus, Ohio, read of the spoon search in an April article in "response", the Women's Division magazine, and recalled a spoon she had found in the things she inherited from her aunt.

Mrs. Baker and her family presented the spoon to the Women's Division this fall in memory of her aunt, Louise Bangs Trueman, and an ancestor, Dr. Nathan Bangs. He was a circuit rider in Canada and co-founder of the Methodist Book Concern in New York City.

While telling those attending the Women's Division meeting here this fall she wasn't sure how the spoon came into her family, she thought it may have been through Dr. Bangs.

"He wrote, in 1819, 'The help of the pious female must not be spurned'," she said, "so be did respect their work."

Mrs. Baker speculated that perhaps one of the women present at the 1869 meeting might have been one of his daughters.

Mrs. Baker recounted the event which stirred the women into action.

Two missionary couples returning from India said how badly the Indian women needed medical care — and how resolutely they refused to allow male doctors to examine them.

The women, through the new WFMS, raised enough money to send to India Dr. Clar Swain, who founded the Bareilly Hospital, and Isabella Thoburn, who founded a college which bears her name Both institutions still are thriving today.

Missionary societies paved way for social change

By BONITA DAVIS
Staff Writer

DALLAS — Women's autonomous missionary societies begun in the late 19th century paved the way for changes in society for womeo today, a United Methodist expert on religion and culture said here recently.

The societies also can be credited with bringing about the ordination of women in the United Methodist Church, Dr. Rosemary Keller said.

Such societies helped to expand the function of women in the church when the mainstream of the church's hierarchy was closed to them, said Dr. Keller, an assistant professor at UM-related Garret-Evangelical Theological Seminary in Evanston, Ill.

"Women had total control" in the Women's Foreign Missionary Society and the Women's Home Missionary Society organizations, she said.

The deaconess movement also offered opportunities for women to expand their sphere, Dr. Keller, who is a diaconal minister, told participants in Women's Week, an annual program at UM-related Perkins School of Theology.

Women were encouraged to carry the message of Christ to other women in societies where — because of social taboos — they couldn't be reached by male missionaries.

"Let every woman who would be a missionary be a missionary at home," was the cry of Jenny Froler a pioneer in the women's missionary movement of the 19th century.

"It was in these societies in which the early bonds of sisterbood were emerging," Dr. Keller said.

The suffrage movement of the period and the women's church movement paralleled one another and, in some cases, the same women were in both camps, she said.

Yet the significance of the women's church movement was that it reached more grassroots women. "There were more women in the Women's Missionary Societies than in all the social reform movements together," Dr. Keller said.

Many people today tend to stereotype women's church societies as conservative, she said, but during their inceptbon they were "bold organizations" seeking new outlets for women.

They led the fight for the ordination of women in the Methodist Church over 76 years.

Rosemary Keller

"Prior to the ordination battle, women were accepted in the role of evangelist because there was no question of appointment in this role," said Dr. Keller who also pointed out that individual women did seek ordination in the 19th century but it never became a mass movement.

In 1866 Margaret Van Cott was the first woman to receive a local preacher's license in the Methodist Church only to have it revoked 11 years later when General Conference ruled against the ordination of women.

The pattern of women challenging established structures was identical among black women, Dr. Keller said. "Women there, too, were pushing the structures to create their own sphere."

She added that research is very inadequate on black women's history in the church, but that some evidence suggests black preaching women may have been more on the cutting edge for the inclusion of women than the missionary societies.

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edition

29 NUMBER 1 Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 DECEMBER 12, 1980

Good Samaritan Offering

A visit to the Methodist Home changed my life

Ed. note — The following article, written by Joy Muir, appeared in the first issue of "The Open Door," published by the Methodist Home Hospital. This institution is one of the six you will support when you give to the Good Samaritan Offering on December 21st.

Four years ago I first visited the Methodist Home Hospital as a representative from an antique doll club. We had dressed dolls as a Christmas project and I was delivering them. I was curious about the "home" and decided to tour it a few weeks later. That visit was to change my entire life.

I began as a volunteer, one day a week, taking some of the "little bitties" (2-5 year olds) for outings. My interest in the antique dolls soon waned as I found so many areas for giving of myself to these real live dolls.

I served in the capacity as volunteer for almost a year and loved every minute of it. It always amazed me when I would go to pick up a child, for a trip to the zoo or a ride on the street car, or whatever and they would so trustingly take my hand and feel that even though we had never seen each other before, now we were friends. The outings were always delightful as it always is a joy to see things through the eyes of a child.

However, sometimes there were moments of sadness, such as the time I asked a beautiful blonde little boy if he would like to come to my house and see our kittens and after a long pause he asked whether or not I had a belt at my house and proceeded to tell me that his Mom had one and she used to really whip him hard with it.

Soon I found myself taking children out twice a week. Eventually my daughter became a relief worker at the home and she too found this to be a very special place. One day I was asked if I would consider becoming a relief worker, and my first thought was, I cannot take money for working with these children, but upon giving it more thought, I realized that I could serve better on a eight hour shift than just on two or three hour outings as a volunteer, and thus began the most rewarding three years of my life.

During these three years I went from relief worker to part time worker to full time. I have worked with all age groups and have thoroughly enjoyed each and every group. The past year and a half I have worked with the older boys and girls (6-14).

As a child care worker, I feel I am the mother these children do not have. I play with them, I teach them, I laugh with them and there are times I cry with them. I encourage them, correct them, motivate them but above all and most importantly, I love them.

Ideally a child care worker would come equipped with four sets of eyes, (to keep her eye on the "hyper kids") four sets of arms (to break up four fights that might be going on all at once) four sets of legs (to be running in our separate directions at one time) and with four big hearts in order to love all the kids equally.

The rewards of a job such as this cannot always be measured. Some that can, however, is when a frightened child first comes in and within the hour is standing with his hand in yours, looks you in the eye and says, "I love you." Or when a new little girl waves and smiles at you through the window as she stands on the playground surrounded by her new friends. Watching children come in almost completely incorrigible and seeing them respond to love and patience and concern is one of the greatest rewards. Seeing them overcome various fears as you work with them is another rewarding aspect of this job.

The beautiful part of this work is that you do not have to go it alone. The entire staff from the supervisor to maintenance personnel are all concerned about the welfare of the whole child. They can all be called on to give special attention to the needs of any particular child.

The supervisory staff is invaluable. They act as substitute fathers. In addition to a myriad of other responsibilities they somehow always find time to play with the kids and listen when they need a sympathetic ear.

The office staff, although buried under an avalanche of paper work always find time to give a cheerful greeting to a child, or a hug or whatever is needed.

The special love here is what makes this "home" so special. This love is felt by each child for all are loved, the lovable and unlovable. When they leave the home, most call back from time to time to talk to the staff for they know we are their special friends and care about them even after they are gone.

Unfortunately for me, my husband's work has caused us to relocate to Michigan, but my years at the Methodist Home Hospital will be an important part of the special memories I will treasure.

I shall never forget this wonderful place where I have seen so many broken lives mended by the great healer, L O V E.

My thoughts and prayers will remain with the children and staff of the Methodist Home Hospital.

"Thanks for the memories."

Jefferson Church in the NOH District observe Homecoming with more than 150 members, former friends and friends present. Each former minister was invited and four of the eight were able to attend; Rev. E. J. Barksdale, Rev. Ted Howes, Rev. Al Collins, and Rev. Donald Hall. Women of the church provided covered dishes, "Homecoming pins," and helium balloons, which were filled with messages, and released. A gift was sent to Mrs. Doris Lyons of New Creek, West Virginia for returning a balloon that reached her home. After the meal, each of the four ministers spoke about some of the experiences they had while at Jefferson.

Minister's Emergency Aid Fund

Each effective minister of the Louisiana Annual Conference is asked to give an amount equal to one-half of one percent of their base salary to an emergency fund. This money is administered by the Cabinet, and used in emergency situations to benefit other ministers. Last year, nineteen grants, ranging from $300 to $1,000 each, were made to ministers and/or the families in the amount of $10,750.00.

The money should be sent, with the appropriate computer receipt, and entered on line No. 6400, to the Director of Financial Affairs.

Around the conference

NEW ORLEANS — Bishop L. Scott Allen, resident bishop of the Charlotte Episcopal Area, was the special guest speaker at First Street UMC recently. Bishop Allen was editor of the Central Christian Advocate and lived in New Orleans before he was elected a bishop of the Methodist Church in 1967.

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SLIDELL — "The Circuit Rider," weekly publication of First UMC, announced that a special Charge Conference voted in favor of building a new Family Life Center. Dave Barnes has been chairman of the Building Committee since it was begun 4 ½ years ago.

• • •

LULING — And speaking of new buildings: members of the congregation at Luling met last Monday night to see the plans for their new Sanctuary. A ground-breaking ceremony is planned for Sunday, December 21st, immediately following the morning worship. Rev. Larry Maddin is pastor.

• • •

METAIRIE — More building: the congregation of St. Matthew will have a ground-breaking ceremony this Sunday at the eleven o'clock service. These plans have been in the making for some time, and the service is cause for celebration by the church.

PLAIN DEALING — Members of Walker's Chapel UMC held a revival. Rev. A. Jerome Cain was the evangelist. The pastor, Rev. J. D. Strozier, said, "Rev. Cain may be retired, but he is still one of our great preachers! His messages really blessed the lives of all who heard him."

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NEW ORLEANS — One of the interesting announcements about the Advent Season was in the bulletin of Carrollton UMC. The church is collecting candy, which will be taken to Carville and distributed. Persons are asked to pack the candy in one-pound tins with lids. Some of the members of the church are going by bus to the institution and will participate in distributing the candy.

• • •

BATON ROUGE — The XYZ Club (Xtra Years Zest), whose membership is composed totally of retired citizens, held its annual bazaar at First UMC. There was a wide variety of ceramics, oil painting, aprons of course, flowers, towels, home-baked sweets, knitted and crocheted items, quilts and hand woven articles. The bazaar is widely supported by the Baton Rouge community.

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ZWOLLE — Haskin's Chapel UMC celebrated its 72nd church anniversary recently. Rev. A. B. Johnson of Natchitoches was the guest speaker. The message was entitled, "Don't Worry About The Church." Rev. Paul Davis is the pastor; and he reports that $1400 was raised.

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JEFFERSON — The United Methodist Men and The United Methodist Women of the Jefferson Church joined together for special program. The men sponsored a fellowship Night providing a huge baked ham. The UMW provided the trimmings. Dr. Roland H. Ebel of Tulane University and Dr. William D. Wagener of the University of New Orleans were guest speakers. Their topic was "L-Bomb," or longevity, its impact upon a changing society. A question and answer session followed. Buddy Brown is president of the UMM. Mrs. Ethel May van Santen is president of the UMW.

• • •

BATON ROUGE — Members of University UMC are participating in a "Trim-A-Door Coffee." As we understand the announcement in the church paper, each Sunday school class decorates a door; and coffee and doughnuts are served in the Fellowship Hall. No one explained the relationship between decorating the door and coffee and doughnuts, so we will let it stand as it is.

• • •

PLAIN DEALING — Members of the church held a Family Retreat at Canney Conference Centre. Rev. and Mrs. A. Jerome Cain served as resource persons for the event.

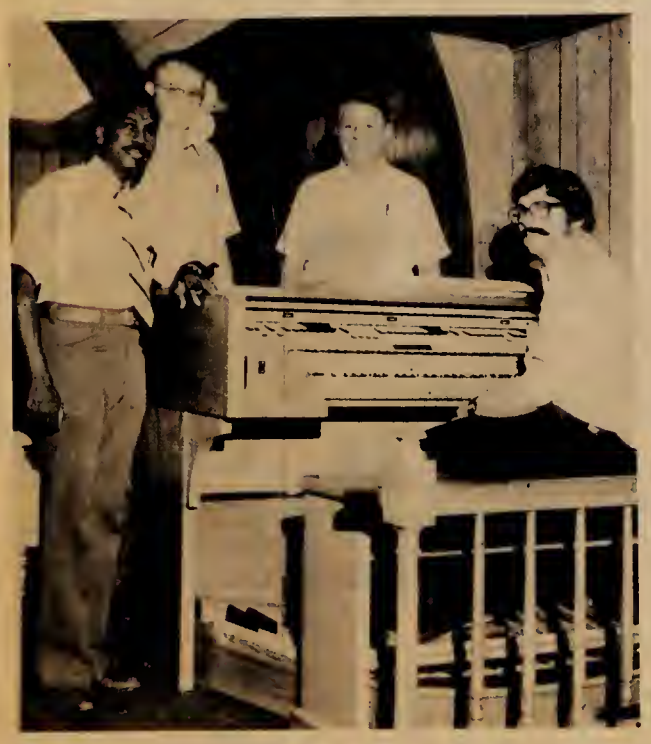
The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
Phone: (504) 927-7820

Official publication of the United Methodist Church in Louisiana Conference.

Christian Education Outdoors includes backpacking in Florida.



The Hartzell Mt. Zion UMC, Slidell, consecrated a new Saville Sovereign Custom electronic organ in a special service. Included in the service was a sermon in music containing choral selections by the Senior Choir with vocal and organ solos. Pictured above is Michael Houston, Saville Vice-President, checking out the 23 rank instruments during installation, while the local dealer and the pastor, Rev. John Hamilton look on.

Centenary sets Interim studies

Centenary college will offer January Interim courses from coast-to-coast and in one foreign country.

Open to any interested persons, the 1981 January Interim Studies Program offers 16 subjects which may be taken for college credit.

Several topics will be explored off campus, including The Corporate/Financial West Coast in San Francisco, California; Survey of Vocal and Related Arts in New York City, N.Y.; Professional Theater, also in New York; Christian Education Outdoors in the state of Florida; Radioisotope Techniques and Applications in Oakridge, Tennessee; and Interim in Mexico in San Miguel de Allende, Mexico.

Other courses to be offered in Shreveport and on the Centenary Campus are Legal Studies, Chamber Music and Accompanying; Biblical Themes in Literature; the Holocaust and Literature and Film; Subsurface Stratigraphic Problems in Petroleum Geology; "How to Succeed In Business Without Really Trying"; Basketball History; Concepts In Philosophy and Number Theory.

The purpose of the Interim Studies Program is the enrichment of the liberal arts curriculum by concentrated study for a short period on topics not normally offered in undergraduate courses.

Bernard Tiede and the youth who presided over the morning worship service at Raymond.

The members of Lake Arthur UMC observe Homecoming Day Festivities with Rev. Glendon R. Messer as the guest minister. Friends and relatives enjoyed a "Dinner on-the-ground" at noon. According to the pastor, Rev. Donald R. Morgan, over 140 people attended the morning worship service. A commemorative copy of the church's history (1890-1980) was given each family present.

Events at Raymond

The youth of Raymond UMC had charge of the entire service recently. At this time the ministers, Rev. Tom Logan, and the regular Choir had the privilege of sitting in the congregation while the youth conducted the service. Bernard Tiede gave the message.

The church also celebrated the 200th anniversary of the Sunday School. Mrs. John Compton gave a report on the beginning of the Raymond Sunday School dating back to 1906. Mrs. Jesse Whittington compiled many facts into a pamphlet which members had an opportunity to read. That evening, about 65 persons gathered for a supper and Rev. Joe "Butterbean" McClain of Munholland UMC, in Metairie, entertained the group with a number of Country Western Songs.

The UMW of the church held their annual "Country Store." They announced that the $2500 which was made on the event will be given to the parsonage fund.

An Interfaith Thanksgiving service was held at the church. Father John Poerio of St Lawrence Catholic Church, delivered the message. Rev. Tom Logan assisted.

The Question Box

Two different attitudes toward the "church growth movement" are expressed in articles elsewhere on this page. Both articles focus particular attention on the principle that "homogeneity" among a congregation's members tends to stimulate growth. In light of United Methodism's membership decline during the past decade, there also exists the underlying question of whether membership growth is a proper measure of a congregation's health and quality of ministry. These issues are also addressed in this week's TM/UMR editorial. To register your views on these issues, please respond to the following questions, qualifying or expanding your answers if necessary in the spaces marked "comment." More than one member of a family may respond on the same form using different colors of ink.

1. Do you believe that if a congregation's ministry possesses vitality, its membership in most cases will increase? (circle one)
   a. Yes
   b. No
   c. Uncertain
   COMMENT: _____

2. Do you believe that growth in membership is a legitimate goal which a congregation should seek intentionally to achieve? (circle one)
   a. Yes
   b. No
   c. Uncertain
   COMMENT: _____

3. Do you believe the principle of homogeneity (people are attracted to churches made up of similar rather than different types of people) as a tool to promote church growth is: (circle one)
   a. Illegitimate; it violates the breaking down of barriers between people, which is an integral intention of the Christian gospel.
   b. Legitimate; it recognizes the natural tendencies of people in associating with others, but does not necessarily lead to exclusiveness or hostility toward persons who are different.
   c. Uncertain
   COMMENT: _____

4. Which of the following statements most nearly expresses your view regarding numerical growth in church membership? (circle one)
   a. Quantitive growth is less important than qualitative growth in faith, and the church's primary emphasis should be on the latter.
   b. Quantitive growth will usually correspond with a congregation's qualitative growth in faith, and both should be emphasized.
   c. The church should emphasize evangelism as a mandate of the Christian faith; numerical membership growth, or decline, provides evidence of the church's faithfulness in fulfilling this mandate.
   d. There is value in a church's membership growing regardless of the reasons for that growth; it is better for people to join a church for reasons other than to express their faith than not to join at all.
   COMMENT: _____

Are you a: Layman Laywoman Minister (circle one)

Age group: 18 & under 19-35 36-50 51-64 65 & over (circle one)

Responses to this survey will be tabulated and results reported in a future issue. In order to participate in those results, please clip and mail your response before midnight, Tuesday, December 30, to "The Question Box," TM/UMR, P.O. Box 221076, Dallas, Texas 75222.

Editorial

Church growth: not an end but a result of obedience to the gospel

What is the "church growth movement"? Is it a positive or a negative influence on the life of the church? Is numerical growth in membership a valid means of measuring a congregation's health?

These are among the questions which are dealt with in two articles elsewhere on this page. Although they by no means offer a comprehensive analysis of the "church growth movement," these articles do offer two fundamentally different perspectives regarding its validity.

Although we do not endorse the "church growth movement" as such, we do accept some of its basic premises, namely, that numerical growth in membership is desirable and that a congregation should be intentional in its efforts to grow.

In the past, the distinction between evangelism and numerical growth in church membership often has been blurred. In too many cases, numerical growth has become an end in itself, and many persons within the church have come to resist any new movement which might again lead the church in that direction. We join those who oppose a "numbers for numbers' sake" approach to church growth. However, we believe there is an equally sinister danger at work in many parts of our church today: the attitude that "numbers are simply unimportant." We believe any objective assessment of membership trends in the UMC over the past decade would suggest that the latter danger is presently more threatening than the former.

We believe both these dangers can be avoided if a congregation is intentional and systematic in its efforts to share the Christian message with others. The primary aim should not be to produce new church members, but to lead persons to accept the promises and obligations of Christian discipleship. When this intention is carried out obediently and effectively, numerical growth in church membership will normally result as a byproduct.

The primary bone of contention produced by the "church growth movement" is the "principle of homogeneity" advocated by some of its leaders. This principle first acknowledges a fact of human behavior—that individuals are drawn to groups of people with whom they feel "comfortable" and "compatible." Some of its advocates go on to suggest, however, that congregations should exploit this tendency by focusing their outreach efforts on people whose lifestyles naturally match those of the church's members.

We deplore the thought of any congregation making a conscious effort to welcome and attract some types of people while seeking to exclude and discourage participation by others. Any person of any race, sex or economic class should be welcomed into the fellowship of any congregation.

At its simplest level, however, we believe the "principle of homogeneity" is far less sinister, and practiced far more widely, than its critics are willing to admit. Not many persons join any voluntary association — including the church — unless they feel "comfortable" in its fellowship. A large variety of factors influence a person's feelings about a given congregation, including its size, its location, its worship style, its theological orientation and its programs. We believe such factors are at least as important — and for most people more so — than racial and economic class factors in a person's choice of a church home.

Different types of congregations most adequately satisfy the needs of different people. And in large congregations, there are frequently a variety of sub-groups designed to offer special appeal to different types of people. Even a congregation with a very heterogeneous membership will appeal primarily to persons who are more "comfortable" with diversity than with sameness. Neither diversity nor sameness in membership should be regarded as the primary goal of the church.

We believe the "principle of homogeneity" can be recognized and accepted as a tendency of human behavior which does not necessarily run contrary to Christian principles. If homogeneity becomes a primary end in itself which is cultivated and promoted by a congregation, it will tend to result more in an exclusive club focused on its own interests than a church focused on responding obediently to Jesus Christ. But if a congregation is first of all devoted to serving Christ, it will reflect acceptance and tolerance of differences among people — and congregations — even if its members are relatively homogeneous.

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions:** Donald Small, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Sharon Mielke, Managing Editor; Joyce Hopkins, Dan Louis and Roy Beck, Associate Editors; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS964500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Here I Stand

Church growth principles valid, here to stay

By GEORGE HUNTER III

The Church Growth movement is here to stay. Its books sell by the tens of thousands, and many congregations are moving forward in new, informed outreach. The movement has its opponents — usually good Christian people who have their own special cause which they want to be top priority for the church. Occasionally, their criticism becomes intemperate, but the issues they raise are worth serious discussion.

George Hunter

What is this movement that arouses interest, supporters, and detractors? Where does it come from? What is it about?

Church Growth began in the 1930's in the research of a Disciples missionary in India, Donald McGavran. Mr. McGavran began inquiring into such questions as church growth's causes, and barriers. As Mr. McGavran, and others, began using the social sciences to explain and inform church growth, Christian evangelism entered a new era, similar to the new era in pastoral counseling when its leaders began taking the behavioral sciences seriously. Dr. Lyle Schaller, from similar research, has become the leading authority on American Church Growth.

What do Church Growth people teach? They teach principles that derive from their research, such as: (1) churches grow as they discover people who are receptive, while they are receptive. (2) The faith spreads most contagiously within the social networks of credible Christians, expecially new Christians. (3) Churches grow as they multiply classes, groups, and other cells within their organization — as ports of entry for new people. (4) Churches grow when their communication and ministries are "indigenous" (i.e. "fits" their culture) to the culture and needs of the people they are reaching. The better Church Growth books immerse the reader in such principles, and teach many practical strategies for implementing these principles.

I first became interested in Church Growth when my own studies in communication literatures — particularly those out of cultural anthropology and social psychology — were leading to similar conclusions. I saw how new populations are reached with a message when its form is "indigenized" for them. I saw how innovation spreads along the lines of friendship networks. I came to see Church Growth as one important new way to inform evangelization.

But most great movements have an "achilles heel" — an idea which turns people off unless they have done homework to see what's behind it. Methodism's "Christian Perfection" and Calvinism's "Double Predestination" are cases in point. Church Growth's Achille's heel is Mr. McGavran's principle that churches frequently grow within "homogeneous units."

Few quarrel with this theory as a description of what has happened. But the suggestion that a congregation composed essentially of "one people" may be "o.k.," — and that it may grow larger by reaching more of the same type of people — is often greeted with hostility.

Such hostility usually arises because of the old "melting pot" image of the American experiment. But many ethnic peoples have, rightly, dismissed that image as another piece of our historical pressure to make "them" like "us." They insist that America is a "stew pot" or a "salad bowl" — a society in which we are in it together, but each people retains its own cultural integrity.

Today, because people tend to love their cultures and know that God's relevation is communicated through particular cultures, people are wanting to keep the cultural integrity of their churches and, indeed, to strengthen those churches. Soon, we will begin a second straight quadrennium in which we make the strengthening of ethnic minority local churches a "missional priority" of our denomination! These ethnic minority churches are essentially "homogeneous" churches. For instance, in the Rosewood Korean United Methodist Church in Los Angeles, you do not find many Spanish-speaking Latins, or English-speaking blacks. And our church believes that is okay. The only thing still in dispute is whether or not fairly homogeneous ethnic non-minority congregations can also be okay.

But, if homogeneous churches can be okay, are heterogeneous churches preferable? I believe the answer is mixed. Such churches win fewer new people, but they do provide more development for persons who are already Christians, and they do more visually model the Kingdom of God. But, you can have it both ways. We actually promote the model of congregational structure in which several ethnic congregations meet in one church, with some experiences for the distinct group, and some experiences together. I believe we are called to expand the use of that model in this decade.

But, how do you come to have a more heterogeneous congregation, perhaps, even a multi-congregational church? Not by ignoring the differences between people, but by taking the language and culture of each people and sub-culture seriously, and by offering indigenous ministries to each group. There is a limit to the sheer number of language and cultural groups that any one congregation can effectively serve. But any one congregation can serve several peoples if those peoples exist in the area and are receptive, and if the church is willing to pay the price for the additional programming, services, and staff that will be required to meet and include each group. And, only a church that is large enough can that pull off. So I believe we should learn all we can from the Church Growth movement.

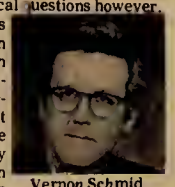
"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns about issues facing the church.

This week's contributors are: Dr. George G. Hunter III, head of the evangelism section of the UMC's General Board of Discipleship, with offices in Nashville, and the Rev. Vernon Lee Schmid, pastor of the United Methodist Church of the Good Shepherd in Philadelphia, Pennsylvania and a former editor of TM/UMR's Eastern Pennsylvania Annual Conference edition.

Church growth method contradicts inclusive nature of Christ's gospel

By VERNON LEE SCHMID

There is a piece of the present evangelism emphasis in the United Methodist Church that I believe denies the universality of the gospel of Jesus Christ. Called "homogeneity" it appears on the surface to be an acceptable method for promoting church growth. The theory and the practice of such a method raises ethical questions however.


Vernon Schmid

The guru of this method and of much of the new "church growth" methodology is Donald McGavran. At his feet sit disciples like Fuller Seminary church growth advocate, C. Peter Wagner, and United Methodism's George Hunter. The theory is that churches grow when they are organized around "homogeneous units." That's another term for churches who center on certain racial, cultural, economic and ethnic groupings. It is true that churches which use this method tend to grow, but I believe it is also true that the use of such a strategy under the guise of numerically building up the Kingdom of God flies in the face of the gospel. The gospel of Jesus calls for a universalism that knows no race, sex or economic divisions.

Peter Wagner's book entitled "Our Kind of People" states this theory in simple terms. It also explores techniques for dividing people into "homogeneous units" for the purpose of church growth. Mr. Wagner even acknowledges that this method poses ethical problems, and yet he considers the method acceptable because it helps build up the membership of the church. One observer has noted that Mr. Wagner has transformed the statement "11 a.m. on Sunday is the most segregated hour in America" from a millstone around Christian necks into a tool for church growth.

Mr. McGavran's statement "Men like to become Christians without crossing racial, linguistic, or class barriers" is defended by his disciples, who claim that Christians should not feel guilty about this process since they are only taking advantage of natural inclinations in persons for the good of church growth. Not only is this position impossible to understand from a Christian ethical point of view, but it is a direct attack on the years of work that have been done to bring about understanding and acceptance between people of different races, cultures, economic classes and linguistic groupings. These church growth masters seem to have no conscience about recreating barriers that divide persons so long as the numbers of names on denominational rolls grow.

Mr. Wagner's lack of regard for this sensitive ethical question was reported by a participant in one of his seminars in the magazine "Sojourners" (Feb., 1980). "North American Christians," contends Wagner, "live in a pluralistic society in which no one is forced to identify with those who are not 'our kind of people.' " This apparent disregard for the discord in our history is frightening for pastors who are being prodded by the denomination, annual conferences, and local churches to make the local church grow in numbers. It seems that pastors must buy in to a strategy that Malcolm Boyd calls the "private club" syndrome if they really want the church to grow. The Ku Klux Klan and others must be chortling with glee at such a method of increasing the numbers of persons who are a part of the organized church.

For church growth persons who advocate this method, the bottom-line seems to be "growing churches," with ethical considerations, as well as the universality of the Christian Gospel, taking a back seat. I am not convinced by the efforts of "experts" to rationalize this method of dividing people for number's sake with a theory that universalism only applies at a supra-congregational or denominational level.

The church growth cry of "go therefore and make disciples of all nations" is valid only so long as the means of attaining this goal are consistant with criteria of universal love that prevails in the Gospel of Jesus Christ. The conscious, overt dividing of people does not meet that criteria, and church growth that results by such means is ethically questionable. It is not valid for the church to adapt its methods to fit a segregated culture just to achieve numbers. We are called to lift up the body of a universal Christ as a church which says "no" to racism, sexism and ethnic divisions as a way of growing in numbers, just as we are called to say "yes" to a body of committed persons in whom "there is no east or west, north or south."

Our call to love God and others is not predicated on loving others so long as they remain in their own groups and we associate only with folks "just like us." The kingdom cannot prevail in such a society. Christ is not the head of a church which divides persons just to make the church numerically strong.

Church growth does not need to be seen in negative terms, but when the means of acquiring that growth ignore the celebration of our oneness in Christ — When the means is based on winning folks "just like us" and not sharing the Gospel with the whole human family of God without division — then it is time for church growth advocates to re-examine their methodologies and techniques. Sometimes the means of reaching a goal makes the goal worthless!

Letters to the Editor

Bishop's response to election results termed 'immature'

To the Editor:

I just wanted to communicate my feelings on something I saw in the Nov. 14 issue under the heading "Religious right' ratings aid defeat."

It is simply this. It is disappointing to ministers and laypeople who are supposed to look up to the members of the episcopacy, when a bishop like Bishop James Armstrong could be quoted as calling those who do not agree with him (in these days of pluralism) "bigots and zealots." He called them "arrogantly self-righteous" and used the expression "bigoted hate" and called them reflections of the "me-decade."

What authority of the church gives him the power to sit in judgment of those who differ with his "superior" understanding of issues? It seems to be the most "immature" attitude I have encountered recently.

I appreciated very much the level-headed comments made by Bishop Crutchfield which were quoted in the same article.

William M. Henderson
Joplin, Missouri

Implication resented

To the Editor:

I am thankful to have an "upbeat" (your terminology) bishop in the Houston area — one who seems not to judge the voters of America as "bigots and zealots" but as people seeking different ways to work with our problems. (TM/UMR, Nov. 14).

I resent the implication by Bishop Armstrong that UM's who voted to oust the liberals "forsook their Christian idealism at the ballot box." I hope the UMC doesn't support all social issues of these defeated liberals. I'm not a Moral Majorityist, either.

Patricia C. Deckert
Deer Park, Texas

'Chunk of fear' removed

To the Editor:

The article by Roy Beck in the Nov. 14 issue regarding the influence of the Religious Right in the recent national elections pointedly reflects the weeping and wailing and gnashing of teeth that continues among the professional voices of United Methodism. If the quotes attributed to the upper echelon are correct, only Bishop Crutchfield seems to retain some sense of propriety.

My, my, did we not extol the virtues and dogmas of the Democrats skillfully enough from our pulpits to insure against this kind of Republican groundswell? Even Mr. William Howard, president of the National Council of Churches, believes that the real reason for the Reagan landslide was that the country has a "fear of the future!"

You are so right, Mr. Howard, but take heart! With Mr. Carter, Mr. McGovern, Mr. Bayh, and Mr. Nelson out of there, a great big chunk of that fear for the future has been removed.

Yet sometimes, like a malignancy, the culprit continues in another area. The article states that George McGovern now plans to retaliate by forming a National Coalition for Common Sense. Mr. McGovern and common sense: how ironic; how incredible! Does he not yet perceive that it was the common sense of his constituents that finally sent him packing?

Marvin H. Maurer
Naperville, Illinois

Published lies undermine 'Moral Majority' credibility

To the Editor:

Anyone flirting with the idea that Jerry Falwell may have something positive to offer United Methodists would do well to note an article which appeared in the "Moral Majority Report" dated May 26. Written by a retired military officer, the following lines were included in that article:

"We know that we are being sold out . . . We know of two major happenings in the sell-out: One is the Marxist line being followed by many mainline Christian churches . . ."

"Many believe that the religious crisis is the product of the mainline seminaries (Methodist, Presbyterian . . .) in their attacks on the Bible and fundamentals of the Christian faith.

"For example, the United Methodists have included some 13 unusual books in their Course of Study for the training of preachers . . . This Course of Study . . . was supposed to be orthodox and fundamental . . . It is anything but that.

"Among other things, it challenges the authority of the Bible and suggests that Jesus merely expressed his views on the ideas of the day . . . This kind of theology subtly fits the Marxist line of ideology and atheism and undermines the cornerstones of Christianity . . ."

During my own years as a student at one of our United Methodist seminaries, I found, quite to the contrary, that my appreciation for the authority of the Bible in my life was greatly deepened, and my understanding of the fundamentals of the faith opened to new clarity. One must at least ask, when confronted by the kinds of falsehoods in the article from which I have quoted, whether its publisher can be trusted in much else that he may have to say.

John Price
Tulsa, Oklahoma

Post-election column liked

To the Editor:

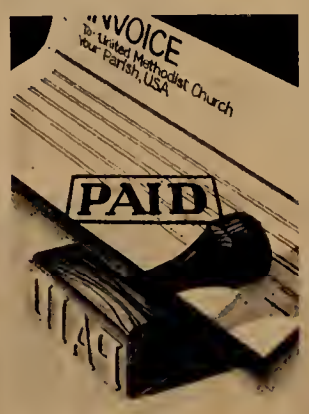
Mr. Dunnam's Nov. 21 column headlined "One Christian's perspective on the Nov. election results" was well done. While I voted for President Carter, Governor Reagan should be given an opportunity to see if he has a solution.

I would hope that he will not allow the "Moral Majority" to control his thinking. A constitutional amendment on abortion would be very difficult to enforce.

You are giving the UMC a great paper.

Bryan Hall
Anthony, New Mexico

It's a good feeling



Almost a year ago your church accepted a 1980 goal for World Service — which, added to the gifts of other United Methodist churches helps provide our connectional ministry. World Service is the basis for the program and services of our church — nationally and worldwide. World Service is *you* and nearly 10 million other United Methodists serving people — where they are, in the spirit of Jesus Christ. In December enjoy a good feeling — help guarantee your church's full payment to this basic World Service Fund.

For detailed information on how World Service is people helping people, write

United Methodist Communications
1200 Davis St.,
Evanston, Ill. 60201

President-elect urged to denounce rights violations

Compiled From News Releases

NEW YORK— President-elect Ronald Reagan has been urged to "speak out and make clear" his opposition to "gross violations of human rights" in El Salvador, the Philippines, Haiti, South Korea and South Africa.

The plea was contained in a message sent by two United Methodist bishops who lead two general program boards of the United Methodist Church and the chief staff officers of the boards.

Signing the mailgram sent to the President-elect's home in California were Bishop Jesse R. DeWitt of Chicago, president of the Board of Global Ministries, and Betsy Ewing, acting general secretary of the board; as well as Bishop Leroy C. Hodapp of Springfield, Ill., president of the Board of Church and Society, and the Rev. George Outen, its general secretary.

Plea made for signals

"The new administration should immediately send unmistakable signals to several governments that acts such as political murders, mass arrests or strengthening of legalized racism will damage relationships with our country," the message stated.

The church officers expressed their view that "increasing acts of oppression and racism in a number of countries" during the last week in November were carried out because the governments involved think the Reagan Administration will not be concerned with their domestic actions if their foreign policy remains favorable to the U.S.

"We are firmly convinced these events are responses to campaign statements and positions taken by persons associated with you," said the message.

Mr. Reagan himself, a persistent critic of president Carter's handling of human rights policy in relation to Latin America, said at a press conference following his landslide election: "I don't think you can turn away from some country because here and there they do not totally agree with our concept of human rights."

"El Salvador is the first test of your intentions regarding human rights," the church leaders stated.

According to them, "your advisors reportedly offered words of encouragement to persons close to the Salvadoran junta at a meeting with them on the day after the recent murders." Seven top leaders of the Democratic Revolutionary Front, a coalition of 18 organizations opposing the ruling junta, were kidnapped on Nov. 27 and five of them were found murdered. There were indications they were tortured and strangled before they were shot.

The church leaders' message to Mr. Reagan said: "These murders were particularly tragic because they removed leaders from the Democratic Revolutionary Front, an opposition which represents a wide political and economic spectrum. They were respected leaders whose cooperation could have increased hope for stability in that country."

Other events cited

Other recent events cited included the arrest of opposition political figures in the Philippines, the arrest of journalists and human rights leaders in Haiti, increased acts of repression in Korea and South Africa's increased lobbying of Western corporations "apparently assuming your administration will condone apartheid."

The four signatories assured Mr. Reagan of "our continued support for administration policies based on freedom, justice and equity."

An extreme indication of possible right-wing exploitation of Mr. Reagan's election came in El Salvador where two murder victims were found with signs on them saying, "With Ronald Reagan, the miscreants and guerrillas of Central America and El Salvador will be finished."

Revolutions blamed on policy

Conservatives in Central America have blamed Mr. Carter's policy for the revolution against the Somoza government in Nicaragua in 1979 and for the advances of guerrilla-led mass movements in El Salvador and Guatemala.

All three countries, like the others in the region, are predominantly Roman Catholic.

In Nicaragua, the Roman Catholic bishops gave cautious endorsement of the Sandinista revolution, saying that "we and the majority of Nicaraguans seek a revolution that firmly leads toward a representative society that is authentically Nicaraguan and not capitalist, dependent, or totalitarian."

Finish his "unfinished Mass"

In El Salvador, the most explosive of the five Central American countries, political violence has reached a pitch. This year's death toll has neared 9,000 and goes on unabated.

Most were victims of government troops or right-wing "death squads," according to Catholic church sources.

At a meeting in November of the United Methodist Council of Bishops, Bishop Dale C. White of New Jersey told his colleagues that they must continue to seek out on behalf of the world's poor and suffering, "even if it means clashing with U.S. foreign policy."

"Who can forget Archbishop Oscar Romero, assassinated as he was celebrating Mass in San Salvador? All over the world, church bodies are expressing solidarity with (the archbishop's) cause, pledging themselves to 'finish his unfinished Mass.' "

City leaders charge 'disruptive activism'

UMs back attacked social agency

By ROY HOWARD BECK
Associate Editor

OKLAHOMA CITY — "Disruptive social activism" by a United Methodist-supported community service organization has kindled the ire of some city leaders here.

United Methodists — who founded the local community service agency and partially support it with national, conference and local funds — contended to TM/UMR last week that the agency simply is obeying Christ's command to feed the hungry and house the stranger.

Editorial Attack

The latest opposition to the Neighborhood Services Organization (NSO) was expressed in a mid-November editorial by the city's Oklahoman & Times daily newspaper. The editorial noted the United Methodist connection, then listed NSO's "transgressions." It said the agency:

- actively organized the residents (mostly black) of four neighborhoods into associations;
- aided the neighborhood groups in pressuring the city council to divert a larger share of community development funds into human services programs,
- and "wandered far afield" in helping the associations oppose the "badly needed" and still-stalled central expressway project.

The editorial said NSO, which today primarily is funded by the local United Way, should limit itself to its "commendable" programs such as mobile meals for shut-ins and aid to help lower-income citizens rehabilitate their homes.

United Methodists' support for the neighborhood organization, however, appears to be unshaken — and in fact is growing.

"This is the mildest attack we've had against us," said Pantea Freeman, the United Methodist laywoman from Norman, Okla., who is chairwoman of the agency. "This isn't the first time the Chamber of Commerce-type leadership has challenged NSO." The complaints go back five or six years, she said.

Methodist women started NSO's less ambitious predecessor in 1924. United Way in 1969 asked to combine form the broader community services organization, Mrs. Freeman said.

Total UM giving to the agency amounted to about 10 percent of its nearly, $250,000 budget this year. Because of increased commitments, UMs expect their contributions to account for more than 20 percent of the budget next year.

The National Division of the general Board of Global Ministries provides funds for it annually (giving around $17,000 this year) as one of 70 community service agencies it supports nationwide. The Oklahoma Annual Conference, which gave $4,800 this year, plans to contribute $20,000 next year. And for the first time, NSO is included in the conference's Advance (second-mile) giving projects.

"The poor people in those neighborhoods have to have an advocate," Mrs. Freeman said. Wielding power in associations is nothing more than people do in suburban communities all the time, she said.

"In 1976, our whole United Way funding was in jeopardy over the freeway issue," she said. "They were going to build it through those neighborhoods, but the black residents weren't in on any of the planning.

"NSO supported the residents . . . to keep them from being run over." Protests to federal agencies stopped the construction until the planning could start anew with resident involvement. "The expressway will go through, but the state and city are going to have to pay a fair price for the houses, something that wasn't going to happen before," she said.

That the church's involvement with the poor draws criticism should not be surprising, Mrs. Freeman said: "This is never popular with the usual powers in a town."

About the same time as the freeway battle began, the neighborhood agency also angered some local corporate leaders by helping elderly residents protest against utility rate increases, she said. "Going to the rate commission is just part of the democratic process."

When the organization was called before United Way in 1976 to discuss charges against it, "our backs were against the wall," said Sam Bowman, the Presbyterian layman who is NSO director.

"It was the United Methodists on our board who stood firm (on continuing the development of neighborhood associations), using the United Methodist social principles for support," Mr. Bowman said. The result was that the United Way fully funded the request of the agency and left neighborhood development in the list of tasks it was expected to perform. The bishop also resisted pressure placed on him, Mr. Bowman said.

Not serious threat

Mrs. Freeman said the organization apparently has too much support now for the latest attacks to pose a serious threat.

The United Way allocation for NSO already was set on Nov. 1, said William Benson, United Way director, and nobody has made a direct appeal to change it despite the editorial challenge to do so.

"These are perilous times for these type programs," Mrs. Freeman said. "I was just glad this one was strong enough to survive."

John Barneson III, portraying a different sort of Santa, talks with Julie Cuccia (center) and Christine Cuccia. PHOTO BY TY BARBOUR

Hohoho — and green

By JOYCE HOPKINS
Associate Editor

CHICO, Calif. — The day after Thanksgiving a white-bearded, jolly old soul showed up at a shopping mall here to give free leaflets to passers-by.

In return, the mall manager finally ran him off of the sidewalk, and no fewer than four local sheriff's department cars reprimanded him for obstructing traffic.

Some people scorned him and refused to listen to his message or to accept anything from him, one saying: "Accept something from a green Santa? No WAY!"

Uh, yes, this particular Santa Claus was dressed all in green velvet, from his head to his foot.

United Methodist John Barneson III donned his beard and his suit to give out more than 1,000 leaflets asking "Whose Birthday Is It Anyway?"

His mother, June Rothe Barneson also of Chico and chairperson of the California-Nevada conference's Division of Mission Education and Cultivation, provided the suit, the leaflets and the encouragement for Mr. Barneson's adventure.

The leaflets, available through the Georgia-based Alternatives organization, contrast the $12 billion in retail sales during the annual Christmas spree with the 21 million people in the United States who do not have enough income to provide themselves with nutritionally adequate diets, according to U.S. Department of Agriculture figures.

The UM general Boards of Discipleship and Global Ministries included a sample of the church-bulletin sized leaflets in an earlier mailing to all UM churches. This was the boards' first effort of this kind to get local churches to emphasize the Christian origins of Christmas by offering their members alternatives to the traditional retail spending for the season through UM Advance special ("second-mile" giving) projects to combat hunger.

Top priority streamlining planned

By ROY HOWARD BECK
Associate Editor

DALLAS — The United Methodist Church fell so far short of its goal for developing its ethnic minority churches during the last four years that the need for change was apparent to the committee which organized here last week to coordinate the 1981-84 missional priority.

The committee's discussion and action emphasized the importance of streamlining the application process for grants and generally making it easier for those who desire to help ethnic minority local churches.

The committee also signaled its intent to watch annual conferences closely to see how they spend the 30 percent of missional priority funds that will be allotted to them. (Efforts of boards and agencies are the committee's primary responsibility.)

The 1980 General Conference, in making the ethnic churches the top concern the next four years, instituted a funding change that makes all other missional tasks somewhat easier. A large percentage of the funding during the last quadrennium had to come from Advance Specials which, as it turned out, generated only a small fraction of the hoped for revenue. This time, funding will come almost entirely from a single apportioned fund.

A hardline policy was generally agreed to by the committee but not voted on that missional priority money should not be used by general boards and agencies for things which the committee feels already should be among their duties.

Reflecting that feeling, the committee took two actions regarding the use of funds for the ethnic church priority:

- It requested the General Council on Ministries (GCOM) to file a brief with the denomination's Judicial Council contending that the 1980 General Conference was wrong in designating $43,750 from prior ethnic minority local church funds to subsidize the Oklahoma Indian Missionary Conference pension fund. The pension need is valid, the committee said, but the 1976 General Conference didn't intend for the missional priority funds to be used in that way.
- The committee decided to delay a similar resolution which would have asked for Judicial Council action on a dispute with the United Methodist Publishing House. That dispute involves $100,000 to be spent each of the next four years on ethnic curriculum development. The feeling expressed by many committee members was that the publishing house should be performing that task anyway.

A task force of the committee was appointed to consult with the publishing house and the general Board of Discipleship to explore the issue and report back at the committee's April 14-15 meeting.

The composition of the new committee itself represents a significant change, said Bishop Melvin G. Talbert, chairman: "These people are more from the grassroots. There will be more recognition of local needs. There will be closer oversight of activities."

Trial 'non-sexist' lectionary ordered

National Council of Churches

NEW YORK (RNS) — A project to prepare non-sexist Bible passages commonly read in Christian worship has been approved by a unit of the National Council of Churches.

The undertaking, which is less than feminists had wanted, will be separate from the committee responsible for the Revised Standard Version (RSV), the popular translation produced almost 30 years ago under National Council sponsorship.

This task force will be instructed "to seek a style of language which expresses inclusiveness with regard to human beings and which attempts to expand the range of images beyond the masculine to assist the church in understanding the full nature of God."

The project is experimental. Responses will be solicited from churches before the texts are offered in permanent form, according to action taken by directors of the Council's Division of Education and Ministry. A proposal to use the lectionary work as the first step toward a complete non-sexist Bible was tabled pending the outcome of the limited project.

In authorizing the non-sexist lectionary, the division's directors spoke in general principles about "inclusive language" in the Bible. It did not specify words that should or should not be used and did not directly define "inclusive."

From the discussion, it appeared that by "inclusive" the division means language that avoids the assumption that all people are male or that masculinity is an inherent characteristic of God.

The lectionary to be rendered in non-sexist language is organized into a three-year cycle of weekly Old Testament, Epistle and Gospel readings. The first year of readings is expected to be ready within two years of the task force's first meeting, and could not be available before 1983.

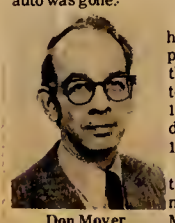
Roman Catholic and Jewish participation in the lectionary project will be sought. The National Council is composed of Protestant and Eastern Orthodox churches.

The anticipated non-sexist lectionary will amount to a paraphrase, according to Dr. Bruce Metzger of Princeton Theological Seminary who chairs the autonomous RSV committee. "A paraphrase tells you what a passage means; a literal translation tells you what it says," he told the division. "The educational arm of the church will help people understand the meaning (through the lectionary project), but we must maintain what the Bible says. I do not think the goals of women's liberation will be promoted by changing historical documents."

UM executive stabbed to death

EVANSTON, Ill. (UMNS) — Donald B. Moyer, 56, editorial director of promotional materials for United Methodist Communications, was found stabbed to death at the rear of his home here Dec. 4 about 8:30 p.m.

Evanston police had no suspects as of last Friday. His empty billfold was found near his body in the garage. The family auto was gone.



Don Moyer

Mr. Moyer, a highly skilled photographer, held the editorial directorship since Sept. 1979; he joined the division staff in 1974.

Writing and photography assignments took Mr. Moyer to almost every corner of the globe; he returned earlier this fall from an extensive filming trip to Africa.

Some of the widely circulated films and filmstrips which he helped produce include "Hope for Life," dealing with the Middle East; "The Dove of Hope — La Paloma de Esperanza," on Guatemala; "Miracles Do Happen" filmed in Haiti and the U.S.; and "Seeds of Hope," filmed in Kenya.

CLASSIFIED

APPLICATIONS FOR THE POSITION of Business Administrator are now being accepted at the First United Methodist Church, Main and Kansas, Garden City, KS 67846.

CHINA SUPER TOUR — August 12-31, eight cities $3,000 from Calif Israel-Egypt tour February 16-26 $1,340 from New York Information: Pastor Don Haarup, Box 31, Brainerd, MN 56401

People in the news . . .

LEXINGTON, N.C. — One of the nation's two Christmas stamps this year was painted by a United Methodist layman whose pastor says when the doors of First Church here are open, the Bob Timberlake family is there.

Since 1973 when his first New York exhibit sold out before it officially opened, Mr. Timberlake's realist paintings have been in demand, receiving major spreads in national magazines and commanding high prices. Residents here, though, are familiar with his downtown studio and consider him one of the folks, according to the North Carolina Christian Advocate. PHOTO BY AL SIMONTON

Churches aid California fire victims

By SHARON MIELKE
Managing Editor

RIVERSIDE, Calif — Nine United Methodist families are among the 250 who saw their homes go up in flames as fires raged out of control in the San Bernardino area late last month.

During the emergency, several area UM churches — none of which were damaged or destroyed — provided shelter and food, reported the Rev. Galal Gough, superintendent of the Pacific and Southwest conference's Riverside district.

Emmanuel UMC of San Bernardino provided lodging for the National Guard personnel and was also a center for food and clothing distribution.

The Highlands UMC was converted into an evacuation center for 28 residents of the Hillcrest Convalescent Hospital for a 24-hour, overnight period when the hospital was threatened by fire. Church members set up the beds and prepared food for the patients.

Other area churches have contributed food, clothing and special offerings.

"We are now in the clean-up phase," Mr. Gough reported. An ecumenical disaster recovery committee was organized last week to coordinate long-term assistance. Coordination of efforts and advocacy for victims are the committee's goals.

Training programs are already underway for volunteer workers in assisting disaster victims with filling out forms and applying for disaster assistance programs. An estimated 70 percent of the homes were under-insured, Mr. Gough noted.

Counseling persons who are overcome by depression over having lost all their possessions is an area where pastors are helping, he said.

Mr. Gough said this is the second time this year disaster has struck the district. Last spring extensive flood damage was suffered in three communities.

And, he pointed out, the recent fires are expected to expose the burned over area to floods and mud slides.

UMCOR seeks $50,000 for Italy earthquake relief

TM/UMR staff special

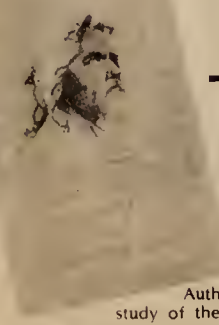
NEW YORK — The United Methodist Committee on Relief has issued an appeal for $50,000 for victims of the earthquake in Southern Italy, Dr. J. Harry Haines, the agency's associate general secretary, said.

"We'll buy whatever the emergency demands as determined by the (World Council of Churches) disaster team there," he said. "They need cash now."

Within a few days after the earthquake struck in Italy, UMCOR, through Church World Service, had participated in sending 4,100 blankets and one million water purification tablets to the stricken area.

Dr. Haines said individuals or congregations wishing to contribute to this appeal can send their gifts to UMCOR, account number 324-340-0, 475 Riverside Drive, New York, N.Y. 10115.

New!
COME TO THE CROSS
Lent-Easter Study



Author Charles R. Britt guides us through a study of the Scriptures in *Come to the Cross* to discover the numerous gifts God has waiting for us to claim at the foot of the cross and our great need for these gifts. In this seasonal study, based on the *Ecumenical Lectionary*, United Methodist version, we explore passages emphasizing God's unlimited love for us and the grace of God offered through Jesus Christ. We are invited to make our Lenten prayer a willingness to accept what God has freely offered us: righteousness, reconciliation, light, the Spirit, a new mind, and a new self.

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P-386-L MR

UM program short on purpose, authority, pastor says

By SHARON MIELKE
Managing Editor

DALLAS — United Methodist leaders — who have been long on diagnosing their style and function during the last 20 years—are caught short today without a mission, a keynote speaker told some 200 such persons here last weekend.

"Flat as balloons without air" was the way the Rev. Bruce Blake of Woodlawn UMC in Derby, Kan., described leaders who are not constantly aware that "our purpose is to be servants of the church of Jesus Christ."

"Some of us are autocrats, others benevolent dictators, some enablers, some democratic (in our leadership style) . . . but we have a common calling to servanthood," Mr. Blake told UMs of the South Central Jurisdiction gathered here to get information on the top programs approved by the UMC's General Conference last April. The event here is the first of five planned by the General Council on Ministries to acquaint annual conference leadership with new quadrennium programs.

He was addressing conference and national leaders who have responsibilities for planning and implementing church-wide programs.

The "enemy is within" in the form of leaders who are not perceived as servants or servants who refuse to lead, he said.

Another problem, he is convinced, is that United Methodist program is "long on involvement but is a barren desert concerning authority."

That does not mean "no one is telling others what to do," he said. "Biblically, authority . . . is telling why something needs to be done."

Mr. Blake said there are all kinds of "how's" and "what's" available for the denomination's special programs and missional priority but "no why's." He said "theology is the world of why in the church, and it has become divorced . . . invisible in our program."

"Our denomination will continue to be the whale that doesn't swim, the star that never shines" until leaders articulate the why's. "Without that authority, we are destined to program mediocrity," he asserted.

Mr. Blake then shared what he believes are some of the "why's" for the UMC's program. Of the Ethnic Minority Local Church missional priority, he said: "The great commandment to go into all the world includes our own back yard."

He said "racism has ripped the Body of Christ apart at the seams; the church is exclusive and fragmented."

The Kansas pastor said "inclusiveness must be felt locally. Where there is no felt inclusiveness, there is no community; and where there is no community, there is no faith. Our community of faith is at stake. That is why we have a missional priority on strengthening the Ethnic Minority Local Church . . . It must come first in our own back yards.

Mr. Blake said all programs of the church can be evaluated to measure whether they express the characteristics of Jesus Christ in the life of the church.

The Special Programs approved for the next four years in addition to the priority on the ethnic minority local church are:

- Africa Church Growth and Development;
- Peace with Justice;
- Strengthening the local church for its evangelistic mission;
- World Hunger;
- Church and Campus — an essential evangelism.

Workshop founded by Methodists

Goodwill graduate asks no favors

By ROY HOWARD BECK
Associate Editor

ST. PETERSBURG, Fla. — Helen Holliday, in the final analysis, became a "contributing member of society" because of her own skills and determination.

But she readily gives a lot of credit to Goodwill Industries, the workshop organization for the handicapped which is rooted in United Methodism but is receiving declining monetary support from the denomination.

"I think every handicapped person should have the opportunity to learn about employment from them," says Ms. Holliday, 27, who is finishing her second year as a clerk-typist in the purchasing department of a General Electric Co. facility here.

Goodwill, she said, helped her overcome her physical handicaps and to learn the skills to work in private industry "just like everybody else." She was honored as Goodwill's 1980 Graduate of the Year.

Ms. Holliday became a paraplegic at age 13 after surgery for a disease which retarded growth. About five years ago, she went to work at Goodwill here. Goodwill, which claims it gets rid of its best employees, later placed her at GE where she says she asks no special considerations.

She has attended Seminole United Methodist Church for years. That is coincidental to the honor she received, but it perhaps is fitting since most Goodwill centers would not have been formed without the United Methodist Church's support.

The organization began in 1902 when a Methodist minister, the Rev. Edgar James Helms, decided his church should be more involved in meeting the social needs of its Boston neighborhood. He collected clothing from wealthy sections of town that winter.

But the indigent, because of pride, would not accept the gifts. That's when Dr. Helms came up with the idea of providing workshops where people could work for the assistance they needed.

Then, in 1920, the Methodist Church gave a substantial sum so Dr. Helms could set up workshops across the nation for persons with various kinds of handicaps.

Helen Holliday at work

"At least the first 40 were established by Methodist conferences," the Rev. Joseph Pouliot, Goodwill vice president, told TM/UMR. "Conferences continued to support Goodwill until about 15 years ago.

Today, only the Goodwills in Sioux City, Iowa, and Pittsburgh retain conference ties, he said. The one in Southern California was one of the most recent to break any remaining legal ties. That came about because of the conference's concern about its liability for organizations it didn't control. The action was spurred by the suits involving the Pacific Homes retirement centers, according to Nick Panza, president of the Goodwill Industries in that area.

"We maintain a liaison with the UMC General Board of Global Ministries," Mr. Pouliot said. "I lament the fact we don't have the support anymore from the United Methodist Church to start new units. Several requests each year to set up Goodwills have to be turned down."

The legacy of the UMC connection continues, though. Many of the directors are ministers. "Goodwill is the only workshop in the country that has a chapel program . . . inspirational times in the morning," Mr. Panza noted.

"We believe in the religious emphasis in rehabilitation," said Mr. Pouliot.

The denomination started Goodwill to meet unmet needs. Now that the organization is strong, the denomination has to respond to other unmet needs, suggested Betty Henderson, assistant general secretary for administration in the National Division of the Board of Global Ministries.

Local UMs continue to serve on the boards of directors in large numbers, she pointed out. And, the personal and moral support remains. But the National Division had to cease financial support a couple of years ago when budgetary contraints forced funding cuts for many of its programs, Ms. Henderson said.

"We should sing the 'Halelujah Chorus' that something we started can be so successful to continue on its own . . . maintain close connection with the UMC conferences and churches . . . and keep its Christian nature."

Further, UMs can still support Goodwill through contributions to general and conference Advance Specials.

Goodwill's public image — 170 plants, boards of directors, fleets of trucks and myriad article pickup points — can obscure the fact that its primary purpose is to help individuals find more meaningful lives, said Mr. Pouliot.

That happens one by one. Ms. Holliday is one of the individuals, chosen as a symbol of the 11,000 in 1979 who were placed in competitive jobs.

Her record of "perfect attendance . . . and no tardiness during her first year of employment . . . was a noteworthy accomplishment," said Ray Atkinson, her supervisor at GE.

Ms. Holliday says: "If all industry would take a look, they'd see we are good people to hire."

Retirement homes settlement said 'near'

TM/UMR Staff Special

LOS ANGELES — An out-of-court settlement of about $23 million was reported "near" in the Pacific retirement homes suits last Saturday, Dec. 6, by the Los Angeles Times.

In a story by Jack Jones and Russell Chandler, staff writers, they reported that "negotiations are continuing" and that differences have been narrowed to $2 million.

The article quotes Richard E. Matthews, appointed by the court as trustee of the homes, as saying "There has been no meeting of the minds as yet."

Officials of the Pacific and Southwest Annual Conference of the United Methodist Church — which had a relationship with the homes for some 65 years before filing in 1977 for reorganization under federal bankruptcy statutes—could not comment except to say no settlement was reached as of last Sunday.

If representatives of all sides in the suits reach agreement, it must then be approved formally by all parties. A special called session of the Pacific and Southwest Annual Conference may be held in January.

Reportedly, the settlement is to cover all litigation against the homes. According to the Times news story, the conference would pay $8 million in advance — half immediately — as a "good faith" deposit. The balance would be paid over the next 10 years.

Meanwhile, United Methodist defendants in the Pacific Homes-related- multi-million dollar class action lawsuit began presenting their case in Superior Court here Dec. 1.

Attorneys for the Pacific and Southwest Annual Conference put on the stand several former employees of the bankrupt retirement network. Attorneys for the residents of the homes who are the plaintiffs in the case wound up their presentation to the seven-woman, five-man jury Nov. 19. Proceedings before the jury in the complex case began in mid-August.

The way for the defense to begin its case was cleared Nov. 25 when Judge James L. Focht denied a half-dozen verbal and oral motions brought on behalf of the defendants and generally claiming the plaintiffs had not proven their case against the named United Methodist units and individuals.

the church today

"Peace with justice" special emphasis is launched

KANSAS CITY, Kan. (UMNS) — A task force on the United Methodist "Peace with Justice" program, approved by General Conference earlier this year, has launched its activities by electing Bishop Kenneth Hicks of Arkansas as chairperson here Nov. 19.

Although General Conference approved implementation efforts, it denied the Board of Church and Society an extra $250,000 to fund the program.

Presently funds are being raised through World Service special gifts for the task force's work, according to Lee Ranck, editor of engage/social action.

Bishop Hicks said the main thing the task force will try to accomplish is to encourage annual conferences to promote programs that engage in "peace with justice." The task force decided that the first thing on its agenda will be to establish liaisons with each of the 73 annual conferences.

Tax on parsonage ordered returned

NORWICH, N.Y. (UMNS) — A New York State supreme court justice has ordered the City of Oneonta to return $2,600 in property taxes it collected in 1979 and 1980 on the parsonage of the Oneonta District of the United Methodist Church.

Justice David F. Lee Jr. ruled Nov. 25 that the Wyoming Annual Conference property should be tax exempt.

Calvert I. Bailey, city assessor, had determined the property was not used for religious purposes only, could therefore be taxed and assessed the value at $49,995. He further said a district superintendent is not a pastor of a congregation and thus the property should be taxed.

Mr. Bailey is a member of the Elm Park UM Church in Oneonta.

In court Bishop James M. Ault of the Pittsburgh Area testified that a district superintendent is an extension of his episcopal office and is a pastor to the pastors in the district.

High Court fails to deter Ten Commandments campaign

ATLANTA (RNS) — A Georgia group, with the endorsement of two U.S. Representatives and dozens of state legislators, has been campaigning quietly for several months to get the Ten Commandments posted in every public-school classroom in the state.

A law that made such display mandatory in Kentucky schools was struck down recently by the U.S. Supreme Court as unconstitutional. But the Georgia group believes the "strictly voluntary" nature of its approach protects it against legal challenge.

State Rep. Richard Chamberlin, founder of the movement he calls "philanthropic, not religious," said his group is going county to county asking school boards to adopt resolutions allowing the display of the Old Testament verses.

Good News raps non-study of political grants

DALLAS — The executive committee of the Good News caucus expressed disappointment last week that no part of the denomination is pursuing questions raised by the Jessup report on grants to political groups.

"We seek an openness by all to the concern of grassroots United Methodism . . . and reiterate the need for a full . . . examination" of grants to any organization whose primary purpose is political, the committee said in a press release.

The denomination's official response has sidestepped the issues, raised the "false, ugly specter of right-wing extremism" and further disenchanted loyal United Methodists, the committee stated.

Chairman James B. Heidinger II advised Good News followers that "the Lord's patience exceeds ours. We may need to avoid the temptation of setting timetables" on efforts to reform the UMC.

Methodists in India sever ties with UMC

HOUSTON (UMNS) — It was a touching moment fraught with emotions.

In the most moving event during the recent United Methodist Council of Bishops meeting here, the council paid tribute to the four bishops from the Southern Asia Central Conference (India) of the United Methodist Church, which will cease to exist on Jan. 7. They also hailed the impending birth (on Jan. 8) of the Methodist Church in India as an affiliated, autonomous member of the Methodist/Wesleyan family.

"I am confident this is not a breaking of relationship but a redesigning of it," Bishop Joseph R. Lance of Lucknow told the 90 active and retired bishops assembled. "We shall not live in isolation . . . You have set us on the road . . . (and) have inspired us with the constancy of your faith in the church in India."

Bishop Lance spoke on behalf of the four India bishops: Eric A. Mitchell of Delhi, M. Elia Peter of Hyderabad, Shantu Kumar Parmar of Bombay and himself. They were attending their last council meeting as bishops of the United Methodist Church.

Earlier, the Council of Bishops approved a "Message to the General Conference of the Methodist Church in India" expressing assurance of "our prayers for your organizing General Conference, its deliberations and elections and for your continuing manifold witness in every part of India."

The achievement of autonomy has been an arduous journey for Methodism in India. Enabling legislation was passed by the 1980 United Methodist General Conference after the 11 annual conferences of the church in India in late 1979 approved, by a vote of 805 to 169, a draft constitution, articles of faith and a plan of organization.

The decision came nine years after the Central Conference of the 600,000-member church, the largest United Methodist body outside the U.S., voted against joining the Church of North India which was formed in late 1970 by the union of six denominations. Continuing efforts to effect union with the CNI were unavailing despite a series of rulings and memoranda by the United Methodist Judicial Council, and by 1976 the move toward autonomy was underway.

When the Methodist Church in India is formed, it will maintain an affiliate relationship with the United Methodist Church although it will no longer be an organic part of the UMC.

African churches deliver check for special emphasis

PHILADELPHIA — Bishop Emilio de Carvalho, left, of Angola presented a check for $30,000 representing his church's contribution to the Africa Church Growth and Development Fund, to Nathan Goto of Zimbabwe, right, vice chairman of the African Committee, while other committee members look on: the Rev. Forrest Stith, center, and Bonnie Totten, far left. African churches pledged $1 million toward the fund's $7 million goal for 1981-84. Africa is a Special Emphasis of the United Methodist Church during the year period. UNITED METHODIST NEWS SERVICE PHOTO

Southern Africa Methodists elect former political prisoner

WELKOM, South Africa (RNS) — A former political prisoner has been elected to a top position in the Methodist Church of Southern Africa.

The Rev. Mmutlanyane Mogoba is also the first black minister to be elected secretary of the denomination. He will assume the post in 1982 when the present secretary, the Rev. Cyril Wilkins, retires.

At one time Mr. Mogoba was a prisoner at Robben Island for his political activities. He was a classmate of Anglican Bishop Desmond Tutu, general secretary of the South African Council of Churches.

Dr. Simon Gqubule, former president of the Federal Theological Seminary at Edendale, was elected president of the denomination. He was the first black to obtain a Ph.D. from Rhodes University and is currently principal of John Wesley College at the seminary.

New Zealand Methodists open top position to lay persons

WELLINGTON, New Zealand (RNS) — The New Zealand Methodist Church has opened its presidency to lay persons for the first time. Hitherto the president has always been a minister, and the vice-president a lay person. The change was approved by 177 votes to 96 at the church's annual conference recently.

The new procedure provides that if the president is a minister, the vice-president must be a lay person, and vice-versa.

The conference also emphasized anew the difficulty which denominational differences represent in what have been the "mission fields" of the Pacific Islands. The New Zealand Methodist and Presbyterian Churches now plan their overseas work jointly, and in partnership with the churches in the overseas territories.

New Zealand should withdraw from its ANZUS (Australia, New Zealand, United States) military alliance with the United States, the New Zealand Methodist Conference believes. It called on the government to build a new foreign policy based on neutrality or non-alignment. Debate on the topic highlighted the unacceptability of the idea of nuclear war.

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The United Methodist Reporter

LOUISIANA UNITED METHODIST

edition

9 NUMBER 2 | Send P.O. Form 3579 to P.O. Box 221076, Dallas, Tx. 75222 | DECEMBER 19, 1980

Good Samaritan Offering

Preparing today for tomorrow's needs —

BY JOHN B. KOELEMAY — While the hospital provided over $300,000.00 in "Free or Part-pay Care" during the past year to the benefit of hundreds of patients, the allocation of Good Samaritan funds is reserved for unusual situations — those whom we categorize as "Medical Indigents." This is a classification of persons who, while their income prevents "Free or Part-pay Care" according to State guidelines, have had such a heavy continuing medical expense that they are financially drained. The hospital, through the contributions of Methodist (and others) throughout the State is enabled to step in and offer a ray of hope to those who almost feel that "the world is against them." In a few instances, as patients or families have come to better days, the hospital has received contributions from them back into the fund, with notes expressing the hope that this might help someone else "in need."

The hospital has continued to add to its rather amazing history as is recorded in the Annual Report, soon to be issued. The theme of the report is "Preparing Today for Tomorrow's Needs." Here are excerpts from that report.

From the day the doors were opened in September of 1968 Pendleton Memorial Methodist Hospital has been constantly changing and growing. This growth has taken a number of forms; some obvious such as added construction, numbers of personnel, and increased utilization; others less obvious, but no less important: a growth in reputation for quality medical care in both the community-at-large and in the medical community, and as a focal point for health services in East New Orleans and beyond.

Again in 1980, record numbers of births occurred almost monthly — over 1800 during the fiscal year, an increase from 1979 of over 250. New labor rooms, advanced monitoring equipment, and Caesarean deliveries performed in obstetrics all contributed to keeping the Hospital's newborn facilities among the most progressive in the area.

Of special note is an affiliation with Southern Baptist Hospital enabling the development of a critical care unit for newborns. Neonatalogists visit the obstetrical unit on a scheduled basis, and when otherwise needed. This affiliation is lauded as a cooperative program between these institutions in the interest of both progress and economy.

The recruitment and retention of professionally trained nursing personnel remained one of the most severe and challenging considerations. Continuous innovative recruiting efforts throughout the country, as well as locally, have been commonplace, making full use of all types of media. Progressive nursing leadership at every level has been beneficial and most helpful. Also many physicians have assisted in recruiting and retaining professional staff by encouraging pride and contributing to esprit de corps.

Under the judicious and progressive leadership of Dr. Robert E. Ruel, the Hospital Medical Staff continued to excel in the provision of Medical care this year. Medical Staff members, with support from several hospital departments, worked to develop a prototype nutrition service. Other staff physicians continued to work closely with the Tulane and LSU medical schools, and to speak in the National scene on numerous areas of expertise. Forty physicians were added to the Medical Staff this year; the community is fortunate to have the benefit of so many eminently qualified physicians in the various specialties serving here.

Increased demand for "same day surgery" occasioned the provision of a larger more efficient unit early in the year. Bed capacity was more than doubled and also a separate room for pediatric patients is now provided.

The Pharmacy began an ambitious program for the preparation of intravenous solutions with the aid of a "laminar flow" hood, a device that filters bacteria out of the air and provides a sterile mixing environment. Also, record numbers of Laboratory procedures and X-ray services were recorded during the course of the year.

As part of an effort to improve wage and salary scales and performance appraisals, the Management Advisory Committee continued its work in 1980. Most positions in the hospital were evaluated, and the committee looked forward to the completion of a new wage and salary program early in 1981.

The Methodist Hospital Auxiliary was guided through one of its most successful years ever by Mrs. Joyce Landreneau. The hospital gift shop and the Annual Style Show helped the volunteers raise substantial funds for hospital benefit.

A video recording system was a welcome addition to the Education Department, enabling the playback of videotapes, a less costly alternative to films. Plans to record custom programs specifically for MH are underway, as is special patient education programming.

Continuing maintenance to the hospital building and grounds was in evidence this year by the installation of new electrical feeders for both normal and emergency power and repairs to the roof and perimeter walls after damage by Hurricane "Bob." Major resurfacing of parking lots and driveways was scheduled at year's end.

The Safety and Security program was strengthened by the revision of disaster and fire plans, and an improved visitation policy and incident reporting system.

The hospital's information processing capabilities were greatly expanded in 1980 through a new shared computer service. Financial aspects were placed in operation in November, and other data processing functions are expected to be functional in mid-1981.

Physical Therapy services reflect continued strong growth. The entire service was expended and relocated on the fourth floor. Joining Physical Therapy on the same wing were Education, Administration, and, on the north wing, Cardiac Studies. Also additional warehousing was provided on the ground floor.

Favorable operating results this year added to financial strength and stability. In addition to adequate provision for depreciation and debt service operating results reflect a needed provision for progress, change, and growth.

A new and updated long range plan developed this year suggests the need for numerous new services that may include a Child-Care Center, a substance abuse unit, and more.

Planned change is vital to meeting the changing needs and growth of the Community. With the benefit of Medical Staff counsel and that of management, the Board of Directors will continue to anticipate the changing needs — and direct the programs and growth of the Hospital toward meeting evolving health care needs.

GOOD SAMARITAN FUND AT WORK — Shown accepting a letter of notification of a Good Samaritan Fund grant are a mother and daughter, only two of many that Pendleton Memorial Methodist Hospital has been able to help during the past year. Rachael suffered a badly broken arm. Her mother, already desperate because of medical and other expenses, came to see us. We said to her, "We want to be your Good Samaritan," said Rev. John B. Koelemay, chaplain.

Diaconal ministry applications due

New applications for consecration to the Office of Diaconal Minister and applications for certification of church professionals will be due December 31, 1980.

The Louisiana Conference Board of Diaconal Ministry requests that all persons seeking consecration and/or certification at the 1981 session of the annual conference send in their application forms now, in order to allow the board sufficient time to review all applications and interview the candidates. Applications received after December 31st will NOT be brought before the annual conference until 1982.

In addition to the Diaconal Minister, the board seeks to support all lay professionals employed in the ministry of the United Methodist Church. The board is responsible for the certification of:

Director of Christian Education
Minister of Christian Education
Associate in Christian Education
Director of Music
Minister of Music
Associate in Music
Director of Evangelism
Minister of Evangelism
Associate in Evangelism

For applications or further information contact Mrs. Lura McLaurin, registrar, Post Office Box 247, Welsh, 70591.

Appointment changes made

Bishop J. Kenneth Shamblin has announced the following changes in appointments, effective December 1, 1980:

(George M. Alfred) ..... Brooks
N. P. Perry R. ..... Wilton — Wesley
(Wm. Taft Bowie R) ..... Union — Macedonia
(Ernest E. Scott PTLP) ..... St. Peter-Green-Wiley

Effective January 5, 1981, Louis Augustine III is appointed to attend school.

The United Methodist Reporter

LOUISIANA UNITED METHODIST

J. Kenneth Shamblin, Bishop
Byrl Moreland, Editor
P.O. Drawer 3057
Baton Rouge, La. 70821
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Official publication of the United Methodist Church in Louisiana Conference

Shown at the organizational meeting of the Task Force on the Ethnic Minority Local Church are, l. to r., Bishop J. Kenneth Shamblin, Samuel Walker, Director of Special Ministries, Mrs. Juan Sanfiel, J. E. Hines, J. P. Woodland, DeWitt M. Ginn, Douglas L. McGuire, Alfred L. Norris, and Mrs. Inez Chrisentery. T. J. Butler and Rose Johnson attended the meeting, but arrived after the picture was made.

Missional Priority Programs started

The major need of Ethnic Minority Local Churches in the Louisiana Area is recruitment of ministers: Spanish, Asian, and Black. This was the conclusion of a recent meeting of the new Task Force, set up by the Conference Committee on Nominations to carry out the quadrennial mandate to "Develop and Strengthen the Ethnic Minority Local Church."

There were three other urgent needs which the committee found: 1) to strengthen, resource, and train the Laity in Ethnic Minority Churches; 2) to study needs of church buildings, residences for clergy, and possible need for relocation; and 3) to strengthen the ethnic institutions (such as Lafon Home) which are related to the Conference.

The Louisiana Area is off to a good start in working on the priority, according to conference leaders. When it was first announced that the priority would be chosen by the General Church, a new office was set up to work on it. Dr. Samuel Walker was appointed Director of Special Ministries.

Walker has attended a number of meetings for briefing in the area of concern. He invited Dr. Leonard Miller, Associate General Secretary of the General Council on Ministries, to Baton Rouge, to meet with the Conference staff, four superintendents, and Bishop Shamblin. He then worked out the format for the Task Group, which has now been appointed and begun to work.

In the first meeting, the members of the Task Force elected Walker as the chairperson. Others elected were, Vice Chairperson — Mrs. Juan Sanfiel; Secretary — Mrs. Inez Chrisentery; Finance Officer — J. P. Woodland.

The Missional Priority for the quadrennium is to work in twelve areas of the Ethnic Minority churches. Such things as church extension, the leadership crisis, the rich heritage of racial and cultural inclusiveness, and the potential for membership growth are among them.

Louisiana Conference has the second largest Black constituency of the connection. There is also a work among Spanish-Speaking persons, as well as the Dulac community below Houma.

The UMW of the Oakdale Church, under the direction and leadership of Mrs. Seola Callahan, made the decorations to be used on the Chrismon Tree during Advent and Christmastide. They cooperated with the minister in the worship service on the First Sunday of Advent, in a service of hanging and explaining each of the symbols used on the tree. Mrs. Ann Hawkins is the President of the UMW. (Ed. Note: We were interested that we receive this picture with the announcements wrapped inside of a Church Pledge Card. We are wondering if the folks at Oakdale were trying to tell us something).

Relief materials sent stricken area

NEW YORK (UMNS) — The United Methodist Committee on Relief (UMCOR) has made an initial contribution of $25,000 to disaster relief for southern Italy. Given through Church World Service, it helped to purchase 4,100 blankets and 1 million water purification tablets airlifted on November 29 to Italy's minister of the interior in Rome.

The World Council of Churches in Geneva, Switzerland, has sent $50,000 worth of relief materials and $40,000 in cash to the Federation Italian Evangelical (Protestants) Churches. It is operating relief centers in Rapolla, Avellino, Senerchia, Salerno, and Naples. Volunteers are providing hot food, digging latrines and helping to erect shelters.

The earthquake, which struck November 23, was the worst to hit Europe in 65 years. Official casuality figures are 3,000 dead, 7,550 injured, 1,900 missing and 250,000 homeless.

Severe weather conditions have further complicated relief efforts and threatened the help for survivors. According to a Church World Service bulletin, local churches report that psychological depression among the population is an increasing problem. Because many people refuse to relocate, it appears that most 'quake victims will have to be cared for in place, accentuating the need for caravans or prefabricated housing.

CWS quotes the United Nations Disaster Relief Organization (UNDRO) as saying that contrary to news media reports, a massive outpouring of assistance — both official and voluntary — has reached the area. The Ministry of Defense alone have 25,000 personnel, 1,000 trucks, 3,000 tents, six field hospitals, plus detached health units, and 84 helicopters.

The U.S. House of Representatives, on December 1, voted to appropriate $50 million to aid earthquake victims. The measure now has gone to the Senate. President Carter urged swift action on the bill.

At the request of the Federation of Italian Evangelical Churches, the Danish church relief agency was asked by the World Council of Churches to send additional blankets, rain coats and wellington boots, due to arrive December 3. Norwegian church aid was hoping to get tents from its government. The Federation needs more funds to cover local costs of emergency relief, but asks that no more goods be sent. They are preparing plans for speedy rehousing in some villages and will need funds for that purpose.

Paul Morton, UMCOR disaster coordinator, said that United Methodists wishing to aid the 'quake victims and send contributions marked "Earthquake Italy 324 340-0."

Mr. Morton said that the UMCOR shipment "was sent in response to the League of International Red Cross Society. We are monitoring the situation daily through UNDOR, watching for any gaps that may develop. Some 30,000-40,000 people are working there now. We will be doing more but we don't want to overwhelm them with stuff that will rot on the sidelines."

He said that news reports of inefficient government efforts were "political maneuvering by the various parties." "According to our records from UN sources, the government hasn't done too badly" he stated.

According to the New York Times, the army took over relief operations as of December 1. Each town is to be aided by a team consisting of an army officer, a civilian official from the province and an officer of the National Fire Brigade. The team reports to a army general. Many local officials had urged an army takeover of relief efforts.

Of Special Interest On the Inside Pages

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Editorial

How can we feel the message of Christmas in a world like ours?

In Dallas last week, a man called a television newsman and described in terrifying detail how he had killed his wife and four children, one by one, because he "loved them so much." He subsequently succeeded in provoking the police to snuff out his own life.

In a suburb of Chicago, a long-time member of our church's national communications staff, Donald Moyer, was stabbed to death in his own garage upon returning home from work one night last week. His wallet was emptied and his car was stolen by his assailant.

In New York City, one of the world's most famous musicians, John Lennon, was shot to death by an apparently deranged young man who traveled from Hawaii to New York for the purpose of killing the former member of the Beatles singing group.

Iraq and Iran remain at war; Jordanian and Syrian troops and tanks face each other tensely across the border between their nations; a world which is armed to the hilt waits in fear and trembling to learn whether or not Russian troops will invade Poland to "solve" the latter nation's labor problems.

In the face of such senseless acts of violence, and such terrifying threats to the world's future, how can one possibly hope to develop much "Christmas spirit" in 1980?

It is precisely when we face the darkest and gloomiest aspects of human existence that our need to receive the message of Christmas is the greatest!

The message of Christmas is not one of superficial beauty. Its initial setting was a damp, smelly stable.

The message of Christmas is not found in how many gifts we give or receive, or in how much material wealth we accumulate. Its bearer did not so much as own a home, or much other than the clothes on His back.

The message of Christmas does not block out the painful turmoil of our world. Its bearer had to be whisked to a foreign country soon after His birth to escape death, and His life on earth ended on a lonely cross.

The message of Christmas does not provide instant answers to every question. The longer we live, the more apparent it becomes that we see only "in a mirror dimly" the meaning of life's mysteries.

The message of Christmas is a message of hope. It is a message that we, as human beings, are not all alone in an ultimately purposeless universe. It is a fulfillment of the ancient prophecy of Isaiah: "The people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death, light has dawned."

The message of Christmas does not disregard the dark tragedies of human life, but places them in a different perspective: the perspective of Christian hope. Such hope is not based on childish fantasy, but on the reality of God's own tangible entrance into the human family in the life of a baby born long ago in Bethlehem. With such hope, born of such wondrous Love, as our anchor, we are able to live out of a perspective which, in the words of the great British preacher, Leslie Weatherhead, recognizes that "the permanent thing is light; the passing thing is darkness."

Retaining Christmas' meaning requires intentional efforts

During recent years many Christians have expressed concern upon realizing that Christmas has become a two-dimensional annual observance in our society. On the one hand, it is a holy season in which we celebrate God's gift of Himself to the world in human form. One way Christians through the ages have celebrated this event is by the sharing of love through the giving of gifts.

On the other hand, this enjoyable expression of the Christian spirit has grown into an extravaganza of non-religious expression. The Christmas tradition of gift-giving has been used by Madison Avenue strategists to produce the year's largest volume of commercial sales. It is estimated that Christmas in 1980 will produce more than $12 billion in retail sales.

The social and commercial pressures to express the intensity of our love through the value of our gifts are enormous. Combined with the pressures of inflation and limited resources, this emphasis on giving — detached from its original purpose — causes many persons to experience more anxiety and pain than joy during the Christmas season.

The way in which religious and cultural reasons for gift-giving have become intertwined can easily result in the religious significance of Christmas becoming obscure. It is not surprising that many Christians have expressed an uneasy feeling that their own observance of God's greatest gift gets lost or compromised as they become caught up in non-religious festivities and commercial hypes.

Many Christians have initiated conscious efforts to distinguish the religious significance of Christmas from the culturally defined trappings which make it no longer a purely Christian observance.

There are ways in which Christians can make that distinction, such as "alternative" forms of gift-giving, which many have adopted. This is a practice of giving to persons in need on behalf of someone we love.

We also encourage Christians who want to recapture the original meaning of Christmas to participate in special services of worship designed to remind us of God's giving of Himself through Christ. If we are to experience the meaning of Christmas in its fullness, we must be at least as intentional in finding ways to respond to God's gift — through acts of praise, thanksgiving, loving and sharing — as we are in selecting gifts for those we love

My Witness

Would warning sign have effect on your life?

By DANIEL D. FREEMAN

There was a sign on the outskirts of a small town in the mountains, and if you are among the millions of abstract drivers of fast cars and while whizzing by, you had a chance to read it, you might have received the shock of your life. This little sign read, "Slow! No Hospital Ahead."

There are many signs on our highways, and most of them are warning signs such as "Slow! Curve Ahead," "Steep Hill," "Watch Out for Children" and many, many more.

To get back to the "No Hospital" sign, I wonder what we would do if the sign were changed just a little. Suppose we change it to read one of the following: "Slow! No Undertaker" or "Slow! No Priest, Minister or Rabbi" or above all, what would we do if the sign read, "Slow! No Savior Ahead."

Would these last revelations give you a start or have any effect on your life?

"My Witness" is a column through which TM/UMR readers may share meaningful experiences of the Christian life This week's contributor, Daniel D. Freeman, is a member of the Waynesville UMC in Waynesville, Ill. (Central Illinois Conference).

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business**: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions**: Donald Small, Assistant Editor; **Local Editions**: Kay Fielder, Assistant Editor; **Editorial**: Sharon Mielke, Managing Editor; Joyce Hopkins, Dan Louis and Roy Beck, Associate Editors; Otto Nall, Contributing Editor; **Production**: Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS854500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2529 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff, signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Mortimer Arias wrote poem in prison

Experience called 'opportunity for witness'

EDITOR'S NOTE: Earlier this year, Mortimer Arias, former bishop of the Methodist Church in Bolivia was imprisoned by Bolivian authorities for 37 days. Following intensive efforts by Christians across the world, he was subsequently released and exiled immediately to Brazil, where he continues to carry on his ministry. Dr. Arias is general secretary of the Confederation of Evangelical Methodist Churches in Latin America.

The following is a portion of Dr. Arias' Christmas message to Christian friends, and a poem that he wrote during his period of forced confinement.

By DR. MORTIMER ARIAS

This was a painful experience particularly for my family and for my friends and brothers and sisters outside, but it was at the same time a great spiritual experience for me, full of human content, of pastoral meaning, of evangelistic implications. This was a great opportunity for witnessing, both to the authorities and to my fellow-prisoners, very much in the line of Peter's advice to first century Christians:

Dr. Arias

"Be ready at all times to answer anyone who asks you to explain the hope you have in you, but do it with gentleness and respect." (I Peter 3:15)

In those 37 days, sharing life in all its manifestations, 24 hours a day with up to 50 prison companions, I think I have seen the meaning of what has been called "evangelization, incarnational style," or evangelization from within. I was privileged with the most unusual congregation, though I never was proselytizing or preaching at them. I am thankful to God for this unique opportunity, and I want to thank you for your prayers. Only God knows how much of my inner peace and freedom was because of your upholding me before the Lord.

Please keep praying for our brothers and sisters, in Bolivia and other parts of Latin America, who are in jail because of their witness of Jesus Christ in the service of their neighbors. "The word of God is not in chains." ((II Timothy 2:9)

In Prison

The hours pass slowly
In our dark prison
Built by human beings
But used by God.
Whether in the company of others
Or in oppressive solitude,
Hope is incubated
And friendships are affirmed.

Life continues its movement,
People come and go
Past the square opening
Covered by iron bars.
The noise of the city
Is muffled,
Reminding us of the existence
Of an active humanity.

In the solitude
Imposed by the lack of communication
Emptiness settles in
And creates a space around us.
There is no news of the day.
There is no face of a loved one,
As we ask ourselves,
What's happening? How are they?

Like a tiger in its cage
The prisoner paces his cell
And becomes restless from rest
Forced by obligatory inaction.
When space becomes crowded,
He must know how to alternate
His standing, sitting, lying down;
And so learn to live together.

The sky is seen far away:
White clouds, gray clouds,
The brilliant blue of the sky
Shining in intensity.
When the rain falls,
Its tears splash around us,
Filling the sensitive soul
With subtle melancholy.

Thoughts turn inward
In quiet reflection
Traveling in the mind's eye
Along roadways of the past.
Anxiety reaches out
To the loved ones at home,
And in the distance between us
Is woven the tapestry of love.

Time hangs heavy.
The present seems to last an eternity.
And the most minute detail
Takes on a new priority:
The bread that is given to us,
The furtive ray of light,
The arrival of the guard,
Make up the heartbeat of the day.

The spirit reaches out
Projecting another day,
Both in fear and in hope
Of long-awaited freedom.
This is life, between parentheses,
In tense expectation —
Eschatological faith —
In the future that lies ahead.

Within his forced retirement
The prisoner must trust
In the justice of human beings
Or the justice of God.
His conscience is sharpened
In intimate confession.
Intercession builds bridges
To God and to others.

The prison is a school
Where one learns to live.
The barriers of selfishness fall
And one lives in community.
All of life is shared:
The blanket, the bar of soap,
All drink from the same cup,
And communion breaks forth.

The occasional visits
Are the healing balm of the day:
A parent, a child, a friend,
A spouse or the chaplain.
They remind us that love
Is what is important in life,
The intense longing
Of being with them increases.

The prison is a desert
Where God is encountered
By the human soul, fugitive
In human confusion,
Christian faith,
Spent in daily comings and goings,
Purified by this test,
Takes on new life and vitality.

During the night hours
The Bible speaks to us again:
Through the Psalms, both of faith
And of cries for vengeance,
Through the words of the Master
Falling gently on the heart,
Through the imprisonment of Paul
Moving us to contemplation.

At some time in life,
A friend reflected,
"Everyone should know
What it is like to be in prison."
And Jesus reminds us
That to serve Him
We must visit
The sick and the prisoner.

And He said in summation,
"Whenever you did it for one of these,
You also did it for me."

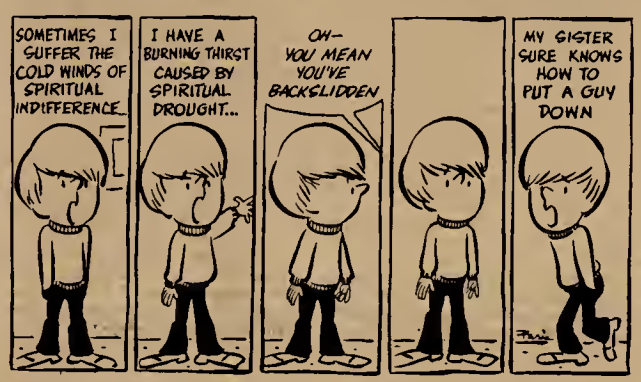
Letters to the Editor

Belief in Santa Claus is not a 'big hoax'

To the Editor:

I know Mrs. C.J. Wallace meant well by her letter headlined "Santa Claus called one of biggest hoaxes" (TM/UMR, Dec. 5). However, using her reasoning, we should get rid of the entire works of Hans Christian Anderson because they are fairy tales, and so reading them to children would be exposing them to "hoaxes" since a lot of them believe it until — as with Santa Claus — they're old enough to be told better. Believing in Santa Claus didn't seem to have hurt Mrs. Wallace and me.

Joe H. Garrett
Tulsa, Oklahoma



Santa Claus is the spirit of anonymous giving

To the Editor:

After reading the letter suggesting it is a sin to tell children that there is a Santa Claus, I would like to add my thoughts on the matter.

My children were always taught that Santa Claus was the Spirit of Anonymous giving.

They met Santa Clauses tall, short, fat, skinny and it never bothered them for they knew he was the spirit of giving. I never lied to them.

God came as a spirit and lived in a human body. Artists have protrayed Jesus as tall, short, dark, blonde. I wonder why God never gave us a description of the body of Jesus other than that he grew in stature and wisdom and in the spirit of God. Knowing he was a Jew, we believe that he had Jewish features. Knowing he was a carpenter, he must have had strong arms. He walked wherever he went, so he couldn't have been very fat.

We see all kinds of pictures of Jesus and we don't feel the artist is telling us a falsehood. He is painting Jesus as he pictures Him in his mind.

Before a child can comprehend God, he places all his trust in his parents. Then his parents teach the child to place his trust in God.

So Santa Claus with his disguise should teach us all to give anonymously.

L.G. Hill
Orlando, Florida

Santa is 'another symbol'

To the Editor:

In response to Mrs. Wallace's letter in the Dec. 5 issue, I would like to comment on the tradition of Santa Claus.

We do not lie to children. One of the basic principles of the United Methodist Church is tradition. Santa Claus is a tradition, and is another symbol that represents the true meaning of Christmas, and the life of Christ.

Santa Claus represents the spirit of giving and what could be more meaningful, especially at this time of the year, so close to the time of the birth of our Savior. God gave us His beloved Son and we re-enact this presentation whenever we give a gift to our loved ones, a charity, or the church, or whenever we present a Christmas pageant, sing Christmas carols and hymns, or watch little children's faces light up on Christmas morning.

I'll never forget how I learned the true meaning of Santa Claus. My mother explained it to me in such a way that I not only was NOT disappointed, but felt proud to know what an important and exciting thing happens at Christmas, and understand how it relates to the belief in Santa Claus.

I only hope I can be as enlightening to my children in helping them learn the true meaning of Christmas.

Mrs. Mark D. Tatum
Lubbock, Texas

The church's 'bottom line'

To the Editor:

I write to express my deep appreciation for your excellent and timely editorial in the Nov. 21 issue, headlined "Gospel's proclamation should be among '80s issues of 'major import'." You have expressed pointedly the deep feelings of multitudes of United Methodist Christians concerning the ministry of our church's General Board of Global Ministries. Many of us have observed in the pronouncements and actions of this vital general board a lack of concern for, or recognition of, the evangelistic task of the church in its outreach to the world.

The Great Commission of Jesus is the "bottom line" for the church: "Go therefore and make disciples of all the nations . . . " This is the supreme task of the church. This is the meaning of global missions for Christians. This should be the issue of "major import" for our General Board of Global Ministries. Someone put it dramatically when he said; "The church is the only institution in our society that exists for the benefit of those who are not its members."

You are giving us a great newspaper, packed with important information, incisive news analyses, inspiring articles and disturbing editorials. Keep up the "work of the Lord."

Eugene E. Golay
North Hollywood, California

Editorial applauded

To the Editor:

Thank you for the clear editorial of Nov. 21 lifting up for the General Board of Global Ministries and for our entire church the major task that should engage our prayers and energies: "proclaiming the saving message of Jesus Christ to the millions of persons world-wide who have not accepted Him as their personal Savior and living Lord."

I can hear pastors and lay persons all across the United Methodist Church applauding your analysis calling attention to the responsibility as listed in the "Discipline."

Keep alerting us to our primary mission.

Robert A. Mulligan
Fithian, Illinois

Dr. Ewing's report backed

To the Editor:

An editorial in your Nov. 21 issue attacks a recent report made by Dr. Betsy Ewing, acting general secretary for the General Board of Global Ministries. The cause given for the criticism is that in the report's list of eight "urgent issues" the board will face in the near future, the issue of "proclaiming the saving message of Jesus Christ . . ." is omitted. Your editorial points out that the first responsibility assigned in the "Discipline" to the BGM is "to discern those places throughout the world where the Word has not been heard or heeded and to witness to its meaning on all six continents . . ."

A reading of Dr. Ewing's report (made for the Board cabinet) reveals that the eight issues are given as having major import for programming to carry out the board's missional tasks. The sentence immediately preceding the list of issues is: "These issues call to our attention the context in which our primary purpose takes place, that of 'discerning those places throughout the world where the Word has not been heard or heeded, and to witness to its meaning . . .' "

Mary May
Winsboro, Texas

You should be ashamed

To the Editor:

You should be ashamed of yourself. To think that a newspaper that purports to serve the United Methodist Church would carry a sexist cartoon as you did in your Nov. 28 issue is unbelievable.

The cartoon in question is a caricature of women, which presents them as spending money at "after Thanksgiving sales." This is an untrue and unfair caricature.

My suggestion would be that you try to be a little bit more sensitive to the readers of your newspaper who are women.

Anthony Glidden
Chartley, Massachusetts

Article was 'very good'

To the Editor:

Spurgeon Dunnam's article headlined "One Christian's perspective on the November 4 election results" was very good.

"Human Rights" will still be a fundamental issue in the new administration.

Charles W. Engel
Lott, Texas

On the TM/UMR Beat

Most enduring presents are 'wrapped in love'

Ms. Hopkins

Some children spend the December days before Christmas looking around the house for the presents that ultimately will end up under the tree on Christmas morning.

One year, under the couch, I found my chemistry set and my microscope — something I never told my parents. (Sorry Dad — it was still a great Christmas.)

Perhaps a big reason why it was still a really good Christmas was that it was also the first year that I had saved enough money to buy presents for Mother and Dad that neither knew about, and sneaked them under the tree. I remember thinking that they were never going to sleep. "Playing Santa" for the grown-ups was great.

My Mother has been dead more than two years now. While I still face the season with the kind of sadness known to everyone who's been left behind while a loved one went to glory. I continue to experience the joy she taught me a long time ago, about Christmas and any other day — the kind of joy that makes giving even more fun than getting.

One silvery-moonlit Christmas Eve many years ago, she woke me up, and I felt some of the wonder the shepherds must have felt when they heard the Heavenly Host.

No. real angels didn't appear that midnight at my bedroom window — but the white-robed choir from our German community's Lutheran Church was there, singing "O Come All Ye Faithful" and "Joy to the World."

After they left, and as she tucked me back into bed, Mother and I talked about the birth of Jesus on another night. We talked about why Christmas morning presents were fun, but that the choir had given us a very special present that night, a gift of themselves and their faith and love.

That was the year that I learned that the most enduring Christmas presents need not cost any money. They aren't packaged in fancy ribbons and papers. They are wrapped in love.

—JOYCE HOPKINS

This Iban boy lives in Sarawak, a full day's journey upstream from the nearest school. Thirty other families live in the same longhouse, in a remote area where the church is the main contact with the outside world. An education is an impossibility unless he boards at the school at a cost of $15 a month and pays a monthly $9 tuition fee. He could be smiling because he has learned that United Methodists in the U. S. are willing to help him with a scholarship through the World Division of the Board of Global Ministries. Are you willing to help keep him smiling?

006073-3RB

Send your check today and help Iban children receive an education.

Clip this coupon and mail with your check to:
World Division
Room 1439
475 Riverside Dr.
New York, NY 10027

Name _____
Address _____
City _____ State _____ Zip _____
Church _____ Annual Conf _____

The United Methodist Child Support Program is a part of the worldwide ministry of the Board of Global Ministries with all child care institutions approved as Advance Specials

Tentative settlement reached in Pacific Homes suits

By SHARON MIELKE
Managing Editor

SAN DIEGO — Representatives of all parties in the three-year-old Pacific Homes suits have agreed "in principle" to terms of an out-of-court settlement of $21 million and suspension of all pending litigation — including the trial in progress —the California Superior Court announced here Dec. 10.

Tentative agreement on the terms of reorganization for the bankrupt retirement home network waa reached between representatives of the Pacific and Southwest Annual Conference of the United Methodist Church and the 160 residents who haa filed a multi-million dollar class-action suit in 1977. Several suits named the conference, several national church agencies and the UMC as a denomination as defendants.

UMC not a party

The United Methodist Church and the national agencies, however, are not party to the settlement and will make no contribution to the settlement, Sam Witwer Sr. told TM/UMR. The agencies, however,will provide about one-third of the total in loans to the conference, said Mr. Witwer, the chief legal counsel for four individuals named aa agents for the denomination in the class-action suit.

The agreement came after 10 weeks of negotiations which culminated in an intensive two-day session with the presiding judge last week when the two sides were deadlocked over a $2 million difference, Byron Hayes, Chancellor of the Pacific and Southwest Conference, told TM/UMR soon after the settlement.

The terms described

The basic terms of the tentative settlement are as follows:

- The annual conference will pay $15 million by mid-1981 and an additional $6 million over "the next few years;"
- Approximately $5 million of this amount will go to class-action members for past damages; the $16 million balance will be used to assist in reorganizing Pacific Homes;
- Class-action members, who have had to make monthly payments in spite of holding lifecare contracts, will have their payments reduced to around $180-$190 per month from an average of nearly double that amount;
- The Pacific Homes will provide residents with supplemental Medicare insurance as well as residential, clinical, skilled nursing, convalescent hospital and custodial care;
- Pacific Methodist Investment Fund (PMIF) bondholders will be brought current and paid in accordance with the original terms of the bonds; (many residents hold the bonds which were to help finance the homes before the bankruptcy)
- The annual conference will establish a resident assistance fund to assure that no class member will ever have to leave Pacific Homes because of an inability to pay;
- As the homes achieve excess cash flow, that excess will be used eventually to repay the class-member residents for all amounts they are paying in excess of their contract rates, and also to repay the annual conference for its cash contributions;
- Class-members who have left may return;
- The 15-member Pacific Homes board will have five members elected by the annual conference, five by the class-members and five elected jointly by the above two groups.

> *. . . Finally the spirit of Christmas (spread) over this courtroom today an atmosphere of cooperation and a willingness to adjust very substantial differences between very sincere and dedicated groups of litigants . . . Occasionally, in the Christmas season an event occurs which once again seems to demonstrate the ability of people to work their way through what seem to be insolvable problems . . .*
>
> The Honorable Edward T. Butler, Judge
> Superior Court of the State of California
> San Diego, Dec. 10, 1980, 3:40 p.m.

While a definitive agreement remains to be worked out — a process expected to take eight or nine weeks — there were sighs of relief that "limits were put on the problem."

"We're really happy"

The Pacific and Southwest conference had a relationship with the 14 retirement homes and convalescent centers located in California, Arizona and Hawaii for some 65 years before the Pacific Homes Corporation filed in 1977 for reorganization under federal bankruptcy statues. Almost 2,000 residents live in the homes.

In all, six different suits totaling more than $500 million, were standing against various UM units. As of Oct. 1, about $3.75 million had been spent by United Methodist entities defending against the suits.

Los Angeles Area Bishop, Jack M. Tuell, who has been active in the case since being assigned to the area in July, said: "We're really happy about where we are because it responds to the legitimate needs of the residents and is in the best interests of the conference."

The bishop said the conference has a lot to do to carry through with the settlement. The No. 1 job he said is to raise the money if a special session of the annual conference approves the plan Feb. 26-28.

The homes' residents appear to be pleased as well.

"There is universal joy that there finally appears to be a settlement," Jerry Voorhis, a resident of Claremont Manor told TM/UMR. He said he believes residents will support the plan but that they did not know all the details as yet.

"I've been hoping and praying for an out-of-court settlement from the beginning," said Mr. Voorhis, who has served as a resident's representative.

A resident of Casa de Manana at La Jolla, Calif., told United Methodist News Service, he believes the settlement will be accepted gladly.

"Everyone is anxious for something to be worked out," the Rev. Kenneth F. Thompson, a retired staff executive of the church's Board of Pensions said. He added he had not heard any adverse comments.

Church implications

The eventual dismissal of all six suits — if the plan of reorganization is confirmed by the court and a special session of the annual conference in late February — is being viewed by national church attorneys as a "vindication" of their First Amendment-based argument that the denomination as such is "not a suable entity."

Mr. Witwer said that while there will not be a definitive ruling on the First Amendment aspects of the case, the expected dismissal upholds the principle that church attorneys asserted — that is, that all United Methodist entities can not be held responsible for every act or failure of any particularentity with some degree of church relationship.

Stephen F. Brimigion, treasurer of the United Methodist Board of Global Ministries which, along with its Health and Welfare Ministries Division, is a defendant, said the board would have to borrow its share of the money to be loaned to the Pacific and Southwest Conferenceat a 20 percent rate. "It will be a taxation of the agency's World Service money for years to come," he added.

Another Global Ministries official, the Rev. John A. Murdock, head of the Health and Welfare division, said a clear implication of the whole issue is that "United Methodists must become more involved with all the ministries that they are supporting."

UMCOR grants at work in Salvador turmoil

By ROY HOWARD BECK
Associate Editor

United Methodism has neither missionaries nor churches in El Salvador where continuing violence recently claimed the lives of four U.S. Roman Catholic women missionaries.

But United Methodist contributions are helping support the efforts of two ecumenical groups in the nation which aid victims and speak out against the causes of poverty.

Most of the at least $40,000 given by the United Methodist Church this year has gone to the Ecumenical Committee for Humanitarian Aid in El Salvador.

"The committee is not a political group," stressed Nora Boots of the Latin American desk in the World Division of the general Board of Global Ministries. Nonetheless, she said, the committee can't ignore the causes of extreme poverty while it is trying to keep some of the poor alive.

A large number of the more than three million people crowded into the smallest Central American nation are poverty-stricken peasants who live on tiny plots owned by a few land-controlling families.

"This organization's concern is the right to food, the right to work," Ms. Boots said. "Certainly if the government doesn't provide these and a group calls for them, that is speaking against the government."

Catholic Archbishop Oscar Romero, who started the Ecumenical Committee, was gunned down last March while he celebrated mass. He consistently had condemned violence on all sides of the civil conflict and had been particularly outspoken about what he saw as increasing human rights violations by the military-civilian junta which rules El Salvador.

The UMC's 1980 General Conference passed a resolution praising the efforts of Archbishop Romero authorizing and urging President Carter to cancel the shipment of military supplies to El Salvador.

The President halted such shipments after the recent murder of the U.S. nuns.

The murder of the U.S. nuns this month, allegedly by soldiers, focused U.S. attention on the real danger faced by religious leaders. Catholic priests charge that since the archbishop's assassination, death squads — hired by right-wing powers overthrown by the junta a year ago — and out-of-control soldiers have been desecrating church buildings and harassing and killing church leaders.

Thus far, however, the Ecumenical Committee hasn't been subjected to further violence, Ms. Boots said, since the assassination of the archbishop.

The committee works with the government as well as criticizing it, she noted. "I was down there last summer and talked to the people." They told her they and the government sometimes jointly provide aid to refugees who have been made homeless by terrorism on all sides.

The Ecumenical Committee currently is providing food, health care and water for some 1,450 refugees, said Doreen Tilghman of the United Methodist Committee on Relief (UMCOR).

The Ecumenical Committee has the support of the mainline denominations in El Salvador, the World Council of Churches and the Council of Latin Evangelical Churches which is the biggest Protestant organization of all Latin America, Ms. Boots said.

El Salvador

The World Council of Churches last spring asked U.S. denominations for $100,000 as part of a worldwide appeal for the Ecumenical Committee. It received $154,000, with $25,000 coming from UMCOR, Ms. Tilghman said.

In May, UMCOR provided $10,000 to a World Council appeal to help El Salvadoran refugees who had fled to Honduras, she said.

The World Division of the Board of Global Ministries last summer okayed a $5,000 emergency grant to the Student Christian Movement in El Salvador, one of 90 nations to have such an ecumenical group. That group is involved primarily in aiding refugees, said Ruth Harris of the World Division's youth-young adult office. It also provides legal aid to political prisoners.

Baptists constitute the strongest Protestant group in El Salvador, said Joseph Perez, executive director in charge of the Central America region and Caribbean in the World Division.

He explained that U.S. denominations early in this century came to a general agreement to avoid unproductive competition and attempts by all to establish missions in every nation. Methodists are strong in Costa Rica, Panama, Beliz and Honduras while they don't have mission work in El Salvador or the other two Central America nations wracked by political turmoil — Guatemala and Nicaragua.

The ruling El Salvador junta of reformist army colonels and civilians has redistributed some land to peasants and nationalized the banks. But it has been beset by violence from guerrillas of the left and right. In dealing with the three-way disorder that has claimed the lives of more than 9,000 people this year, the junta has abandoned its reformist policies, charge many observers in the church.

Christmas cheer is warm blanket

MERCATO SAN SEVERINO, Italy — Christmas is a warm blanket for an Italian woman who weeps for joy after receiving blankets from a U.S. Army helicopter contingent.

Uprooted by earthquakes, she is a reminder that thousands around the world made refugees by natural disasters, war and political repression will spend this Christmas as Christ spent his first — homeless. RELIGIOUS NEWS SERVICE PHOTO

Kansans urge readiness for cults' lure

By JOYCE HOPKINS
Associate Editor

MANHATTAN, Kan. — While religious cults are not new, speakers at one of the first seminars of its kind challenged the United Methodist Church to provide its members with more information about such movements so that they can better protect themselves.

Although a precise definition of the term "cult" did not come out of the seminar, "Cults: Their Reality and Our Response," participants were informed of numerous characteristics which are common to most religious cult groups.

"Cults defy a simplistic definition," said the Rev. Rod Saunders, the UM pastor at the Ecumenical Christian Ministries center here where the meeting was sponsored by the UMC's Kansas area. Participants, who included UM pastors and parents of children who are or have been converts to such movements, offered education-oriented recommendations to the UMC. They emphasized that publicizing such "cult characteristics" among potential converts may be one of the best defenses against the potentially harmful aspects of such groups.

Mind control alleged

Mr. Saunders said the use of "mind control" to the extent that cult members are unable to think on their own and the great secrecy surrounding the operation of thegroup are two characteristics that distinguish cults from most religious movements.

The Rev. Carl Bangs of the St. Paul School of Theology faculty in Kansas City, Mo., described other characteristics of which to be aware.

"Every cult that I know of says it is not a cult," Dr. Bangs said, explaining that a better way to judge whether a religious movement falls into this category is by how it operates.

Such groups, Dr. Bangs explained, often have a leader with no formal theological training or credentials from a recognized church, board or agency or who has had such credentials taken away.

Followers often feel the sort of adoration for the cult's leader which would be better placed in Jesus Christ, he added. The leader himself may begin to believe an idea is true merely because he holds it.

As part of the "curtain" which Dr. Bangs and other speakers said ends communication between converts and their families may come from the "mind control" or brainwashing which allegedly is a part of the conversion process used by cults.

Potential converts are sequestered, perhaps for a weekend retreat, where they are not allowed to sleep and where they have no "physical or mental privacy," Mr. Saunders said.

"No questions are allowed. They are led to be self-critical and are given new, appropriate beliefs of the cult. Few of us could undergo this sensory deprivation and remain free," he said. "The analytical part of the mind shuts off after overstimulation with no escape. The emotional brain takes over and that accounts for the trance-like stare seen in cult members."

Only cure is deprogramming

Mr. Saunders said the only known "cure" for people who have had "the analytical part" of their minds "shut off" in this fashion is "deprogramming," a process some parents have used to get their offspring to disavow religious groups they have joined which their parents believe to be harmful.

"De-programming" may include holding a cult convert against his will for some 48 to 72 hours, while "deprogrammers" such as the controversial Ted Patrick, hammer away at the teachings a believer has acquired from a religious movement — teachings their parents believe to have been forced on the convert through brainwashing.

At the end of several days, advocates of this method report the cult's "hold" on the minds of former members usually is broken, freeing them to make their own decisions free of the effects of brainwashing which allegedly rendered them mentally incompetent.

Sharply disagreeing with the use of deprogramming, however,was the Rev. John Moore, pastor of First UMC in Reno, Nev., who lost two daughters and a grandson when members of the Jonestown cult took their own lives more than two years ago in Guyana at the bidding of People's Temple founder Jim Jones.

"To de-program people is to make them victims of the next authority to come along," Mr. Moore said.

Oppose deprogramming

Also expressing opposition to deprogramming was the Rev. Dean Kelley, a United Methodist and a religious liberty expert with the National Council of Churches.

Saying he had talked to members of "sometime controversial religious movements,"—a term he prefers to "cults," — Mr. Kelley said he found them to be members because they wanted to be. He said they seemed to have found something in such groups which had been missing in the denominations from which they came.

"It would be the height of effontery to try to spring them out of such groups," he said, adding his own skepticism about there being any significant degree of "mind control" involved.

During the seminar here, John Stumbo, legal advisor for the Kansas East Conference, dealt with religious liberty and when the abduction of adult children for deprogramming might fall within legal bounds.

He warned that kidnapping adult children can be done legally only if parents are successful in proving that their offspring are not mentally competent to decide whether or not to stay within a religious movement or group.

"The question is whether holding someone captive for de-programming is a denial of due process and personal liberty," he said. "My ability to believe what I will — no matter how weird — will be protected."

Pope, UM bishop extol how churches are alike

By SHARON MIELKE
Managing Editor

VATICAN CITY — Pope John Paul II urged a joint group of Methodist and Roman Catholic ecumenists to ensure that their search for reconciliation is "echoed and reflected wherever Catholics and Methodists meet."

During an audience with members of the International Commission of the World Methodist Council and the Vatican Secretariat for Christian Unity, the pope responded to an address by Bishop William R. Cannon of the UMC's Raleigh Area, co-chairman of the meetings which have been in progress for 15 years. He has been a member of the commission all 15 years.

Bishop Cannon told the pontiff that "doctrinally and spiritually, our two churches have much more in common than there are issues that separate us." And, beyond what all Christians hold in common, he said, "there is a peculiar affinity between Methodism and Roman Catholicism . . . in ethics, moral obligations and the spiritual life."

The bishop added that Methodists worldwide rejoice in the mutual recognition of baptism performed in both churches, but said, "we long for one faith as well, so that we can practice intercommunion . . . and, recognize the validity of our ministerial orders."

The pope praised the 13-member group for not shirking the "thorny questions which are the legacy of the sad history of modern Christian division" but for facing these questions "with serenity, good will and charity."

The pontiff also noted that the international commission has had a strong emphasis on the "positive challenges which all Christ's witnesses face today — not merely in the social field — trying to state the Christian message effectively in a world bewildered by change, but even more in the delicate inner realm of the Christian conscience, where no man or woman escapes the hard choices, the sacrifices inseparable from holding to Christ."

The audience came during the course of the commission's Dec. 2-7 meeting in Rome during which two working papers on the Doctrine of the Holy Spirit were finalized and two new themes — Christian moral decisions and Christian marriage and family life — were discussed.

In their discussion of Christian morality, according to Dr. Joe Hale, executive of the World Methodist Council, members agreed regarding the duty of the church to speak on moral and social issues, since Christian behavior is a necessary consequence of following Christ.

Consultation participants also agreed that church members have a duty to form their own conscience in the light of their church's teaching of Scripture, mediated by its tradition, reason and experience.

Although Catholics and Methodists still differ about the weight to be given church pronouncements on moral and social issues, the so-called opposition of "authority" and "conscience" is no longer a major issue, Dr. Hale said.

"Progress" was reported in spite of "continuing differences" regarding marriage and family life. Differences continue regarding marriage annulments and the possibility of divorce.

Commercialism hurts Santa's image

By JOYCE HOPKINS
Associate Editor

The more Santa Claus becomes a part of Christmas commercialism, the further he gets from the origins which earn him a legitimate place in the winter holiday, according to several United Methodist theologians.

"I certainly wouldn't have Santa Claus in the church — except maybe on Dec. 6," which is St. Nicholas' Day, the Rev. John Westerhoff of the Duke Divinity School in Durham, N.C., said.

That's the day gifts should be exchanged, he said. Performing an act of mercy would be even more in keeping with the tradition of the 4th century churchman who became known as St. Nicholas. Dressed in the red robes of a bishop, St. Nicholas went about at night, leaving food and wood on the doorsteps of the poor, Dr. Westerhoff explained.

After their benefactor died Dec. 6, 342, members of his church — wanting his spirit to live on — continued to make the anonymous deliveries.

"If we could celebrate that, and capture that to the extent groups like the Salvation Army do, when they use Santa Claus to collect money for the poor, it would be good," he said. As it is now, combining Santa and Christmas "destroys both symbols."

The Rev. Allen Moore of the Claremont School of Theology in California described Santa Claus as a "historical tradition that's been made a part of the festival and brings joy and a sense of sharing to Christmas.

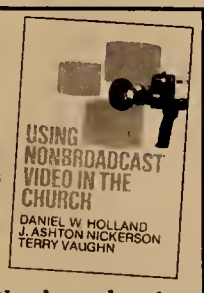
"Unfortunately, in recent times the mystique of Santa Claus has become so commercialized that the church needs to re-examine" the tradition, he added.

Santa as a secular symbol presents no problems to the Rev. Jack Seymour, a UM on the faculty at Chicago Theological Seminary, an ecumenical school affiliated with the United Church of Christ.

He urges parents, however, to make sure that the secular symbols of the Christmas season do not blur the holiday's religious significance.

Dr. Seymour suggested that families set aside a special place in their homes for the religious symbols of Christmas, such as Advent wreaths, candles or calendars. He advised discussions of the Christmas story and Bible reading take place there as well.

"The thing that most concerns me is the consumerism, and how Santa Claus comes to represent not what the image came from — from St. Nicholas, who did good, who tried to help human beings," he explained.



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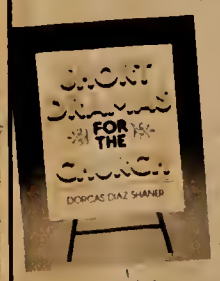

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Prayer line cost may rise

Advocates pledge continued support

By DAN LOUIS
Associate Editor

NASHVILLE — If "Ma Bell" and the FCC have their way the cost for the Upper Room Living Prayer toll-free WATS line could cost United Methodist Men 40 to 80 percent more during 1981 than the $25,000 1980 figure.

Conference Prayer Advocates from 45 annual conference United Methodist Men (UMM) Fellowships heard explanations about the "almost certain" rate increase during their third annual meeting here this month.

The prayer advocates are appointed by annual conference UMM Fellowship presidents to help facilitate the two-year-old arrangement between The Upper Room and United Methodist Men.

The men have pledged to financially support the nationwide toll-free prayer telephone line to The Living Prayer Center at the Upper Room here. The "advocates" are charged with promoting the program and developing Covenant Prayer Groups who will take prayer requests from the prayer center.

The information about the increase came close on the heels of a late summer report that the men's support of the prayer line was falling behind schedule. During September the 7,000 UMM Fellowships were notified that $14,112 would be needed to meet their $25,000 pledge to the prayer ministry in 1980.

James Snead the executive for United Methodist Men in the General Board of Discipleship reported here that $8,446 has been received through Dec. 4, leaving $5,666 yet to be raised. He said he is confident the men will meet the challenge.

Several prayer advocates told TM/UMR "We just didn't know it was running behind."

The prayer advocates also received some good news. During the past two years the number of Covenant Prayer Groups has nearly doubled to 515 in 43 states, Canada and Mexico "in great part because of their efforts."

More than 3,000 prayer requests come to the Upper Room Living Prayer Center here each month. The requests are then given within 24 hours to at least one, and as many as three, convenant prayer groups who include them in their weekly prayer times together. Requests also go to individual members to add to their prayer list, according to the Rev. Danny Morris, director of the Upper Room prayer ministry.

The projected rate increase for 1981, said Mr. Morris, stems from a Federal Communications Commission directive that American Telephone and Telegraph develop more equitable rates between small and large WATS line customers. "We fall into the large user category," he said.

Where before users paid a flat rate for a contracted maximum number of hours a month — 240 hours for the prayer line — the new rate will be based on time actually used at a higher average rate.

In a non-binding show of hands, all 45 prayer advocates here pledged to recommend to their conference men's fellowships that support be continued and increased as necessary in 1981. "The money is out there and the men will be ready to give it if we just tell them what it is for," said William Stockfield of Medina, N.Y.

The actual commitment cannot be made until the UMM Fellowship conference presidents meet in early March.

During their stay in Nashville the conference prayer advocates were led by Bishop Lance Webb in a study of the prayer and meditative lives of St. Francis and Thomas a' Kempis. He told them, "We have many Christians who are genuine in their Christian commitment, but who are yet to be formed in Christ. You will play an important role in that formation through this very special (prayer) ministry."

Moravian 'map' tells story

MAYSVILLE, Ga. — The youth of Dry Pond United Methodist Church are preparing their Christmas map, a custom brought to America by Moravians from Germany. For over six weeks the Youth Fellowship members worked on the three-dimensional relief map of the sites relating to the Christmas story.

As the prophecies and events surrounding the birth of Jesus are narrated, the appropriate geographical sections of the map are lighted. The project covers four sections of plywood, each four feet by eight feet. Hills and valleys are formed with wire and newspapers and then covered with plaster of paris and paint. Donald Bowen is youth advisor and the Rev. Virgil G. Megill Jr. is pastor at Dry Pond UMC.

VIRGIL MEGILL JR. PHOTO

Church faces inflation 'fall back' crunch

SKOKIE, Ill. (UMNS) — National inflation poses the threat of "rather severe adjustments" in the "missional and administrative work of the general church," the United Methodist General Council on Finance and Administration (GCFA) was told here Dec. 2.

Despite an increase in contributions toward the world-wide work of the denomination of about 25 percent in the past four years, the inflation rate during the period was about 40 percent, the Rev. Ewing T. Wayland told the fiscal agency at its annual meeting. Dr. Wayland is general secretary and treasurer of GCFA.

"Obviously," he said in his annual report to the 42-member council, "this kind of falling back cannot continue without rather severe adjustments being made in the missional and administrative work of the general church. This matter must be objectively faced during this quadrennium with appropriate recommendations being developed for the 1984 General Conference."

Dr. Wayland said a "slight increase of perhaps five percent" is being projected in general funds for 1980. The report for the 11 months ending Nov. 30 showed the total 5.27 percent ahead of a year ago.

Much of the session here was devoted to an orientation of new members of GCFA. Half of the 42 council members are new for the 1981-84 quadrennium.

Bishop James S. Thomas, Canton, Ohio, GCFA president, began the session by observing it "is a watershed time" for the fiscal agency as well as for all agencies of the church.

Psalms study may lead to more biblical worship

NASHVILLE (UMNS) — A long journey which may lead eventually to a new United Methodist hymnal is beginning with some small steps to better understand the Psalms.

The history of the use of Psalms in Christian worship was the subject of a consultation held last September at St. Meinrad's, a Roman Catholic seminary and abbey in St. Meinrad, Ind. A second consultation was held in late November at Candler School of Theology at Emory University in Atlanta.

More than 30 persons — ranging from seminary professors to volunteer choir members — participated in the two meetings which were sponsored by the United Methodist General Board of Discipleship Section on Worship. Persons from all major ethnic groups were included among the participants.

The efforts to better understand the history and role of the Psalms in worship is part of a larger movement within Christendom to recover biblical worship, according to section staff member Richard Eslinger, Nashville.

"The recovery of the Psalms as one of the living expressions of our worship can best be understood in relationship to other things happening in worship renewal," he said. "These include the remarkable popularity of the ecumenical lectionary in our churches, the recovery of biblical preaching, and the recovery of the New Testament and early church expressions of worship as praise and thanksgiving."

If one wonders why a group would start exploring the need for a new United Methodist hymnal by researching the Psalms, Mr. Eslinger points to the present "Book of Hymns" published in 1966. Psalms show up there in three primary places: the Psalter of "responsive readings," which Mr. Eslinger said has become one of the "deadest points" in the worship services of many churches; the hymns such as "Old 100th" and "The Doxology;" and Anglican-type chants, "one of the least used sections of the book."

In recent years the Psalms have become an embarrassment in much of Protestant worship, according to Mr. Eslinger, because they are not a "response" of praise or prayer.

He also observed that many worship services today have lost their sense of "evangelical praise. They have stressed unrequited guilt and have become 'teachey' or filled with jargon. The Psalms have no place in such settings. They have a grammar of praise that helps biblical people praise God.

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Catholics, Jews hit highs

UMC falls to No. 3 in Congress

The United Methodist Church lost more members of Congress (six) in the last election than any other denomination.

That will result in United Methodists losing their status as the second largest religious grouping in the next Congress.

The UMC also lost its position of being the top religious preference among senators. Episcopalians with 21 and Roman Catholics with 17 soared ahead of UMC which will count only 15 senators as members in the next Congress.

Catholics and members of mainline Protestant denominations continue to make up most of Congress. Only Jews outside that grouping posted more than a nominal gain.

Catholics are the largest group in the new Congress with 135, six higher than in 1978. It will be the highest level of representation ever, according to Christianity Today magazine which compiles the information.

Episcopalians added two to climb into the No. 2 spot with 72.

There will be three fewer UMs in the Senate and three fewer in the House in January. UMs will number 69 in total.

Baptists and Presbyterians are tied at 55 each. The next largest grouping is the Jews who added three and now number 33, the highest ever. Other major denominational groupings are Lutheran (22), United Church of Christ (16), Mormon (11), Unitarian (9), Church of Christ (6), Eastern Orthodox (5).

Nineteen members of the new Congress listed themselves simply Christian or Protestant.

Seven said they aren't affiliated with a religion.

Sixteen in the new Congress are divided among 13 other religious preferences.

Although it was a bad year for liberal Democrats, this did not seem to apply to clergy. Three ministers — all liberal Democrats — were re-elected to the House this year: black Baptist pastors Walter Fauntroy of Washington, D.C. and William Gray of Philadelphia, along with United Methodist minister Robert Edgar of Pennsylvania.

The Rev. Robert Drinan, a Jesuit priest, declined to run for re-election to the House as a Massachusetts Democrat after the pope said priests should not hold high political office. John Buchanan, a Southern Baptist minister and a Republican, was defeated in his House re-election bid in the Alabama primary by Albert Smith, Jr., a Southern Baptist layman, who then won the general election. Republican John Danforth of Missouri, an Episcopal priest, continues to be the only ordained minister in the Senate. He was not up for re-election this year.

Presbyterians have succeeded Roman Catholics as the religious group with the largest number of state governors as a result of the 1980 elections.

There are now 11 Presbyterian governors, up from eight in 1978, while the number of Roman Catholic governors has decreased from 12 to 10. Third group in line is Episcopalians, with eight governors (same as in 1978).

United Methodists make up the sixth group with three.

Women shun male pastors in crisis times

NASHVILLE, (UMNS) — A woman is not likely to turn to her pastor in times of personal crisis unless that pastor is a woman, according to Nancy J. Van Scoyoc, author of a new book entitled "Women, Change and the Church."

Ms. Van Scoyoc is manager of Women in Transition, an ecumenically based project in Richmond, Va., which seeks to determine how today's women are coping with change. She bases her findings on two studies in which church women were interviewed regarding transitional changes in personal relationships, work or career, availability of time, state of health, or general self-concept.

While women are quietly coping with the stress and change in their lives, Ms. Van Scoyoc says they are not likely to seek lay or clergy counseling. The one exception, she discovered, is that women do feel comfortable discussing personal problems with women pastors.

"The painful questions raised by the changing lives and roles of women represent an important set of opportunities for the church to engage women in a renewed and deepened awareness of the gospel," writes Ms. Van Scoyoc. "The desire is present on the part of church leaders to examine, question, and adjust to the emergent, assertive role of women in the church and society."

Women want help working through issues of change and transition, according to Ms. Van Scoyoc, but many are dealing with them alone or taking them elsewhere "either because they do not feel the issues are within the sphere of the church or because the church does not seem responsive."

The book is the fourth in the Into Our Third Century series produced by Abingdon, the book publishing department of the United Methodist Publishing House.

the church in the world today

Foreign bishop finds error in resolutions

HOUSTON (UMNS) — Bishop Paul Locke Granadosin, head of the United Methodist Church in the Philippines, has called attention to an error in the newly issued "Book of Resolutions" coming out of the 1980 General Conference of the denomination.

The resolution inserted in error urged the U.S. government to stop economic and military aid to the Republic of the Philippines "until such time as democratic institutions and human rights are restored and permitted to grow."

Bishop Granadosin told United Methodist Communications there have been no executions in his country since the declaration of martial law in 1972. He also denied there were any political prisoners saying, "Anyone in prison is a criminal."

When asked if he had said there never were political prisoners, he answered, no.

The United Methodist Church in the Philippines has gone on record as calling for the lifting of martial law, he noted.

John Procter, president and publisher of the United Methodist Publishing House, which produced the book, acknowledged the resolution was "put in by mistake" and called the error "unfortunate. It should not have been in there," he said.

Methodist leaves church to stay with league

JOHANNESBURG, South Africa (RNS) — The Methodist minister who heads the controversial Christian League of Southern Africa, allegedly a recipient of secret government propaganda grants, has chosen to leave his church rather than sever his ties with the league.

The Methodist Church of Southern Africa last year accused the Rev. Fred Shaw of "fomenting dissension and disaffection" among its members and launched a probe of his activities as head of the league. It had previously called the league incompatible with "an explicitly Wesleyan perspective," citing the organization's "apparent equivocation on apartheid and its propagation of theologies of confrontation and polarization."

It was reported in mid-1979 that the former South African Information Department had secretly budgeted more than $400,000 annually for the league in an effort to discredit the World Council of Churches. When asked about the charge, Mr. Shaw said the league was financed by business interests whose identity he would not disclose.

UMs fined for criticizing bishop in Central Zaire

NASHVILLE (RNS)—Seventeen United Methodists in Zaire have been fined a total of $1,700 for slander against Bishop Onema Fama of Central Zaire.

A report in NEWSCOPE, a national United Methodist newsletter, said the slander suit was based on charges made at a press conference held during the denomination's General Conference held last April.

The press briefing, sponsored by the unofficial evangelical caucus known as Good News, featured speakers charging Bishop Fama with "ecclesiastical slavery and oppression." The Rev. Victor Wetshi, a retired pastor from eastern Zaire, and former missionary Paul Law accused the bishop of misues of church funds and illegal removal of pastors from parish positions.

Mr. Wetshi subsequently asked the church's Council of Bishops to investigate the charges against Bishop Fama, but the council ruled that the matter should be handled by the Africa Central Conference. The African bishops discussed the charges, but took no action on them.

Omar L. Hartzler of the United Methodist Board of Global Ministries said he discussed the matter with Zairian church leaders last summer and was told that the charges came from a small group of dissidents. He said he believed the guilty verdict on the slander charge indicated that the dissidents had been unable to back up their charges.

Agency breaks refugee resettlement record

NEW YORK — With almost 40,000 refugees resettled in 1980, the National Council of Churches' Church World Service agency has broken its previous resettlement record for one year.

The previous highs had been in 1947, when 27,000 were resettled, and 1975, when the figure was 21,000. The large numbers for 1980 have resulted primarily from the continuing influx of Indochinese refugees and the large number of Cubans who arrived in Florida this year. Roughly half of those resettled were Indochinese, with Cubans adding another third.

UM-related schools receive large gifts

TM/UMR staff special

Two United Methodist-related schools are recent recipients of large financial contributions.

Texas Wesleyan College in Fort Worth, Tex., announced a $12 million donation this month from James and Eunice West to construct, equip and endow a new library for the liberal arts campus.

Mr. West, a Presbyterian, is vice chairman of the board of directors of the Tandy Corporation in Fort Worth. He is also on the school's board of trustees. The gift — in the form of Tandy Corp stock — is believed to be the largest by an individual in Texas philanthropy.

UM-related Duke University in Durham, N.C. received a $10 million gift from J.B. Fuqua last month — the largest single donation the school has received since its original endowment from James B. Duke.

The Atlanta businessman designated his gift for Duke's Graduate School of Business Administration. It includes cash, stock and real estate. Mr. Fuqua has been a Duke trustee and a member of the business school's advisory board since 1974.

Filipino Methodists name Emerito Nacpil bishop

NEW YORK (RNS) — The Rev. Emerito P. Nacpil, 48, a well-known Asian theologian, has been elected bishop of the United Methodist Philippines Central Conference in Manila.

Bishop Nacpil will replace Bishop LaVerne Mercado, who resigned for health reasons in 1977. Previous conference sessions failed to accord the requisite majority vote to any one candidate until this most recent successful election.

Since 1974, Bishop Nacpil has been the executive director of the Association of Theological Schools in Southeast Asia. Before that, he served in posts as a professor, dean, acting president and president of the Union Theological Seminary in Manila.

U.S. trained pastor heads Liberia Central

MONROVIA, Liberia (UMNS) — The Liberia Central Conference of the United Methodist Church has elected the Rev. Arthur F. Kulah, 43, the U.S.-trained dean of Gbarnga School of Theology in Liberia, as its new bishop.

Consecration of the new bishop took place Dec. 7 with Bishop Ralph Dodge officiating on behalf of the Council of Bishops.

Dr. Kulah succeeds Bishop Bennie D. Warner, who was unable to return to Liberia following a successful coup led by Master Sgt. Samuel Doe last April. Bishop Warner sought to rally opposition to the new government but when this failed to materialize, he requested asylum in the United States and has been living in Texas with his family. His term as bishop expired with the convening of the Central Conference.

Bishop Finis Crutchfield of the Houston Area told United Methodist News Service that Bishop Warner had been given "a hearty welcome" and made an honorary member of the Texas Annual Conference.

"He anticipates teaching in a United Methodist-related context," Bishop Crutchfield stated.

German conference re-elects bishop

NEW YORK (UMNS) — Bishop Hermann Sticher was re-elected episcopal leader of the Central Conference of the Federal Republic of Germany by the 82 voting delegates meeting in Nurnberg in late October.

Bishop Edsel A. Ammons of the Michigan Area represented the Council of Bishops and presided over the election.

Membership losses are continuing but at a much reduced rate, Bishop Ammons said. Two districts noted gains. As part of its strong commitment to the cultivation of new members and the involvement of lay persons in evangelistic efforts, the conference approved hiring a staff person to develop new programs to facilitate church growth.

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This painting of a black madonna and child hangs in the pastor's office at St. Matthew's United Methodist Church in Cleveland, Ohio.

First American carol

America's first indigenous Christmas carol was an attempt by a French Jesuit missionary to translate the Christmas story into images with which the Huron Indians could identify. "Jesus Ahotonhia" (Jesus Is Born) is not widely known but is gaining in popularity.

About 1641, Father Jean de Brebeuf wrote the beautiful story of the tiny Babe born in a lodge of broken bark and wrapped in rabbit skin. The chiefs who came to kneel before him brought gifts of fox and beaver pelt. The angel song was heard by hunter braves. The Huron words were set to the music of an old French carol.

The Hurons were an imaginative people who loved the Bible stories and especially the story of the birth of Christ. Brebeuf tells about a Christmas celebration in 1642 when the Indians built a small chapel of cedar and fir branches in honor of the manger of the Babe. Many traveled up to two days' journey to sing hymns in honor of the newborn child.

Father Brebeuf and another missionary were captured and killed in an Iroquois uprising at St. Ignace shortly after Christmas in 1648. The Hurons dispersed but wherever they went, they took their carol with them. And so, it survived until today and is a part of America's Christmas tradition.

It's hard to tell if Ashley Smith of the Zachary Methodist Little School is giving thanks for a bountiful Thanksgiving feast, or if she's praying earnestly for that special doll at Christmas . . . an annual event, this year's feast overflowed with funds and fellowship as over 50 parents and relatives showing their little ones. To Ashley's left is Eric Rabalais.

A viewpoint

Celebrate the full meaning

By HELEN BROWN
Maitland, Missouri

We've not recovered from feasting too lavishly at a Thanksgiving dinner when we begin to hear the familiar strains of much-loved Christmas carols reminding us that the holiday season is fast approaching. Conversation is filled with thoughts of Christmas, such as — "What do you want for Christmas?" or "Do you have your shopping done?" or "Are you going home for Christmas?"

Quickly we are caught up in the hustle and bustle of the season. Endless gift lists are made and checked, and much time is consumed finding the perfect gift for each person. Sometimes the spirit of Christmas seems forgotten as we encounter the many throngs of weary shoppers.

Several years ago it was popular to change the word "Christmas" to the abbreviated form "Xmas." It seemed to expedite the writing of the yearly season's greetings to family and friends. But in our haste we neglected to include the most important part of the word.

To leave Christ out of Christmas meant we were forgetting the very reason why we celebrate December 25th. Perhaps we've become so preoccupied with material holiday preparations that we have neglected to take time to prepare our hearts anew for the coming of the Christ Child.

Yes, Christmas is a festive time of the year — a time set aside for loving and sharing. But have we included the most important one on our gift list? Have we forgotten to select a gift for the one whose birthday we celebrate?

Nearly two thousand years ago humankind received the greatest gift ever given — "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). We seldom hear the word "free" in our strained economy of today, but this gift from God is free — it cannot be bought with money or earned with good deeds, for it is only through God's love and grace that we can receive it. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

We should include the gaiety and merriment of the season as tradition decrees. But let's remember to set aside a time to "unwrap" ourselves from the tinsel, glitter, paper, and ribbon and open our hearts to receive the precious gift of Jesus and then to give Him the gift of ourselves as we allow him to be the Lord of our lives. Then these words of Scripture might be a fitting description of us: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me" (Galatians 2:20).

Let's not allow an "X" to take away the full meaning of Christmas. Fill Christmas with Christ!

Pensions program underway

Pensions Task Group working on the many details of the new program which will ultimately be considered by the Annual Conference in June. Dr. Wayne Bon Durant, representative of the General Board of Pensions is shown working with the group, from l. to r., Tracy Arnold, Clyde Averette, James J. Caraway, Kirby Vining, and Donald Hall. The group will report its recommendations to the Conference Board of Pensions during the Convocation of Boards.

"We are doing our best to work out a formula that will do as much for ministers who are retired, while not overloading local churches with the amount they have to pay." This is the way Rev. Tracy Arnold explained some of the decisions that will be faced when the Board of Pensions hears the recommendations of a Pension Task Force at the Convocation of Boards next month.

According to Director of Financial Affairs, Dr. James J. Caraway, the conference is "in better shape than many conferences," because of the Pension Crusade. The committee hopes to find ways to give annual increases to retired ministers by using resources the Crusade has made possible.

On January 1982, all back years of service to the conference by ministers will be funded from an amount regularly apportioned to local churches. At the same time, the local church minister's pension for the current year will be sent to the General Church. The committee is working to assure that the total amount the local church pays for pensions is not increased too substantially, but that ministers who are retired receive as much of an annual increase as possible.

According to members of the committee, there are still many things to be worked out so that everyone can know exactly what is proposed.

After the Board of Pensions has worked through the program, other conference agencies involved in financing the program will be involved, and, just prior to annual conference, there will be a series of workshops to help members of the conference understand just exactly what is being proposed. The final proposal will be presented to the conference for final adoption.

NOTICE: The Conference Offices will be closed on Wednesday, Thursday and Friday, December 24, 25 and 26 for Christmas. They will also be closed on Thursday, January 1, for New Year. The offices will be open for regular business as usual at all other times. Local church Treasurers will want to remember that all money for 1980 MUST be sent in by January 5. The Director of Financial Affairs is instructed by the Council on Finance and Administration, by Conference Rules, not to receive 1980 money after that date.

Christmas Eve Litany

By MARGAYLE PIERSON
Harvest, Alabama

See the star, my brother?
It lights the way to the Baby's crib.
Father, let His star shine through my blindness.
Let me see, this one holy night, a miracle.

Hear the bells, my brother?
They ring with joy at the Baby's birth.
Father, let the music of the bells pierce my deafness.
Let me hear, for one sweet moment,
The singing of the angels,

Taste the breeze, my brother?
It teases, light as a dream, warm as a promise.
Father, send to surround my "humanness"
The fragrance of Your unending love.

For unto us is born this day . . . a Savior.

For College Avenue Church in Natchitoches the last Sunday in November was the day to remember! Not only was it the first Sunday in Advent, it also witnessed the reception in the full membership of the first Confirmation Class in a number of years. The pastor, Rev. Robert Townsend said, "although the class consisted of three members, this represented a 5% increase in membership of the small church. The older members feel that this event heralds a revitalization of the church which will be increasingly evident in years to come." Pictured are members of the class: Karen Townsend, Mike Townsend, and Melinda Johnson, along with the pastor.

MERRY CHRISTMAS!

Kathi Finnell
Lois Cohn
Jimmie J. Caraway
Mary Jane Duemberg
Maureen Darty
Nancy Hudson
Byrl Moreland

Carolyn Powell is on Leave of absence with a baby boy!

merry Christmas

Editorials

Tentative Pacific Homes settlement a highly significant achievement

Christmas came early this year for the residents of the bankrupt Pacific Homes retirement network and the UMC's Pacific and Southwest Annual Conference. It came in the form of a tentative out-of-court settlement of the six Pacific Homes suits involving claims of more than $500 million against the conference and other church agencies (see TM/UMR, Dec. 19). In the words of California Superior Court Judge Edward T. Butler, who mediated the complex and intensive negotiations, the tentative settlement represents "a Christmas miracle of sorts," in which people of good will have worked "their way through what seemed to be insolvable problems."

Although there are numerous details of the settlement still to be worked out — including approval by a called session of the Pacific and Southwest Annual Conference — the tentative settlement represents an enormously significant achievement. For the first time, there is concrete reason to believe that the "cloud" cast by the Pacific Homes ordeal soon will be lifted from the church and from the residents, with original commitments to the residents of Pacific Homes being largely fulfilled.

Assuming that the tentative settlement is finalized by all parties early in 1981, the UMC's Pacific and Southwest Annual Conference still will face an awesome challenge: raising $8 million by mid-1981 to compensate Pacific Homes residents and assist in reorganizing the homes, and raising an additional $6 million over the next six years. If the conference — already burdened by costs of the protracted Pacific Homes litigation — is to raise so much additional money in so little time, it will take a giant leap of faith. Adversity often brings out the best in people, however, and we have no doubt that leaders and members of the Pacific and Southwest Annual Conference will find ways to meet this commitment if the called session of the conference approves the proposed settlement.

A significant footnote to the settlement proposal is that the Pacific and Southwest Conference will continue to elect five of the 15 members of the reorganized Pacific Homes board. The Pacific Homes residents will also elect five board members. These 10 representatives will then elect five more persons to serve with them on the reorganized board.

This fact suggests that, despite all the heart-rending difficulties of recent years, conference leaders still affirm the validity of the church's ministry through Pacific Homes. They have indicated no intention of "bailing out" of this ministry as part of settling the lawsuits. We commend the conference leaders for avoiding the temptation to wash their hands of Pacific Homes once the legal settlement is completed. We believe this reaffirmation should be duly noted by others across the church, who may have become wary of continuing church relationships with such institutions because of issues raised by the Pacific Homes difficulties.

Settlement will benefit everyone

The tentative out-of-court settlement between the UMC's Pacific and Southwest Annual Conference and the residents of Pacific Homes can appropriately be regarded as a "victory" for all persons and institutions related to the United Methodist Church (see preceding editorial). If the settlement is later finalized, it will actually represent a victory for all concerned.

The dismissal of all lawsuits related to Pacific Homes — some of which sought to hold the United Methodist Church as a whole liable — will leave unresolved the question of whether the entire denomination can be sued for the actions of a particular entity related to it. However, our church has been able to function and fulfill its responsibilities quite well for nearly 200 years without such a legal ruling, and we see no reason why it cannot continue to do so in the future. The removal of the Pacific Homes "cloud" from our church's public image and its drain on church attention and resources, is worth far more to the church than a definitive court ruling in the church's favor. As one denominational official put it, our church "can't afford the luxury" of bearing the expense of several more years of litigation in order to gain such a ruling.

It is important to remember that the proposed settlement is still tentative, and that it likely will not be finalized for several months. Once all claims of denomination-wide legal liability are dismissed, we hope United Methodism's national leaders will provide ways for United Methodists outside the Pacific and Southwest Annual Conference voluntarily to assist that conference in meeting the terms of the Pacific Homes settlement.

Two of our denomination's national agencies have already agreed to lend the conference $7 million to help it meet its initial payment of $15 million in mid-1981. If given the opportunity, we are confident that many individual United Methodists would be willing to assist the conference in meeting this staggering uphill financial challenge. While legal responsibility for the settlement lies with the Pacific and Southwest Annual Conference alone, there is a spiritual tie which binds all United Methodists together. We are certain that United Methodists in that conference would feel encouraged and affirmed by any tangible demonstration of our connectionalism that might be forthcoming in the future from persons elsewhere in the denomination. In the meantime, we should support members of the United Methodist family in the Pacific and Southwest Annual Conference with our prayers.

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business**: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Cecil Copeland, Data Processing; **Conference Editions**: Donald Small, Assistant Editor; **Local Editions**: Kay Fielder, Assistant Editor; **Editorial**: Sharon Mielke, Managing Editor; Joyce Hopkins, Dan Louis and Roy Beck, Associate Editors; Otto Nall, Contributing Editor; **Production**: Bill Sybert, General Manager, TM/UMR Productions; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter (USPS954500) is owned by the United Methodist Conferences of Texas and published weekly by the Newspaper Division of the United Methodist Communications Council, 2520 W. Commerce St., Dallas, Texas 75212, as a wholly owned subsidiary of the Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 39 United Methodist annual conferences which publish special regional editions.

The Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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P.O. Box 221076, Dallas, Texas 75222
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Individual subscriptions, $7.00 per year for national edition; rates for Annual Conference editions, and for groups of 10 or more subscriptions to the national edition, available upon request.

Second Class Postage paid in Dallas, Texas. POSTMASTER: Please send address changes to: P.O. Box 221076, Dallas, Texas 75222.

Here I Stand

John Wesley's sermon defines 'catholic spirit'

By STEVE HARPER

Recently in print and in conversation I have noted that some people attempt to use John Wesley to support the kind of theological pluralism that exists in United Methodism today. "Read John Wesley's sermon, 'Catholic Spirit,'" they say, "and you will see that he was for pluralism."

Because I am devoting my life and my scholarship to the study of John Wesley, I feel such comments as these must have a response. It is unfortunate that John Wesley is linked with contemporary expressions of pluralism. What people who make such comments fail to see, or avoid mentioning, is that when Wesley called for "catholic spirit," he was urging Methodists to exercise tolerance in non-essential matters. He referred to such matters as "opinions." And he realized there would always be non-essential areas where legitimate differences would exist between Christians.

Mr. Harper

In the sermon, "Catholic Spirit," Wesley illustrated what kinds of matters he had in mind: differing styles of worship, different forms of church government, various modes of baptism, and divergent views regarding the value of written versus spontaneous prayers. Wesley said people could differ in these kinds of things and still be brothers and sisters in Christ. And in such matters, Methodists were to exercise "catholic spirit."

It matters what you believe

But in the essential points of Christian doctrine, Wesley made it clear that it matters what you believe. In the sermon "Catholic Spirit," he writes: "Catholic spirit is not speculative latitudinarianism. It is not indifference to all opinions. This is the spawn of hell, not the offspring of heaven . . . A man of truly catholic spirit, has not now his religion to seek. He is fixed as the sun in his judgment concerning the main branches of Christian doctrine . . . He does not halt between two opinions or vainly endeavor to blend them into one."

Critics of this quotation will sometimes respond, "That may be true, but nowhere in the sermon does Wesley spell out what he considered to be the essential points of doctrine. So he must have felt there was no basic core upon which all could agree." However, it does not take long to see the error in this line of reasoning.

Wesley did not see fit to spell out a list of essential doctrines because the Church of England already had such a list: the 39 Articles of Religion. And Wesley accepted them as foundational in his role as an Anglican priest. And with respect to American Methodism, it is important to remember that Wesley sent over a list of 24 Articles of Religion derived from the 39, which he felt were essential for the new church in America. Clearly, Wesley felt it mattered what a person believed and what a church taught.

Obviously the issue of theological pluralism does not stand or fall on Wesley's recommendation of it (or lack of it). But I do think it is time to inject into the discussion the fact that Wesley was not an advocate of pluralism as it is expressed within our church today.

There are points of difference

It is true that our church has been characterterized by its open spirit. It is to our credit that we look more to those things which can unite us than the points which can divide us. But let us not make the mistake of thinking there are no potential points of difference. And what's more, let us not forget that underneath Wesley's "catholic spirit," there was a solid foundation of Cristian orthodoxy.

I agree with those who think we should re-read Wesley's "Catholic Spirit" sermon. But when we do, let's read all of it, and let us read it in the context of Wesley's theological background and commitment. If we do this, we will find the combination of openness in non-essential matters and a firm conviction and affirmation of the main branches of Christian doctrine. It is the combination that has made United Methodism powerful; it is only this same combination that will make us effective in the future.

"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns about issues facing the church.

This weeks contributor, Steve Harper, is a student at Duke University Divinity School in Durham, N.C.

Any reader may submit an article for consideration (three typed double-spaced pages maximum length) to: "Here I Stand," TM/UMR, P. O. Box 221076, Dallas, Texas 75222.

My Witness

Naval boot camp a great mission field

By E. F. (SKIP) BLANCETT

Drill Hall 1000, Recruit Training Command, Great Lakes, Illinois, is a dark, lonely place at 0530 on Sunday morning. Like a large, empty airplane hangar, it shivers in the coolness of the fall morning, awaiting some sign of life, some purpose for being. All week long this Drill Hall has witnessed marching drills, inspections, physical training, exercises, running, and Recruit IT (supervised exercise punishment for recruits who cannot follow orders). However, every Sunday morning at 0750 this Drill Hall will witness joy, instead of pain and sweat — the joy of worshiping a risen, living Christ.

I walk through the darkness, following the wall to reach the panel of light switches. Eight switches are flipped, and like music, 18 lights begin to beam, chasing the darkness away. The 500 folding chairs greet me like sailors awaiting inspection. Neatly in straight lines they stand, some carrying wounds of rust, bent backs, and uneven legs. Several recruits begin to help me carry out the musical instruments — our crippled, often out-of-tune piano; the drums; a trombone and trumpet; and a few tambourines. The altar is placed on the drill deck and the cross, the candlesticks, and the Bible are reverently placed on the altar. By 0600 my Religious Program Specialist (RP) has arrived. (The RP is a new enlisted rating in the Navy. He/she works in the Chaplain's Office all week and assists the chaplains with setting up on Sunday morning, and for other special religious services. Without my RP, I seriously could not meet the demands of the Navy ministry.) My RP takes over setting up for the 0750 service while I visit each division, reminding the recruits that Protestant services will begin at 0750. Boot Camp is the greatest mission field I know, and I want to reach every possible man I can with the Good News of Jesus Christ.

By 0710 I have returned to the Drill Hall to direct last minute preparations for the service and to practice with the volunteer choir and drama group. Since a recruit does not have time during the week to practice for the choir and drama, he does it on Sunday morning between 0700 and 0730. To do so, he will miss breakfast and an early telephone call home. It is the richest and truest type of Christian commitment I know.

The clock strikes 0750, the time has come, the piano player begins, and the magic of joy from Christian worship begins to spread until frowns become smiles and defeat becomes victory.

This is Protestant worship at Recruit Training Command, Great Lakes. There are no chapels, no stained glass windows, no cushioned pews, no beautiful carpet, no organ, no fancy altar ware, no robed choirs — just hungry young men looking for a faith, a hope and a lasting peace in an empty drill hall. And they will not be disappointed, for there is to meet them the presence of a loving, caring God who can meet their every need!

"For where two or three are gathered . . ."

"My Witness" is a column through which TM/UMR readers may share meaningful experiences of the Christian life. This week's contributor is E. F. (Skip) Blancett, U.S. Navy chaplain stationed in Great Lakes, Illinois, and a member of the Central Texas Conference.

Letters to the Editor

Care of the elderly also is part of ministry of the laity

To the Editor:

The news article in the Nov. 14 issue of the Reporter, headlined "Ministers labeled 'weakest link' in care of the elderly" is most inept in the assumptions that underlie this statement. It also irritates me when people blame the ordained clergy every time something isn't going to their liking.

With only this report to go on, I have to assume that Dell Hagan has never heard of the ministry of the laity. There is nothing in this article or in the two related items on the same page that would require the services of the clergy. Many churches have lay people who have time, ability and concern to do precisely the kind of thing Dell Hagan is talking about. It is the pastor's task to challenge and train the laity for service, not to do everything himself/herself.

When are we going to learn that the church is a total body with many parts and each one having gifts intended to be used in the service of Christ, the church, and people who are hurting.

Ronald A. Greilich
Lodi, California

Nursing homes could pay for spiritual guidance

To the Editor:

This letter is to protest the "cheap shot" taken at the clergy in the recent article (Nov. 14) about nursing home care. To Roy Howard Beck who wrote the article and to Dell Hagan who was liberally quoted in it, and to the editor who selected the headline, "Ministers labeled weakest link in care of the elderly," may I offer my deep and heartfelt indignation.

"Ministers form weakest link in nursing home care," indeed! May I remind you that ministers are volunteers calling in nursing homes, usually on persons who are marginally related to our congregations through a second cousin. If spiritual guidance is as important as your article proclaims, then why not put ministers on retainer (that means to pay them money for their services rendered) and add it to your client's bill the way you add their doctor calls! And how about endowing a chair at a seminary in spiritual gerontology!

In case you have not gotten the point of this letter, let me repeat it: "If spiritual guidance is the weakest link in the whole nursing home system, shouldn't the nursing home be willing to pay for it instead of taking cheap shots at the clergy volunteers who try to provide it?"

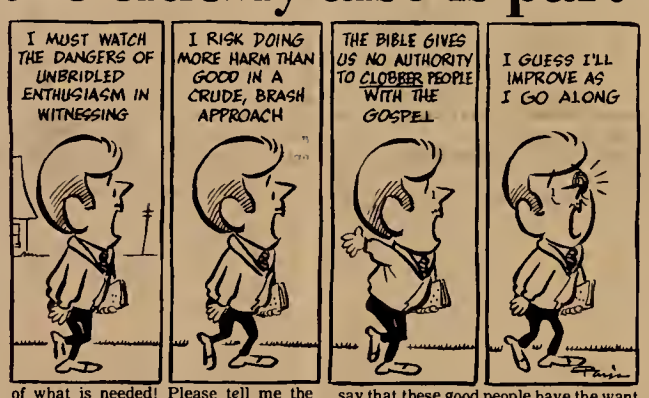
Milton Propp
Albuquerque, New Mexico

'Tell me error is yours . . .'

To the Editor:

I write to ask if you have really quoted Dr. James E. Kirby correctly in the article headlined "Few UM seminaries push ministry to aged" (TM/UMR, Nov. 28). In regard to the neglect of studies in ministry to the aging, you quote Dr. Kirby as saying: "One problem is that there are very few elderly persons in our student population to push for such studies" while other minorities are better represented, he added.

Either your printers have made a mistake, or we have come to the place where we will study only those most popular subjects in seminary, regardless



of what is needed! Please tell me the error is yours and not his!

Robert Quick
Washington Court House, Ohio

EDITOR'S NOTE: Our quote of Dr. Kirby was accurate. However, it was made in the context of there being more "Advocates" readily available for other emphases than for the needs of the elderly in the seminary population.

Care of elderly requires 'plain common sense'

To the Editor:

Well, it happened again as it does with each issue of your United Methodist newspaper. Perhaps this is the greatest benefit to be derived: to stir your readers into thinking about the problems of the church.

This time, however, I was moved to respond to the survey among the intellectuals of the various seminaries concerning the difficulty of addressing the problems of the church's members who are over age 65 (TM/UMR, Nov. 28).

Does the clergy really require a doctorate in gerontology to understand and to formulate plans and techniques for assisting older members? Is a special course in seminary even necessary? Why not cover the subject with a single well-considered assembly of all seminary students of the particular institution of higher learning?

These good people are not lepers. Even if they were, did not Jesus minister to the lepers? No, they are primarily lonely people who would like attention, as does everyone of any age. When greeted cheerfully, they respond cheerfully. Certainly some "enjoy" their ailments or sharing descriptions of them, as it sometimes appears. Even so, who of the clergy would not stop and "stoop" (actually rise) to comfort an injured child? Is there any difference in the view of a Christian?

When financial shortages are encountered, surely in our present society there is a governmental or social agency which can be asked to assist. If not, or if the local church cannot, contact the Salvation Army, a dedicated group.

Yes, at least three very good friends and truly capable pastors (otherwise) have, over the past years, admitted they have been negligent in visitation. They were not pressed to give the reasons. Busy, of course. Distasteful, perhaps.

It seems to be plain common sense — not requiring a doctoral dissertation — to say that these good people have the want of attention, of recognition that they are alive, the comfort of sympathy and empathy where needed, and such material assistance as is needed and can be provided.

There it is, one does feel a little better for trying to place the subject in simple, manageable terms. If they will try the formula, the clergy will feel better too.

Byron H. Brite
Englewood, Tennessee

Christmas is not holy day

To the Editor:

Thank you for giving your readers Mrs. C. J. Wallace's comments about the "Santa Claus hoax" (TM/UMR, Dec.5). Christians should always be truthful when talking with children, as we should when talking with adults.

Why not examine the whole business of Christmas to ascertain if we are really honoring Christ by celebrating Christmas. From whence did the word "Christmas" originate? Is there anything in the Bible about Christmas? Paul and the early Christians knew absolutely nothing about Christmas. Jesus never gave one hint about celebrating His birthday. We sometimes use the phrase "that First Christmas" when talking about His birth but any reliable encyclopedia will reveal that the word Christmas did not exist until somewhere around the 4th century.

We hear, "Let's put Christ back in Christmas." How can we do that when He never was in Christmas. And we have no authority to put Christ where He was not. If the Bible is silent about the exact day of Jesus' birth, what right do we have to name a day? The Bible does not say anything about Dec. 25 being a "holy day." What did Paul mean in Gal. 4:10? "You keep days, months, seasons, and years! I'm afraid the work I did on you may have been wasted." I am asking Christians to honestly search the Scriptures to see what relation Christmas has to God's word.

Wilbur V. Pomeroy
Dalton, Massachusetts

Church's sexuality program lost in board's budget cut

To the Editor:

I was glad to read the editorial in the Nov. 14 issue of TM/UMR challenging United Methodist churches to face the question of human sexuality with and for our teenagers in the context of the church "head on."

As a trained secondary leader in the New York Annual Conference's education on human sexuality program, I was concerned that the editor made no mention of this program which is available to many of our United Methodist Conferences and local churches. It is one of the finest religious education programs that I have ever participated in. It is biblically based and theologically sound, and opens avenues of communication between parents and their teenagers that can be invaluable beyond even issues of sexuality alone.

It is unfortunate that the General Board of Discipleship in Nashville, due to budget cutbacks, etc., has effectively discontinued the resourcing of this program from a central office. If ever the need was there, it seems obvious that it is now. I would hope the Board of Discipleship would one day soon realign their priorities to re-establish this vital Christian ministry.

I was also sorry that the Nov. 14 editorial made no mention of these realities.

Stephen Jones-Goldstein
Rye, New York

Truths are never out of date

To the Editor:

I felt compelled to write when Kathy Locklin's letter appeared in the Dec. 5 issue. Her letter headlined "Premarital sex concept called obsolete for today," left me thinking that she no longer accepts the teachings in the Bible regarding fornication. To me these basic truths are never out of date.

We all have a tendency to try to justify our weaknesses, but I feel we tread on dangerous ground when we tamper with God's word to excuse our actions in many things.

I recommend that she read 1 Corinthians 6:9-11 and Galatians 5:17-26. I am not writing this as a means of denouncing her, but out of love and concern for her and those who do not know what God expects of us as Christians. He will help us to overcome temptations and supply our every need, if we let him.

Effie Wheeler
Loraine, Texas

Electronic church helps

To the Editor:

If I had a hat I would take it off to Frank Holder for his letter headlined "We should encourage others," (TM/UMR, Nov. 14). He has expressed my feelings much more eloquently than I have ever been able to. Some of the "electronic church" services have helped both my husband and I, and also two of our children. I also see instances where they have helped others.

No one I talk to understands the need I feel to continue having these "electronic churches" on the air (T.V. & Radio). And yet aren't these programs much better than most of the trash served up via both of these media?

Opal Abshire
Lafayette, Louisiana

It was Worth It

Did all the effort expended on the 1977-80 Missional Priorities — Ethnic Minority Local Church, World Hunger, Evangelism — produce results?

The answer is a resounding YES! The United Methodists gave $18,483,139 (through July 1980) in three special funds. With that money:

- ☐ hungry people have been fed
- ☐ new resources for proclaiming the Gospel produced
- ☐ ethnic minority church buildings made almost like new
- ☐ more than 1,200 persons prepared as evangelism consultant/trainers
- ☐ ethnic minority ministerial students educated
- ☐ Third World people aided in lifting themselves through self-help from poverty and hunger.

For a detailed report, order What Happened to All That Missional Priority Money? from: **United Methodist Communications, 1200 Davis St., Evanston, IL 60201 (free in limited quantity).**

UMs nationwide shower Arkansas inmates with Christmas cheer

By JOYCE HOPKINS
Associate Editor

NORTH LITTLE ROCK, Ark. — Bart Lackey, a United Methodist layman, said this was the best Christmas he's ever had — and maybe one of the busiest.

He spent the week before the holiday sorting through more than 4,600 Christmas cards which had arrived by Dec. 17 — with more arriving daily from United Methodists —in response to his appeal noted in a story of the Dec. 4 issue of TM/UMR. He asked for enough cards with stamps so that all the inmates in the Arkansas state prison could send greetings to their families.

"We've gotten cards from all over the United States," said Mr. Lackey, a member of an informal group of Christian volunteers who provide a ministry to prisoners.

He said the cards came in groups of 50 to 100 from Sunday School classes and United Methodist Women groups. They came by ones and twos from individuals. Some people sent stamps, and some sent checks to buy stamps.

Mrs. Lackey, who helped her husband sift through the thousands of responses said some of the cards included beautiful testimonies.

"One that really touched my heart was from a college student in New York. She said she didn't have much money — but she sent two stamps," Mrs. Lackey recalled.

The response from United Methodists not only met Mr. Lackey's original goal, but the spin-off went considerably beyond it through individual acts related to his appeal.

"We've tried to do this in the past and never made it — the best we'd ever done was to get 2,000 cards. This is the first year we've been able to provide at least two cards for every prisoner," he said.

"Some people just sent stamps, and some just sent cards. I guess the Lord was watching because they have come out about even," Mr. Lackey added.

With some left-over money mailed in and other dollars collected from Arkansas groups, such as the Conway District United Methodist Men, the prison ministry volunteers bought Christmas fruit for every inmate in the Arkansas state prison system.

Mr. Lackey also said a UM in Little Rock who is a member of the Gideons "realized they hadn't been down to the prisons with their Bibles in a long time" after he read about the Christmas cards-with-stamps campaign. In response, the Christian men's group distributed more than 600 Bibles to inmates who had none.

Mr. Lackey reported that the warden at the Arkansas Department of Corrections Diagnostic Center, who is also a United Methodist, read about the Christmas card drive, and then met with his group when they brought cards and stamps for all of the inmates there. The group requested — and received — the warden's permission to deliver bags of fruit for all of the inmates there during Christmas week.

"He'd always been a little hesitant to let us have Sunday services there, but when he saw we were actually going to provide things, he changed his mind," Mr. Lackey said, explaining that some groups say they want to help the prisoners, but later don't deliver.

Not only is the volunteer prison ministry group providing Sunday services now it is planning to get a piano for the diagnostic center as well.

"This year we even got enough toys for the Cummins Prison Jaycee chapter," Mr. Lackey said, referring to their project to refurbish used toys so that inmates who need them may have presents to send home to their children.

The Lackeys and others from their First UMC in North Little Rock as well as volunteers from the Evangel Community Church and the Joyland Christian Center were to spend Christmas Eve at Cummins, the maximum security prison for repeat offenders.

"They need to know society hasn't forgotten them," Mr. Lackey explained.

Rock fans seek handgun ban

Proposed legislation uses wording of UMC resolution

By ROY HOWARD BECK
Associate Editor

WASHINGTON — An anti-handgun organization, originally set up by a United Methodist general agency, is putting together a nationwide series of benefit rock concerts designed to help bring about legislation that would ban handguns.

Many of the millions of fans of John Lennon are channeling their grief and frustration into the effort, said Michael Beard, a United Methodist layman who directs the National Coalition to Ban Handguns.

Mr. Lennon, the songwriter and former member of the Beatles, was killed with a handgun on Dec. 8 in New York City.

The killing, said Mr. Beard, clearly has incited a totally new portion of the population to join the anti-handgun cause. "This is true particularly because of Lennon's dedication to non-violence."

The massive influx of young adults to the movement appears to be more significant even than the reaction to the deaths of Martin Luther King Jr. and Robert Kennedy in 1968, said Mr. Beard, a member of Dumbarton UMC here.

"We're getting calls from all over the country where individuals of local organizations are saying they want to start (anti-handgun) activity in their cities.

"Rock performers and promoters are calling and saying, 'I've got to do something.' " Mr. Beard said his office is coordinating the concert efforts at their request and currently is working out the details of the benefit performances which will raise money for legislative lobbying and public education.

The concerts will be used to educate and activate those in attendance about the dangers of handguns. Nearly 10,300 Americans were murdered with handguns last year, accounting for more than half of all murders. Four out of every five handgun deaths involved people killing their relatives and acquaintances, Mr. Beard said, relating FBI statistics. In addition, more than 1,300 Americans died as the result of handgun accidents in 1979.

The language of the law that all of this is aimed at passing is taken directly from the UMC's resolution on handguns adopted by the 1976 General Conference and reaffirmed at the 1980 General Conference, Mr. Beard said.

The UM resolution calls on the federal government to "establish a national ban on the importation, manufacture, sale and possession of handguns and handgun ammunition with reasonable limited exceptions. Such exceptions should be restricted to: the police, the military, licensed security guards, antique dealers who maintain guns in unfireable condition and licensed pistol clubs where firearms are kept on the premises under secure conditions.

"In fairness to handgun owners, we propose that those who comply with the law and turn in their guns be compensated at fair value through a cash payment or tax credit."

After the 1968 General Conference had passed a similar resolution, the general Board of Church and Society established what now is the National Coalition to Ban Handguns in 1975 as a program that would raise its own funds. So many other church groups and other organizations asked to become members that the coalition became a separate and independent entity in 1977, Mr. Beard explained. It remains a paying tenant of the Methodist Building here, however.

"Through the years, any number of people have said, 'Thank God for the United Methodists who were there when this was needed and nobody else was doing a thing,' " Mr. Beard said.

The group now has 31 members, including most denominations, the U. S. Conference of Mayors, the Board of Church and Society and UMC's Women's Division.

It has become the dominant anti-handgun group. "We offered a carefully audited, accounted-for, legitimate organization the rock musicians could work through," Mr. Beard said.

Besides passing the ban, the coalition's goal is to stop passage of a National Rifle Association-written bill that would make it easier to ship and sell handguns across state lines. "We feared (the NRA bill) definitely would pass the new Senate. But the Lennon killing may stop that," Mr. Beard said.

Will the impact of the killing bring about a ban? "I have to be honest and say I just don't know if the enthusiasm will hold up," he says.

An ABC News-Harris Survey after the election but before Mr. Lennon's death found Americans support federal registration of handguns by a 67-32 percent majority. Even those who voted for Ronald Reagan (who has expressed public opposition to tighter controls) favor the registration by a 56-43 percent margin.

The survey didn't ask opinions about the more sweeping handgun ban.

HOUSTON — Sam Guithier, 17, holds a candle during a memorial service for entertainer John Lennon. Similar prayer services attracted thousands in Boston, New York, Melbourne, Liverpool, and other cities around the world on Dec. 14 as Beatle fans responded to the call for 10 minutes of silence in his memory. Fans and entertainers are also rallying to the cause of handgun control as a result of his death. RELIGIOUS NEWS SERVICE PHOTO

Bishop: clergy not picking on Reagan

By ROY HOWARD BECK
Associate Editor

NEW YORK — A United Methodist bishop — prominent in sending the letter to President-elect Reagan last week urging him publicly to affirm human and civil rights — said religious leaders are not trying to pick on Mr. Reagan or act like they prefer President Carter.

"This is not a battle with Mr. Reagan or an attempt to embarrass him — this is an urgent need," Bishop Roy Nichols of the New York area told TM/UMR.

An "international bloodbath" is possible if Mr. Reagan doesn't state quickly that he will not tolerate violent suppression of dissent on the part of governments which receive support from the United States, according to the letter. It was signed by 71 religious leaders from nearly all mainline denominations, Jewish groups and the Roman Catholic Church.

"It is increasingly apparent that military leaders in many countries believe Mr. Reagan will "condone terror, torture and murder as the price of a favorable climate for U.S. investment," stated the letter which is the latest action in a campaign of mounting pressure from religious leaders.

The religious leaders, including eight UMs, told Mr. Reagan that "from your record and stands, we judge that you would not condone such erosion of democratic rights" in other nations or in the United States. But statements by many of his supporters have given a different impression, the letter stated.

The letter was similar to one sent three weeks ago by UM Bishops Jesse R. DeWitt of Chicago, president of the Board of Global Ministries, and Leroy C. Hodapp of Springfield, Ill., president of the general Board of Church and Society, and the top executives of the two agencies.

"We have received no response from Mr. Reagan or his staff — no acknowledgment of our letter at all," Bishop DeWitt said.

Bishop Nichols, president of the UM Council of Bishops, said he believes Mr. Reagan is more likely to respond this time because of all the publicity.

The bishop and three other religious leaders conducted a press conference Dec. 17 at the United Nations to discuss the letter. A Catholic priest delivered the letter the next day to Secret Service agents at Mr. Reagan's home in California.

Coverage of the press conference ran on the front page of the New York Times and in newspapers nationwide. ABC's "Nightline" program the next night devoted about half its time to the letter and discussion of whether the nation should demand certain types of behavior from nations it supports.

All that extra opportunity for the public to be exposed to the issue makes the letter worthwhile, said Toni Stuart, Pacific-Southwest regional coordinator of Clergy and Laity Concerned which organized the effort just a couple of days before the press conference.

"I think most Americans are decent people who don't want dictators killing people to protect U.S. investments," she said. More signatures are being collected at special religious services which are being held as a memorial for the 9,000 people killed this year in El Salvador.

Bishop Nichols said he is not saying the Carter administration did everything right in the area of human rights. "The rise of the KKK and anti-Semitism in this country are no credit to Mr. Carter."

Sadness at its worst over holidays

By JOYCE HOPKINS
Associate Editor

CHAMPAIGN, Ill. — The Christmas holidays may well be the season to be jolly, but for those who are not, the burden of sadness becomes even heavier, according to the Rev. Don Houts.

Dr. Houts, a United Methodist pastoral counselor and president of the American Association of Pastoral Counselors (AAPC), cited increases in suicide attempts, crimes against persons and psychiatric hospital patient loads which remain high during the holidays — while other kinds of hospital patient loads decrease — as signs of the increased stress people may feel.

"People who are lonely are lonelier at times like this," he said. Everybody knows it's the season to be jolly, but anyone who feels he doesn't have a reason to be jolly will compare himself to those who seem to be. It's terrible for an individual to be down when he thinks everyone else is up."

Part of the problem surrounding holiday depression is the high expectations built prior to Christmas Day and the frantic holiday preparations.

"People work themselves into a frenzy," Dr. Houts said. "They end up worn out and vulnerable. People may have high expectations" that Christmas and the presents the day brings will bring them a lot of gratification.

"Unhappy families for 11 months of the year don't suddenly get happy. That becomes even more painful when they go on a shopping trip and end up in a family brawl," Dr. Houts added, explaining some of the factors which may contribute to holiday depression.

"The hope that peace on earth and joy is going to come for them frequently is dashed," and the big letdown after the holiday leads to depression, he said.

People who are unhappy this season may have their sadness magnified when they compare this holiday with happier past Christmases.

Individuals who face the holidays for the first time after the death of a loved one, a divorce, or when adult children won't be home for the first time are particularly vulnerable.

But Dr. Houts does offer some coping skills that people may use to get through a painful holiday season:

- Deciding that one is going to manage the problems rather than become a victim of them;
- Decreasing one's workload during peak stress periods;
- Knowing it is all right to seek counseling for help through a rough time. He warned that one should talk with a counselor about fees and about the nature of the problem before making the first appointment.

Dr. Houts said members of local churches can help individuals through a difficult holiday by:

- Making sure people known to have particular problems have a one-to-one relationship with someone else through the season;
- Having group discussions of one's best and worst Christmases so those having a difficult time will know they aren't the only ones who suffer.

People in the news . . .

South Dakota youth 'let it growl'

"Fasting is a very hard thing to do, but now that I've done it it feels great," is how one high school member of the Lead United Methodist Church, Lead, S. D., responded to their recent "planned famine."

Wearing 'let it growl' tee shirts, the teenage group called HIS participated in a 30-hour fast as part of a weekend retreat dealing with the problem of world hunger. The youth said the purpose of the fast was three-fold: discipline, purification and awareness. They also raised $341 to help combat hunger; each person involved contributed $6 of their own money — $2 for each meal missed — to participate. They also sought pledge money for each hour of fasting.

Maryland youth go hungry

"Surprised and proud," were two words the 22 youth and adults of Grace UMC in Cambridge, MD., used to describe their feelings after a 30-hour fast. They learned about the denomination's hunger program and raised $700 for the fight against hunger and malnutrition.

'Letting it growl' are Jean Leistra and Kris Narem.

Candidate served local churches

Discipleship chief nominated

By DAN LOUIS
Associate Editor

DALLAS — The general agency of the United Methodist Church most closely related to local churches has nominated as its top executive a man who has served 11 years as a pastor.

Ezra Jones

The Rev. Ezra Earl Jones, 40, presently an associate general secretary of the General Council on Ministries (GCOM) in Dayton, Ohio, was nominated here last week to head the staff of the general Board of Discipleship. Since 1966, Dr. Jones has worked as a researcher and consultant with local churches and church organizations of 18 denominations in 47 states, including UMC's congregations and other groups in 62 of the UMC's 73 annual conferences.

"We hope we can have Dr. Jones on the job by mid-February," said the board's president, Bishop Edsel A. Ammons of the Detroit Area. He told TM/UMR that the executive committee will poll the entire board by mail "as soon as possible." If they approve, Dr. Jones' nomination will be forwarded again by mail to GCOM which officially elects the chief executives of the UMC's program boards.

"There are many reasons Dr. Jones was selected, but the primary reason is we believe that he can handle the important responsibility of working between the local church and the other general boards and agencies," Bishop Ammons said.

Asked why he sought the post Dr. Jones said, "Because of the nature of the board's relationship to the local church. The task of ministry belongs to the local church and the task of supporting and resourcing the local church belongs, first of all, to the general Board of Discipleship, working through annual conference and district level units."

Dr. Jones, who Bishop Ammons described as "one who has worked in the bureaucracy but who has not become a bureaucrat," said he feels the Board of Discipleship shares its primary responsibility for the local church with the denominational agencies. "We are going to be an advocate both ways," he said.

He noted that the UMC has been losing members for 15 years, and said "I predict we will turn that around in the 1980s, level off and perhaps experience new growth."

Dr. Jones also foresees new appreciation for the church school. "The church school was a lay-led organization that must be lay-led again, and be based on the understanding that people are given the means to relate to other people and grow in Christian life through the church school.

"The American society is depressed about all sorts of things," Dr. Jones said, "but, I believe things are going to get better in the '80s, and the church is going to contribute to that. We (the church) will be a leader in offering hope to a world that in many ways has lost hope, because we bear witness that God was in Christ. Because of that the world can be reconciled to Him. And the Board of Discipleship will be at the heart of that — hopefully enabling the trend."

'Alternatives' picks best, worst Christmas gifts

By JOYCE HOPKINS
Associate Editor

FOREST PARK, Ga.—While the Alternatives organization received plenty of nominations for the non-profit group's "Best and Worst Christmas Gifts" contest, too few nominations came in to pick the season's worst television commercial.

The Rev. Milo Shannon-Thornberry, a United Methodist minister on special appointment to Alternatives — a non-denominational group supporting non-commercialized holiday celebrations — said his organization felt several hundred to 1,000 entries were needed to name the television commercial.

The "best present" category winner was Betty McKinney of Martinsville, Ind., who described how her friend Steve Sanders, a janitor at the school where she is a cook, gave her the money to pay her son Mike's airfare home for Christmas. He had spent the previous 18 months in the service, stationed in Hawaii.

A woman in Ohio, whose name and hometown were withheld, received the gift judged to be the worst in the contest.

"She had worked only three months during the last two years," Mr. Shannon-Thornberry said. "She had major surgery and was forced to move out of her home into a single-room apartment where she struggled to survive."

For only the second time in 10 years, her brother and sister-in-law came to see her, bringing their Christmas present, a small picture frame, "thick with fake gold and fake jewels," he said. It did not even include a picture.

Mr. Shannon-Thornberry told TM/UMR about a letter he received from a California man thought to be in reaction to the Alternatives handouts distributed in a Chico, Calif., shopping center (see TM/UMR Dec. 12)

Saying he intended to spend $4,500 on presents for family and friends "so that we may keep in (our) family tradition of having expensive Christmases."

"Maybe if all you socialist weaklings would pray for strength, the good Lord would see fit to get your ___ ___ off street-corners and find a job and be more constructive to society. Then maybe YOU could have a nice Christmas too."

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Confronting 'death,' small church discovers vitality

By ROY HOWARD BECK
Associate Editor

GARRETSON, S.D. — The United Methodist local church here entered 1979 small and anemic.

It will enter 1981 still small — but robust and optimistic.

Members were so discouraged at the beginning of 1979 they set a vote for that March on whether just to close the place. Only by a margin of 12-8 did they decide to keep their 46-member congregation together.

Events since then represent nothing short of a "resurrection," according to the Rev. Penny Eberhart, the pastor who lives in Dell Rapids where she serves a second church.

All parties agree the catalyst was Mrs. Eberhart who led members to gaze face-to-face at the possible death of their church. Once they decided to live, they shook off the yoke of tentativeness.

Membership has risen nearly 40 percent in less than two years. So has average attendance at worship services, running 35 to 37 this year.

The building is spruced up, benevolence giving is increasing, and, for the first time in years, members are excited about their church.

"I'm still shaking my head trying to figure out what happened," Mrs. Eberhart said.

With virtually no outside influence, the same combination of people and resources which made up a defeated congregation in 1979 has created the "resurrected" one of today.

Like thousands of UM congregations, this one likely can never be large. It is located in an agricultural town of only around 1,000 people, most of whom are Lutherans.

But the congregation has realized it can grow and meaningfully serve the members, said the Rev. Kenneth Voas, district superintendent.

For years, members had questioned if the church (the smallest of four in town) would survive. Mr. Voas added: "I think the whole community was wondering."

It was at an administrative board meeting early in 1979 when the despondency of members became overbearing. Mrs. Eberhart recalled: "I bluntly said, 'Would you like for me to find how to close a church?' Nobody had really done that before. They looked at me in surprise and then said, 'yes.' "

Possible closing discussed openly

In a series of meetings, she urged everybody to talk openly about the matter and to list the pros and cons of closing. She asked each to think about where they would go if there were no UM church here. "Tbere were lots of tears."

Mr. Voas, who was present for the March vote, reported the 12-8 margin barely met the kind of majority that he and Mrs. Eberhart had felt was needed on either side to be conclusive.

But when she announced the vote, the congregation which had been mired in ambivalence came alive. Somebody stood and said, "If that's the decision, then let's put all talk of closing behind us," Mr. Voas said. Then Lyle Bandsma, the lay leader, offered $1,000 to repair the building which had been allowed to deteriorate badly. Other pledges followed spontaneously.

Within the walls of the Garretson (S.D.) United Methodist Church a resurrection has happened, say church members.
THE DAKOTAS COMMUNICATOR PHOTO

"In five minutes, they had turned their church around," Mr. Voas said. Pledges exceeded $5,000. More would come later.

Members built a new entranceway, improved the kitchen, put on storm windows and painted everything. "I thought they were done," Mrs. Eberhart says. "But then this fall, they bought two new propane furnaces to replace the fuel oil one."

Until the vote, membership kept slipping as people died and moved away, and as newcomers to town were repelled by the uncertainty of the church's future.

After the vote, attitudes changed completely. Presbyterians Gene and Lila Knock noticed that when they moved here. "We were warmly welcomed. Everybody was so positive about their church." The Knocks joined. Their daughter Kathy was just confirmed.

Newcomers provide growth

Other new residents, mostly younger families, have provided the membership growth. On some Sundays, as many as 22 children come forward for Mrs. Eberhart's special sermon for them.

"We've gotten the young people involved," Mr. Bandsma declared. "I think they were waiting to see if the old people were going to do something."

"I'd feel guilty if all that has happened has been inward," Mrs. Eberhart said. "But look at the apportionments."

When she and her minister husband, Emil, were assigned in 1976, the members essentially didn't even try beeause the apportionments set by the conference were so high, she says. "Emil told them to set their own goals." That helped. Payments in 1978 were about 33 percent higher than in 1975. They've risen by that much again since the 1979 vote, passing the $1,100 mark for all apportionments this year. The members' goal is to double that next year.

"I don't want to give the impression that we have a great outreach program," Mrs. Eberhart said. "We don't. But the members really are ready to reach out. We're at the point where we need another big project and goal."

The church will have to see that one through without their "Pastor Penny." Her husband became chaplain of a nearby prison in 1978, leaving her with sole responsibility for the churches. Now he has been appointed to a church 180 miles away in Aberdeen. She is awaiting an appointment that will allow her to rejoin him.

The "resurrection" occurred here because "we have an excellent minister — although she's not pushy," Mr. Bandsma said, and he is nervous about losing her. "Nonetheless," Mrs. Knock said, "the feeling of the congregation is that it now is strong enough to carry on."

Why didn't the UM church merge with the slightly larger United Church of Christ church with which it already conducts joint youth programs and children's Sunday School? Mrs. Eberhart said the fact that the UCC church takes on the conservative nature of the ministers who come from the North America Baptist seminary in South Dakota and that there are old "personality situations" between members precluded a merger. The UM church definitely fills a need in this town, she said.

Still, all the ingredients don't add up to be enough to bring about this much change unless the work of the Holy Spirit is considered, Mrs. Eberhart says.

Church size affects use of curriculum

NASHVILLE (UMNS) — United Methodist Curriculum Resources Committee members were told here earlier this month that while the use of UM curriculum material within the denomination is on the increase, research indicates that the smaller the church the less likely it is to use denominational resources.

Ewart G. Watts, editor of church school publications, said marketing research conducted by the United Methodist Publishing House showed a four percent increase since 1976 in the number of churches reporting a majority of their classes use UM resources. The percentage of the denomination's churches which use no UM resources has dropped in the same period from 16 to eight percent, Dr. Watts said.

Reporting on research related to curriculum use in small churches, Warren J. Hartman, head of the general Board of Discipleship's Christian Education section, said, "The fact that use is correlated with size suggests that despite our good intentions, we are still not producing the kind of curriculum resources that are as useful as they should be in small membership churches."

Dr. Watts also reported a six percent increase in persons reporting that the UM resources are meeting their needs.

In other action the committee elected the Rev. Roberto Gomez, pastor of El Buen Samaritano UMC in Albuquerque, N.M., as chairperson of a standing committee on Curriculum Concerns of Ethnic Minorities. This committee was established in response to a 1980 General Conference directive that Ethnic Minority Local Church priority funds provide $100,000 annually during the 1981-84 quadrennium to underwrite the cost of curriculum resources for ethnic minority local churches. That allocation is being disputed between the UM Publishing House and the Committee on the Ethnic Minority Local Church. The committee believes the publishing house should be providing such resources anyway and not have to tap the missional priority fund to underwrite them.

In other elections of officers for the 1981-84 quadrennium the 41-member committee picked Bishop John Wesley Hardt of Oklahoma as its chairperson.

'Arms crime of our time'
OSLO, Norway — Adolfo Perez Esquivel, Argentinian human rights activist, accepts the 1980 Nobel Peace Prize from Chairman John Sanness, of the Norwegian Nobel Committee, during a Dec. 10 ceremony in Oslo.

In his official Nobel Lecture the following evening, Mr. Esquivel, who is secretary general of the Service for Peace and Justice in Latin America, criticized the international arms race — calling it "the biggest crime of our time." RELIGIOUS NEWS SERVICE PHOTO

Theologian cites peace necessity, war perils

By BONITA DAVIS
Staff Writer

SAN ANTONIO — Cockroaches instead of "the meek" may inherit the earth because the insects can survive a nuclear explosion, a professor of social ethics warned here recently at a workshop aimed at promoting the cause of peace among Christians.

"Insects resist radiation," Dr. John Swomley of United Methodist-related St. Paul School of Theology in Kansas City, Mo.

Dr. Swomley gave three addresses focused on the necessity of peace, the threats to peace and the draft vs. volunteer armed forces.A panel of military and civilian respondents reacted to each of the

A panel of military and civilian respondents reacted to each of the professor's talks. There are five military bases in the San Antonio area.

After painting a scenario of what might happen as the result of a nuclear holocaust, Dr. Swomley pointed out three things of which Christians should be aware:

• "War destroys those who intend to defend themselves as well as the enemy";

• "The USSR-USA arms race is against God's will for peace";

• "God is coercing us to abolish war and achieve reconciliation with our enemies . . . If nuclear war came to any nation in the world, it would be destroyed."

Church bodies often fail in their pleas for peace, however, because they are not really committed to it, Dr. Swomley said, quoting from Martin Buber, a noted Jewish theologian.

"Americans are more concerned about the risk of disarmament than the impact of nuclear war," he said. Christians are caught up in the worship of violence which pervades American culture, he said, which is also influenced by the nation's military industrial complex. Together, these factors deter any serious consideration of disarmament.

"If we want a peaceful world we must repent regarding the existing world order," Dr. Swomley told the group. "The change must begin with each person. One's primary loyalty as a Christian is not to the nation-state but to the Kingdom of God and humanity," he said.

"If war is inevitable we must be prepared to defend ourselves," said Lt. Col. Harold Batiste of the United States Air Force (USAF), in response to Dr. Swomley.

He also expressed concern that little or no massive civil defense system for the country has been built up. "If war comes, shouldn't we protect ourselves?" he questioned.

A civilian respondent, Professor Annanelle Hardt of the University of Arizona said, "We need to come to an agreement on what the word 'peace' means for us. We need support groups for the cause of peace, and we need to challenge people's feelings on the issue," she said.

The Rev. Harry Foster, a former USAF chaplain, said what is needed is an objective model for the waging of peace.

Dr. Swomley said in his next lecture, "It is impossible to talk about world peace unless you also talk about oil which is the largest industry in America. Our enemy is not some outside force but United States' greediness for oil," said Dr. Swomley. "The crisis in the Middle East has served as an excuse for a rearmament program for the United States."

President Carter's doctrine is that any outside force that tries to take over the vital interests of the U.S. in the Persian Gulf could lead to the use of military defense measures, he said.

"Our stance as Christians should be to encourage the resumption of serious negotiations for disarmament, support unilateral initiatives (when a nation decides to act by itself regardless of whether others follow suit) and brainstorm on how to affect the USSR."

In his last lecture concerning the draft and volunteer forces, Dr. Swomley reminded the audience that draft registration was not recommended by any military group in the government or outside of it; he said registration was considered politically expedient.

On the question of the draft he said, "It (the draft) is a form of involuntary servitude that is clearly discriminatory to all persons in favor of the old against the young, in favor of elected officials who are exempt, in favor of clergy against laity, women against men and rich against poor."

US-2s ask redefinition of program

NEW YORK (UMNS) — As a result of prodding from young adults working as short-term missionaries in the United States, the United Methodist program known as "US-2s" may be redefined.

Rather than just filling routine job slots in long-standing ministries, the young adults want to see their varied skills put to use in ministries designed to help people help themselves, they say.

In the 30 years of its existence the US-2 program has broadened its scope to provide personnel for an increasing variety of programs in church and community ministry, community centers, ethnic and language ministries, urban work, town and country, university and young adult and youth-serving ministries.

US-2s receive room and board and $150 a month from the agency where they work.

The prodding began with a petition circulated last June and signed by 44 people who expressed certain problems they had experienced in the program. (see TM/UMR Sept. 5).

The US-2 Committee, composed of 10 division staff members, held a special meeting in mid-November and invited four US-2s as guests. They discussed the petition and also information gleaned from a questionnaire sent out by Sheila Collins who coordinates the program, designed to get at "gripes."

In the petition, criticism focused on communication, lack of continuing US-2 input and the need for a full-time staff person. Others lamented the small number of ethnic minority persons in the program and its lack of direction.

Renae Extrum, one of the petition signers who works with two Anglo churches in Fresno, Calif., to develop outreach ministries among Hispanics, submitted her thoughts about the program's lack of vision in advance of the November meeting. She told TM/UMR it was a compilation of her own ideas and those of other US-2s.

Some positions which US-2s fill don't fit with their idea of what they should be doing. "My main thrust is to help people identify and confront and organize to change what is hurting them," she said.

For example, she said, instead of just assigning a US-2 who has training in the medical field to a routine staff position in a clinic, Ms. Extrum said, that person could lead in a community assessment of health care needs.

She said US-2s sometimes feel that because they are cheap and available that they are assigned to fill empty slots without much consideration of what their purpose really should be.

Ms. Extrum said the staff were interested in the US-2's ideas and promised to follow up on them.

the church today

Retention of family office is urged

NASHVILLE (UMNS) — The 33-member United Methodist Committee on Family Life is sending a letter to President-elect Ronald Reagan asking him to preserve and strengthen the Office for Families in the U.S. Department of Health and Human Services.

Committee members expressed concern that the office, established during the Carter Administration, might be dismantled.

The committee is charged by the denomination's "Book of Discipline" to serve as "an advocate for family life within the church and in the larger society." While all program agencies of the church carry responsibilities related to family concerns, the interagency committee is asked to identify needs, survey ministries, explore meanings of Christian family, recommend programs to church agencies, and advocate policies, activities and services that would strengthen and enrich family life.

Japanese UMs elect new caucus officials

GARDENA, Calif. (UMNS) — Nearly 300 Japanese United Methodists have elected new caucus officers, heard an appeal for excellence and projected a 1982 national convocation.

The Rev. Hoshibata, pastor of the host North Gardena Church for the November 9 gathering, was elected chairperson. Other officers include the Rev. Hideni Ito, Denver, and Shin Maesaki, Los Angeles, vice chairpersons; Frances Nakagawa, Denver, secretary; Mrs. Sets Asano, Gardena, treasurer; Frank Ohtomo, San Jose, Calif., language representative; the Rev. Alpha Takagi, Palo Alto, Calif., finance chairperson.

President-elect named for Southwestern University

GEORGETOWN, Tex. — Dr. Roy B. Shilling Jr., president of Hendrix College, Conway, Ark., will become the 13th president of Southwestern University here July 1, 1981.

Dr. Shilling, who is a United Methodist layman, was named president-elect by the Southwestern board of trustees last week. He will succeed Dr. Durwood Fleming who will complete 20 years as president next year and become chancellor.

Roy B. Shilling

Born in Oklahoma, Dr. Shilling, 49, was educated at McMurry College, Abilene, and Southern Methodist University. He received the M.S. and Ph.D. degrees from the University of Indiana.

Southwestern University, which is related to the United Methodist Church, is the oldest chartered institution of higher learning in Texas (1840).

Major exodus of Christians from Middle East noted

NEW YORK (RNS) — During a recent three-week Middle East tour, the president of the United Church of Christ says he found "a deepening of the anger and alienation between Palestinian and Israeli people" and in the midst of that, a major exodus of Christians from the region.

The Christian population in Jerusalem has shrunk from about 15,000 to less than 10,000 in just 10 years, Dr. Post reported. Similar out-migration patterns have been reported for Syria, Lebanon and Turkey.

Most of the emigrants are young families who seek educational and career opportunities in Europe and North America, he said. "The loss of gifted young families means the loss of leadership for those churches."

He speculated that any weakening of the indigenous Christian influence could threaten an important conduit for international Christian relief and mission funds to the area. The loss of a political power base in some Middle East societies could invite persecution or alienation of the Christian remnant, he added.

Ministry study may be 'quagmire'

NASHVILLE (UMNS) — A committee charged with taking a "holistic" look at ministry in the United Methodist Church met for the first time here Dec. 11-12 and waded into what one member called a potential "quagmire."

The organizational meeting began with a reminder that the role of lay professionals in the church has been studied for eight years "without resolution."

The 16-member committee is composed of staff and elected members of the board's three ministry divisions: ordained, diaconal and chaplains. The study is to be completed by October 1982 and then forwarded to members of the general Board of Higher Education and Ministry for input prior to the 1983 fall meeting when it will be finalized and forwarded to the 1984 General Conference.

Dr. E. Dale Dunlap, dean and professor of theology at Saint Paul School of Theology in Kansas City, Mo. was elected to chair the new committee.

Rosalie Bentzinger, associate general secretary of the Division of Diaconal Ministry, told committee members that diaconal ministers are not seeking ordination or conference membership in order to achieve "dignity or power." "They already feel called of God and are faithfully serving in ministry," she said.

She expressed hope that the church will appropriately acknowledge the ministry of hundreds of full-time lay persons and said the present system suggests that "there is one elite ministry validated by the church while other forms of ministry are seen as less important."

There were some members who suggested that a theological foundation be developed before administrative and polity details are introduced but the board's General Secretary F. Thomas Trotter said the theological and practical cannot be separated. To illustrate, he said diaconal ministers do not want to itinerate as do the ordained clergy.

On the other hand, there are thousands of ordained clergy in appointments beyond the local church who are, in effect, non-itinerant. Many such complications surround the committee's work, particularly as it examines the permanent diaconate. The church already has 2,200 permanent deacons.

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Bill Beazley, Vice President of L. L. Sams, and Pastor Phil Fenn inspect the restored sanctuary

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